

ZION'S ENSIGN

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ZION'S ENSIGN

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EDITORIAL

THE NEW YEAR.

Yesterday now is a part of forever,

Bound up in a sheaf which God holds tight,
With glad days and sad days and bad days which never
Shall visit us more with their bloom and their blight
Their fullness of sunshine or sorrowing night.

Let them go, since we cannot retrieve them—

Cannot undo and cannot atone;
God, in his mercy, receive, forgive them;
Only the new days are our own—
Today is ours, and today alone.

Every day is a fresh beginning;

Listen, my soul, to the glad refrain;
And, in spite of old sorrow and old sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again.

—Susan Coolidge.

THOUGHTS ON THE NEW YEAR.

Like all things earthly what was twelve months ago the new year has become old and passed away, but what treasures, what secrets, have been gathered into its record, some of which will not be given up until the year's generation stands before God in judgment. This record contains not only the acts of individual men as such, but there are in the world almost numberless organizations, business, social, fraternal, religious, and civil, and these too have made their records of deeds which have been either for or against the world's true progress. Upon the record made these bodies are proving their availability or non-availability, as instruments in the hands of God in fulfilling his purposes.

The passing of the old year carries the world into a new cycle of time, bringing new opportunities, and in many instances returning the "bread cast upon the waters" in former years. In the material realm the year will (we trust) produce the autumnal harvests of its springtime sowing, but it will also bring forth the fruits of previous years' plantings; so in the moral and spiritual realm, the year may bring to us some of the returns of actions performed within its span, though the harvests of other years' plantings may also be ours, while still others will await their time of ripening for years yet to come.

How important it is that we carefully judge ourselves and determine the nature of each policy we have adopted, of each habit we have formed, of our alliances and associations, and consider what will be the harvest of these things. In the fields we sow good seed and look forward with joyful anticipation to the harvest to follow, knowing that whether it be thirty, sixty, or a hundred fold, it will be a harvest of good; so in the higher things of life shall we not sow "good seed," and look forward with joy and peace to the good which is sure to follow?

In determining our course we need an infallible guide. To follow the impulses of our own natures will be disastrous, for in them are mingled both good and evil; to follow the impulses and leadings of other men is no better for their natures are like ours. There is but one perfect leader, and it is he of whom God said: "Behold, I have given him for a leader and commander to the people," even his Son Jesus Christ, whose nature was divine, and who had no sin. Him we may follow with perfect safety, and if we are under his direction the harvest cannot be otherwise than good and perfect.

The world celebrates the birthday of the Son of God though in some degree the honor given him

upon this day is formal and from motives similar to those which actuated the scribes and Pharisees to guild the tombs of the prophets. We would that in all men the service of praise to God for the gift of his Son might spring from hearts filled with true devotion such as can be had only by those who recognize the leadership of Christ by faithfully following him. Celebration based upon this motive would continue throughout the year as spontaneously and continuously as water flows from a fountain.

Loyalty to a leader or a commander is shown not so much by acclamations of praise as by strict obedience to and enforcement of all his commands, and Christ being a perfect leader is worthy of such obedience throughout the year. In some measure the year will be what we make it. True, events unlooked for will occur bringing either joy or sorrow, but the effect of these upon our lives will be determined mainly by the condition in which they find us, and our power to turn them all to our good. The Apostle Paul emphasized this thought when he said: "We know that all things work together for good to them that love God."

The world has made progress in the year just past. The forces for good have gained advantage in some points over those of evil and the conflict is still on. The church also has made progress notwithstanding a more active and systematic opposition which it has had to meet. Shall we as individuals keep pace with progress and be prepared for every change which will come? In support of ancient prophecies the signs of the times point unerringly to great changes and momentous events which are to follow in rapid succession until God's work shall be consummated in the coming of his Son to reign upon the earth, to the breaking down of false systems and evil practices and the establishment of his kingdom of righteousness. May the year more fully prepare us for the reception of these things.

A MODEL CITY.

A plan has been suggested, according to recent press reports, for the building of a model city somewhere in the world, the Netherlands, the eastern part of the United States and other places being mentioned as possible places for the location of such a city. We gather from the reports that the city would be built with a view to utility, beauty, and healthfulness, etc.

The question is raised in our mind as to what would be the character of those kings and of persons who might be selected to become parts of a model city, for certainly beautiful avenues and homes, and healthful factories and workshops, with other things which go to make the material city, would not alone make it a model one. True the tenement house, the slums, the health destroying workshop and factory, the fire-trap buildings, and such would be left out, and in the place of the things which at the present time endangers life and limb there would be safety appliances which would reduce danger to a minimum.

But what about the dangers to the moral and spiritual part of man. Would the saloon, though clean, airy, and fitted in splendor, be permitted to have place in that model city, to supply that which would lead men to physical and spiritual ruin? Would there be the usual loafing places for men to learn the arts of crookedness and crime? Would some of the beautiful mansions be used for the selling of virtue? If so it would be no model city.

A model city cannot be made from material things alone. To be ideal it must have ideal or model people for its inhabitants, and in the establishment of it there must be a selection of persons whose character and conduct would be in keeping with the material standards. So long as dishonest men, criminals, and men engaged in debasing lines of business have place in a city it could not be a model one.

In preparing for the establishment of a model city the first work must be in the preparation of its people. The qualities which it will be necessary for them to possess are intelligence based upon proper education, and righteousness in conformity with the divine law. A city to be ideal should be

without criminal courts and jails; it would need no police except for directing traffic and similar purposes; no massive vaults except for fire protection; no detective force. Poverty and its attendant wretchedness cannot be there. Hatred and strife must be kept out otherwise the city would not be ideal.

This is not the first suggestion for an ideal city in modern times. About eighty years ago Joseph Smith declared the Lord had directed him to seek the establishment of such a city, but the instructions given for the work provided that the preparation should begin with the people in a reformation of character. A place was designated and a few persons gathered to form a beginning. The laws which were to govern these people individually and collectively had been given for the purpose as the Lord said, "That ye might escape the power of the enemy and be gathered unto me a righteous people, without spot and blameless,"—a high ideal indeed.

That the work of preparation must begin with the people is further shown by the following: "And righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city . . . and it shall be called Zion." "And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, inasmuch that the wicked will not come unto it. . . . And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion."

While failure marked the early effort of those called to build up this city, such failure cannot be attributed to the weakness of the plans nor the principles governing, but to the individuals who omitted to conform their lives thereto. It was said to them: "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom . . . and my people must needs be chastened until they learn obedience." There can be no ideal conditions unless they first exist in the lives of the people, and when they are found there they will readily follow in material environment.

The Lord's purpose has not been changed, and the saints still look forward to the beginning of an ideal city, which shall have as its first characteristic, a righteous people: a people from whom selfishness and greed have been removed so that a practical system of equality can be established and maintained and poverty be eliminated; a people who have such a love for their fellow man that they will execute the Golden Rule to do unto others as they would have others do unto them.

Is it too utopian? With only man's wisdom and effort it may be, but with God as its author and director it is quite practicable.

THE POSTMAN.

He troges along through the snow and the sleet,
With a pack that is heavy to bear;
The slush of the roadway has hampered his feet
And the whiteness has powdered his hair.
But he stands by the gate with a smile on his face,
And his whistle is cheery and gay;
Oh, people who live in a far away place,
Thank God for the postman today!

He carries a message that comes from the heart
Of a boy who has gone from his home,
And sometimes a letter to make the tears start
From a soul that is sad and alone.
The news of a world that is far from our sight
Is stored in his magical pack,
And he mingles the sorrow with words of delight,
For he carries a world on his back.

Through city and country, through byway and street
He comes to the home great and small;
And we wait for his coming; he brings such a treat.
A message of cheer to us all.
And so in this season of harvest and joy,
When the crops have been stored away,
We raise to the heavens our humblest prayer,
"Thank God for the postman today!"
—Margaret E. Sangster, Jr., in *The Christian Herald*.

Gratitude is the memory of the heart.

Greatness lies not in being strong, but in the using of strength.

INDEPENDENCE ITEMS.

The entertainment at the stous church on Christmas eve was enjoyed by a large gathering of saints and friends. About seventy children took part in the service of song in praise of the King born in humble Bethlehem.

Christmas day was one of cheer and good will everywhere, seemingly at least; many finding joy in remembering others by giving, and many having joy in receiving. What a world or joy man would have could the "Christmas Spirit" prevail the year round! President Joseph Smith and family celebrated the day with his son-in-law and daughter, Bro. and Sr. B. M. Anderson, and family, and in the afternoon called upon Bro. and Sr. T. W. Chaburn. He expressed himself as having had the happiest Christmas of any since coming to Independence.

One of the leading social events of the day was the observance of the fiftieth wedding anniversary of Bro. and Sr. T. W. Chaburn. An informal reception was held at the home of their son-in-law and daughter, Bro. and Sr. Royal Brocav, in the afternoon, when many friends called to offer congratulations. In the evening a more formal gathering assembled numbering 84, and with song and cheerful conversation and other features of entertainment added to the joy and delight of the occasion. Some useful presents were received among which was one of \$102.50 mostly in gold, which was the collective gift of the many friends. Bro. Chaburn feelingly responded to the presentation speech of Bishop Bullard. Five of their children, and thirty grandchildren were present, two sons, Frank of Bandon, Oregon, and Alma of Shawnee, Oklahoma, being unable to be present but sent congratulations. Bro. Chaburn has been in the service of the church for many years and has been a valiant worker.

Quite a number of the missionaries have been able to spend the holiday season at home with their families after an absence for some of them of about seven months. The faithful missionary is certainly entitled to such visits, as also are the families. Some are already hastening back to their fields to continue the gospel work.

Choir work has been taking a step forward of late through the efforts of the general chorister. Bro. A. N. Hoxie Jr., who arrived with Bro. John Zimmerman Jr., on Saturday from Philadelphia. The Independence choir had special rehearsals Saturday and Monday evenings, and the associated choirs of Independence and Kansas City on Sunday afternoon and Tuesday evening. Some hard work is being done in preparation of the general conference music, and in addition to the anthems the "Holy City" a cantata, is under preparation for a special concert during general conference. The choirs throughout the church are working along the same lines.

The Wednesday evening prayer meeting is announced for 7:30 this week after which the orchestra will give a concert. A collection will be taken for the purpose of providing new music. The orchestra has rendered good service in the Sunday school, and should be large enough to divide and furnish music for each department of the school.

Bro. J. F. Curtis and Arthur Allen were the Sunday speakers, morning and evening respectively. The afternoon prayer morning was good being in charge of Bro. W. M. Aylor, D. E. Tucker, W. H. Garrett and M. H. Bond.

INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 243, collection \$3.70, and Christmas offering of \$91.85, in addition to \$31.26 the previous Sunday, making a total for the branch, of \$123.11, that makes a good showing for 1913.

Bro. M. F. Gowell occupied at the 11 o'clock hour, reading for a lesson, from which to gather food for thought, the 19th Psalm, from this a general review of the past year was made, of the things done and those not done. No matter what we do or do not do, the judgments of God will find for the facts in the case, and we need not fear to trust ourselves in his hands.

Apostle J. F. Curtis was the speaker at 7:30 p. m., reading Isaiah 53, text, "Who hath believed our report." The 2:30 prayer service was well attended, and a general good feeling was felt throughout the meeting. The local ministry were brought to the front nearly every service.

On Monday night was held an election of officers of the Sunday school, with the following result: A. K. Dilke, superintendent; J. T. Curtis, assistant superintendent; S. H. Fields, second assistant; Saydie Bailey, secretary; Geo. Gould, treasurer; Clara Curtis, chorist; Robt. Miller, organist; J. E. Solderstad, librarian; Lorora Redfield, home class superintendent; Goldie Wisemore, cradle class superintendent.

W. S. L.

KNOBNOSTER, MO.

Sunday Dec. 28 was opening day of our new church, our pastor R. E. Burgess in charge. Elder J. W. Rushton offered the opening prayer. Elder Hale W. Smith had charge of the song service, with Sr. Ida Hansen as organist.

After the opening services Mrs. Earl Ross played a wedding, and Elder W. S. Macrae spoke a few words that changed Sr. Fern Beebe's name to Mrs. J. R. Lloyd; we are sorry to lose Sr. Fern. Sr. I. M. Ross favored us with a solo.

Bishop E. L. Kelley gave the opening address to a well filled house of attentive listeners. The day was one that will long be remembered by the Knobnoster saints. Almost the entire membership was present.

The weather has been very trying still there are very few that are sick. Sr. A. Taylor and small daughter, and two of Bro. B. Ardes children were not able to attend the services. We hope to soon have them with us again.

Elder O. H. Miller and R. E. Bozarth are visiting their parents. Quite a number of members from a short distance came home for the holidays, and opening day.

R. C. W.

KANSAS CITY, MO., SECOND CHURCH.

The coming of Christmas found the Sunday school prepared with an excellent program and presents to entertain the members and their friends. Many rejoiced and were made happy, and none were sad that we know of. Those

in charge worked hard and must have felt repaid for their efforts when all who were given parts on the program responded and did their part well.

Quite a number of the missionaries have visited us and some have cheered and encouraged us by their presence and sermons. We are holding services regularly and always have more than a quorum. We have some members who are spiritually dead and no doubt every branch in the church could tell the same story.

Bro. Thomas Newton is trying to establish the church in the Isle of Pines and with others has organized a Sunday school at McKinley and has been permitted to preach several sermons. If there is any other member of the church in or near KcKlaley he would like to meet them. Bro. Charles Chaney was ordained a teacher last month and is an earnest active worker in his office.

Bro. E. W. Lloyd and Sr. Margaret Robertson will continue to look after the interests of the Sunday school for the next six months while Bro. Chaney and Sr. Tyra Lloyd will try to guide the Religio onward and upward. Sr. Sarah Faler who has been very sick was able to meet with us yesterday being restored to health in answer to prayer.

Some new members have been added while some have moved to other branches. God has been very kind to us in the past year and as a branch we hope to continue to live more perfect lives and be more worthy of the great blessings we receive that we may be as a light set upon a hill.

Mrs. Margaret Cleveland.

1316 Circle Ave.

LOS ANGELES, CALIFORNIA.

The annual business meeting was held Wednesday evening Dec. 17 with a fine attendance.

Election of officers for the ensuing year resulted in the choice of V. M. Goodrich, president; William Schade, presiding priest; W. E. Haskins, presiding teacher; Niles Lyles, presiding deacon; R. T. Cooper, chorister; Olive Lytle, organist; Albert H. Knowlton, member library board; Raymond T. Knowlton, branch clerk; Albert H. Knowlton, book agent; R. T. Cooper, correspondent. Good spirit and harmony characterized the entire election which speaks well for the continued and effective work of the officers of the branch.

Arrangements have been made for opening a new mission service at the home of Bro. and Sr. Ordway in Altadena, services to be held afterwards beginning the first Sunday in the new year, in charge of Elder Fred Adam in connection with the mission at Hermosa Beach.

Interest at the Long Beach mission continues good, a Religio local was recently organized there with twenty charter members.

A Religio is in prospect at Pomona soon as the home class has grown to the proportions of a local under the care of Bro. Peter Kaufman as a result also of the meetings held there this summer by Bro. Roy F. She and W. A. Brooner. Christmas entertainment will be held at the church Tuesday evening Dec. 23rd.

Bro. W. A. McDowell recently held a series of meetings at San Bernardino with splendid results.

The committee on publicity are pursuing their work of securing names and addresses of all ministers not only of Los Angeles City but all suburban towns so that the entire district will be "warned" the work proves to be of some magnitude but meets with the hearty approval of the entire branch, the first installment of names and money have already been sent in, the General Publicity Committee are certainly to be commended on this means of reaching the people's spiritual chosen goals.

The recent letter from President Fred M. Smith in relation to more fully organizing the priesthood on the original plan of the School of the Prophets is meeting with instant response and renewed interest on the part of the local priesthood, organization was effected last month and a paper covering the history of the work in the old organization with a resume of the laws for its government is to be read at the next meeting looking to active work in this branch. All members of the priesthood including visiting members are especially invited to be present at the church the first Monday evening in January at 7:30.

The church parliamentary club are making fine progress, meetings being held the third Tuesday evening in the month at the church, only one thing more could be asked and that is that more would avail themselves of this opportunity to improve in this important feature.

R. T. Cooper.

SAN FRANCISCO AND OAKLAND.

The city young people held their usual prayer meeting Sunday morning with good interest, followed by a good Sunday school. At 11 o'clock Bro. F. M. Sheehy delivered an interesting discourse. Elder C. A. Parlin preached the evening sermon following an interesting session of the Religio under the direction of Sr. Florence De Salyer.

The pastor preached the Oakland morning sermon and announced Bro. F. M. Sheehy for the evening, who ably filled the time. The Sunday school and Religio were both good and interesting. The motto is and should be, "Press on to higher grounds."

Christmas has come and passed with its usual budget of joy and gladness of work and responsibility. The city Sunday school had their entertainment and tree on Monday night and Oakland on Tuesday night. All passed off pleasantly. After all I think it pays.

1202 14th St., Oakland, Calif.

J. M. Terry.

ST. JOSEPH, MO., SECOND BRANCH.

Sunday, December 28th, being the regular semi-annual election of officers for our Sunday school the following officers were elected:—F. R. Gist superintendent, C. R. Smith assistant superintendent, Lucile Ehrler secretary, P. I. Rogers treasurer, Josephine Golf librarian, Ida Hodson chorister, Mannie Rapp pianist.

Our Sunday school put on quite an interesting program as a Christmas entertainment, being the product of our own local talent with possibly the exception of one individual, featured chiefly by the Christmas tree and treat, to the hilarious delight of the little ones.

At this the close of another year, finds the branch in all apparent prosperity, spiritually as well as temporarily; the saints, with a greater determination than ever to press onward in the ways of truth.

The past has had its lesson, the present its sorrows perhaps, yet the future holds forth its hopes. May God's work go on in this branch of his moral vanguard as well as elsewhere, that his will may be done and mankind be eventually free, to the extent that Zion may be redeemed, is our prayer.

Correspondent.

OMAHA, NEBRASKA.

Our last items should have stated that Elder Charles Derry, that old and tried soldier who has fought life's battles so bravely and well, preached the first sermon in the Council Bluffs' new church. May we all strive to be as willing to sacrifice and walk in the footsteps of the Master.

Apostle J. A. Gillean again favored us with some excellent sermons Friday evening and twice on Sunday, the 21st. How far beneath our privileges we are living in comparison with the ideals portrayed.

Tuesday evening, the Cantata, "The Holy One of Israel" rendered by the choir and Sunday school under the direction of Elder Paul N. Craig and his able assistants, was very much enjoyed by a crowded house. Will the time ever come when our saints, not the children, will be as anxious to attend a prayer meeting, or normal class for instance, as a high class entertainment?

The city celebrated Christmas Eve with a gigantic tree 60 feet high in the court house yard beautifully illuminated, while in the court house different bands and church choirs rendered a program. Our choir sang "Unfold Ye Portals," which elicited praise from the hearers, when they were informed that it was not a "Mormon" choir.

Prayer meeting Wednesday evening, postponed to Thursday on account of the Christmas festivities, in charge of Bro. C. C. Coffeen and W. E. Stoff. Over thirty in attendance and a very spiritual meeting.

"Still with honest purpose toil we on,
And if our steps be upward, straight and true,
Far in the east a golden light shall dawn,
And the bright smile of God come bursting through."

Alice Cary Schwartz.

112 So. 26th Ave., Phone Harney 5677.

CORRESPONDENCE

BIRDSEYE, Ind., Nov. 26.

Dear Ensign:—The debate between H. E. Moler and E. G. Denny of the Church of Christ so called is a matter of history. Bro. Moler and I went to Louisville from the conference at Indianapolis, Ind., and were busy there holding meetings, and Bro. Moler received a letter on the 14th from Elder Stillings of the Christian Church telling him that E. G. Denny would be at Birdseye to enter into a debate with him on the 18th, so Bro. Moler saw that he was aiming to slip in and make the people believe that Moler would not meet him. The facts in the case are that he Denny had never got in touch with Moler; had no propositions signed up for debate, but had attached Bro. Moler's name to a typewritten copy of propositions and brought it with him to show the people to make them think that Moler had signed but failed to show up.

Bro. Moler and I were on the battlefield on the 17th and met Mr. Denny the 18th at Oak Hill schoolhouse and there at 9:30 a. m. the propositions were signed up and the debate began at 10 o'clock and for four days we saw Denny floundering around trying to prove something bad against Joseph Smith. He tried to prove by Bancroft that Joseph Smith had ten wives, but his efforts went in for failure.

He denied the doctrine of Christ in Heb. 6:1,2, and said that was nothing but the types and shadows of the Mosaic covenant and therefore was done away. Here Bro. Moler turned on him and showed that with faith, repentance, and baptism taken away from a sin he would have almost nothing left. Bro. Moler put up a chart like a wheel, the spokes representing the officers in the church and the hub representing Christ. So Denny said he would tear that wheel all to pieces so he said away goes every spoke out of his wheel and away goes the hub. Bro. Moler turned it on him good when he dispensed with Christ too.

We are holding forth in the homes of the people with good interest, and our opponents see their defeat and are a sick lot of people. I don't think they will pay out their money soon again to get such a kicking. Bro. H. E. is an able defender of the faith. I was his moderator and did all I could to help him. I had to keep time also as we had no chairman. Bro. Thos. Stillings was Denny's moderator. The saints here are happy over the results.

I am as ever your brother in bonds,
J. W. Metcalf.

WYATHERRY, MO.

Editor Ensign:—I had a splendid meeting at St. Joseph, First Branch, a week ago last Sunday and Monday. Also a fine meeting over last Sunday at Stewartsville, Mo. But the weather and roads got so bad that I could not continue for the present. I have more than a dozen calls for preaching now, and I am sorry I cannot be at more than one place at a time. Please say to all who have written to me in Missouri and Iowa asking me to come and preach for them, that I will be with them just as soon as I can make the rounds and get there. I am in my seventy-second year, but am feeling just fine and am at work almost continually.

I hope to be in the field most of the time this winter if my health continues as it is now. My six months' work in the west last summer was good for me. I found a number of good saints out among the Rocky Mountains. God bless

them for their kindness to me everywhere that I went. We had a splendid reunion at Wray, Colorado, with a good prospect to have another one somewhere in that vicinity next fall. What about the "Signs of the times"? What about the "storms on the lakes" a short time ago? It makes one ask himself, "Where are we at now?" Why we all so live that God's sheltering hand may be over us while the scourges go by. I remain your brother in the conflict,
Elder J. S. Roth.

RYATT, Ark., Dec. 1.

Dear Ensign:—As I have contributed nothing to your readers for some time I will try to let them know I am not out of the faith but have been surely tried this conference year as never before. I have had to contend with things that I have never had to meet before, but through prayer and good advice from different ones I have been made to believe it is best for the work and me too to still remain in the missionary field notwithstanding I was tempted to leave the field. I soon felt after reaching home I must not let Satan overcome me that way because I had met with different temptations; I felt led to read my patriarchal blessing, given under the hands of Bro. Alexander Smith. The Lord showed me he was his servant and had been called to that work. So after reading my blessing I discovered one thing had been fulfilled this year which was that Satan would seek to throw stumbling stones in my way to hinder me in my work for the Master, and he would seek to do so when I was the least expecting it. So this year has been the trial of my life.

After reaching home this fall I was led to counsel with Bro. E. L. Kelley as to quitting missionary work for the rest of the year. His advice was for me to go to Arkansas and labor under the one in charge of that part of the field as the Lord might direct me. So soon after this the Lord showed me there was a work for me to do in Arkansas, so I came to this place two weeks ago and began meeting at once, and the interest has increased all the time. Last night the house was well filled and fine interest. Some seemed to be very near the kingdom, so at the close of my effort one lady, a prominent merchant's wife, came and asked for baptism. She was a member of the M. E. Church, and is said to be one of the best women in Ryatt. Another woman came to me and said she had been shown the church she was a member of was not the true church of Christ, and if she did not join the Latter Day Saint Church she would not be saved. So you see the Lord is moving upon the minds of men and women to accept the gospel.

During my short stay last spring and summer in Mobile, Alabama, I was blessed with power in preaching the truth, and the Lord was with me in my labors there, baptized 14 while there. Many others already ready for baptism when I was called to leave that place.

Mobile was a new field almost, there has been but little preaching done there. I made many warm friends. When I left the saints were having Sunday school and prayer-meeting every Sunday. Bro. Chute and his noble family live at Pritchard, a suburb of Mobile, and is doing all he can to advance the work; also Bro. Dave Tillman and his family are among the best class of people in the city, and they are ready at all times to assist in the work. Then there is Sr. Emma Day and her brothers and sisters who are just as nice people as you can find any place, and they are ready to help build up the work. Sr. R. Tillman and Sr. Alfred Tillman are all good saints. Sr. Interick and her husband also live there. When the captain is not on duty on his boat he is ready to assist in the great latter day work; then comes the Potters and their families, all good workers in the church. Bro. and Sr. Nix at Whistler, Ala., are also fine people I baptized there. They will make their mark for good if they will hold out faithful. Bro. Frank Scardiff and family also live in Mobile. He is strong in the faith and don't forget to take his Bible in the meeting there. May the Lord ever bless them for their strong stand against evil. It is useless to say the saints in Mobile are strong in the faith of this latter day work, for if they were not the most of them would have gone back on the faith before now, for it seems Satan has tried himself at Mobile this year, but thanks be to Him who has held up aliyup by his divine power. Not one of the saints there that I know of has weakened in the faith, notwith standing they have been tried.

I know it is the custom of some to only give the bright side of life, but I think it is best to give the facts as they are. It is all right to taste the bitter sometimes so we can enjoy the sweet. I may have made some mistakes this year, but if I have they have been made ignorantly and God has forgiven them, knowing that I am a man who tries to do the right thing all the time, and in the greatest trials that I have met this year God has shown me I was holding on to the rod of iron, which is his word. The warning was given me in my blessing that when Satan sought to throw stumbling stones in my way, I was not to use hasty speech, but in my contentment for the right to contend in meekness. How far I have heeded this instruction I do not know, but if I have failed in anything it has been in using hasty words for that is my hesitating sin.

There was quite a crowd present at the baptizing yesterday, and last night much interest was manifested at the meeting. Cannot say just when I will close here. Bro. J. T. Davis opened the work here about five years ago, baptizing Bro. and Sr. Foster three years ago. They have lived true saints, and it has had its effect on the people here, at dawn their number is increased. We hope they will rejoice the more. If find a nice class of people here in this part of Arkansas. I have seen as never before the need of the saints to post themselves in the Bible, Book of Mormon and Book of Covenants and stick to what is written in them. Those revelations received by saints and dreams and visions may be all right, and of course some of them are of God, but they are not binding on us as a law, hence the need of governing ourselves according to what is written in the standard books, not the church papers and tracts gotten up by individuals.

Another thing is in our teaching to observe the instruction given in the Doctrine and Covenants to "teach the principles of my gospel which are in the Bible and the Book of Mormon," leave off fine spun theories, and as Joseph put

it—the horns and hoofs. We are to reach a unity of the faith by progression, or true evolution. The Spirit of God and the standard books are all we need to bring about such conditions.

I am still hopeful and ask the prayers of God's people that I may still hold on to the rod of iron, which is God's word.

Yours,
C. L. Snow.

STOCKHOLM, Sweden, Dec. 10.

Editor Ensign:—As the year is nearing its end, I will write a few lines to our good missionary paper, which we are glad to receive every week, and we don't wait long to scan its pages. I love to hear of the progress of the work in many places, and I only wish we could tell of the progress in this part, as much as we desire to see, but it is moving slowly along and we have not lost hope in its final triumph, but there is a great indifference among the people concerning the religion of Jesus Christ, pleasure is the main topic of the day.

But we are trying to keep our own, and at the same time sowing the good seed to others who are willing to stop and listen. Am glad we have a few faithful saints that are standing us nobly by. But it is a struggle for the few to hold on to the truth, nothing but their love for God is able to keep them steadfast, because all around they see their neighbors in their fine churches, with good music and large choirs, and to the ear many times, good preaching.

We here want to express our thanks for the help received through Bro. H. N. Hansen, from the collection taken up at the Western Iowa and Eastern Nebraska Reunion, as we received from the same twenty-five dollars to help in printing books and tracts in this country. We certainly appreciate such help, because we are always in need of help. Also wish to convey my thanks to individuals who have sent some help, may the Lord abundantly bless all.

I am glad to hear of the desire, "from different parts," to have the church debt paid. I think no Latter Day Saint should rest before it is canceled, it will be a blessing to all when that is done.

Wish to extend my best "New Year's Greeting" to all the readers of the ENSIGN, and its staff of workers, may the good missionary paper continue its blessed work among the nations, to the light of all honest seekers for truth.

Yours for the hope of Zion's cause,
Oscar Wm. Okerlind,
St. Paulsgatan 17, 1 tr., Stockholm, Sweden.

ROY, Ala., Dec. 4.

Editor Ensign:—While the old year is swiftly passing out and the new year is drawing near I desire to express sincere thanks to the great Giver by pen through your excellent paper freighted with good news for his hand to protect, lead and direct, in my efforts in his service and work in the ministry in the field actively engaged in the greatest work known upon earth. The Spirit in its comforting influence has been richly felt in power causing the writer to feel meek, humble, prayerful, patient and a strong desire to continue submissive to the divine will. While there may be some little trials before the church and its faithful representatives to meet here and there yet they are bound to give way and vanish before the onward march of the kingdom like the chaff of the summer threshing floors, spoken of by Daniel the prophet who declares in chapter 2:35. And the wind carried them (chaff) away, that no place was found for them. Jesus said, "Who-soever heareth these sayings of mine and doeth them I will liken him unto a wise man which built his house upon a rock." And we are told that the rain and the floods came and the winds blew and beat upon that house and it fell not, and the reason was because it was founded upon a rock. So also it is with the one who heareth and doeth the sayings of Jesus Christ. "He that endureth to the end the same shall be saved." While there will be something to endure such as the floods and storms of opposition yet the promise holds good to him that endureth all the way, for saith Jesus that if ye are built upon my rock which is my gospel the gates of hell cannot prevail.

We are told in the word of God, "For it must needs be, that there is an opposition in all things." 2 Nephi 1:8. Without an opposition to meet there would be no battle to fight and as a consequence no victory to be won, but we find the people who do the will of God have an opposition to meet and oftentimes the opposition is greatest within themselves. Therefore there is a continuous warfare and he that overcometh and gaineth the victory over all opposing forces in this religious conflict will be given power over many kingdoms and he shall rule them with the word of God or he shall govern them by faith with equity and justice. Jesus says, "Break not my commandments for to save your lives." Also "If any man will come after me, let him deny himself, and take up his cross, and follow me. And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments." Inspired Trans. Matt. 16:26.

If faithful and true in the line of service we can profit by the little trials of life as well as by the peace and joy along the way for it takes the clouds as well as the sunshine to develop into full fruition the golden grain. "The fire shall try every man's work of what sort it is." Paul; and Jesus says, "For it must needs be that offenses come, but woe to that man by whom the offense cometh." If it must needs be that offenses come, we should never murmur or complain because of them, for Jesus says, "Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake, for ye shall have great joy, and be exceeding glad; for great shall be your reward in heaven."

Bro. I. M. Smith in preaching to the saints often puts great stress upon the following words: "Rejoice and be exceedingly glad, for great shall be your reward in heaven." I am glad that many of us do not have to meet the severe opposition that many of our fathers had to meet, for by the preaching of the restored gospel by a clean faithful ministry we are gaining favor in the eyes of intelligent people.

The world is learning that we are not representatives of Utah Mormonism but the saints believe the Bible and they

stand by that. We can face the world with a clear conscience and testify that we know our system of faith is pure, from start to finish and if any one will do God's will he shall know of the doctrine.

We know that the Holy Ghost works in the churches as described in 1 Cor. 12, and Acts 2:16-18. Therefore we have something that is grand to offer to those who will come and walk with us in the narrow way. We feel strengthened and thankful by reason of our rich experience in Spiritual matters and can truly testify with Paul that the "natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned," and we can also say with Jesus, "Except a man be born again he cannot see the kingdom of God."

The world is perishing in the dark and is needing to be born of water and of the Spirit in order to see the light that is shining in the Church of Christ restored by divine authority. We express our thanks for all this and for the testimony that has come to us direct from heaven by the Holy Ghost.

We are trying to do our part to spread the glad tidings of the kingdom of God in our mission field and we have some excellent helpers both of the traveling ministry as well as the local force. We have no time to stop and grumble or complain because the work is not prospering and blooming everywhere just as we would like to see it neither do we complain at God because he has not yet bound the devil, although he has power to do it, but he suffereth him to work and will allow him to work for sometime yet, so our complaining will not cause God to bind the devil any sooner.

Man does not always see as God sees. The infidel said once that if he had been God he would not have sent his well beloved son to suffer and to die, but he would have just killed the devil and been done with it. But God has said; "My thoughts are not your thoughts, for as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts."

We are thankful that our work is prospering in some parts of the field and that many of the saints are moving right on in the faith striving as good soldiers of the cross to be worthy to wear the crown of life when the battle is over. Bro. Aylor has lately taken a tour with the writer doing much good, and has been a means of comfort and strength to the saints and work. At Flomaton Ala., we ordained Bro. J. L. Mize an elder, who if faithful and studious will prove to be a minister for good to the people in this vicinity.

After Bro. Aylor left me I attended conference of the Alabama district Nov. 8th and 9th at Owassa and was blessed in presenting the word. Here I ordained Bro. E. C. Shelley to the office of elder after ordination was recommended by the branch and conference. If this young brother will continue to be studious, prayerful and faithful in the line of duty he will be effectual for good to the church as a minister. The harvest truly is great and the laborers are few, and I am thankful to see worthy men come to the front and move out in the work of the ministry for Christ equipped to carry the angel message to the world in darkness and sin.

I have been laboring here in a new place with indications for good while sowing the good seed. As the old year closes and God has been with me to lead and direct in the great field of active service for which I render a full heart of sincere thanks, I now close with an earnest prayer for all the readers of the ENSIGN and for all the people of God in every land that they may be greatly blessed and prospered in the future and be worthy to enter into that glorious rest where suffering and sorrow will never come.

As ever in the bonds of love,
F. M. Slover.
Mission address, McKenzie, Ala.

NORTH BEND, Coos Co., Oregon.

Editor Ensign:—I just came from what is called the Christian Church and oh how different their sermons are from those preached by our elders and why? We as Latter Day Saints know why. How beautiful are the thoughts when we know we are of God's kingdom. We don't hear any preaching only when some of the elders are going through. Bro. Sheehy and Crumley were here one night. Bro. Sheehy preached to a few of us such as could be gathered at short notice. We all enjoyed it; some are anxious to hear more.

The Lord has blessed us while here. My wife and little girl and darling baby had the smallpox and are all well now, and don't feel any the worse. I ask the prayers of the saints as a weak brother.

I remain in gospel bonds,
Chas. F. Murray.

NIANGUA, Mo., Dec. 5.

Dear Ensign:—I thought I would write you a letter. I am eight years old, and was baptized June 15, 1913, by Bro. J. W. DuBoise and confirmed by Bro. McFadden and Bro. Bradley. I am glad I am a Latter Day Saint and I hope to live faithful and be useful in the hands of the Lord in doing good in the church. I am the youngest of four brothers. We belong to the church. Pray for me that I may ever be faithful to the end.

Your brother,
Jesse Nyle Scofield.

Ava, Mo., Nov. 22.

Dear Ensign:—I have been reading letters from the dear saints in your paper. I am eleven years old. Bro. J. T. Davis came through this country preaching the gospel and I joined the church, eight months ago. Bro. Davis baptized and confirmed me. I have been blessed many times since.

We have a good spiritual branch and I want to live a good Christian life the rest of my days. I am trying to get an education and be prepared for the Lord's work when he is ready to use me.

Yours in Christ,
Oscar Selvey.

No true and permanent fame can be founded, except in labors which promote the happiness of mankind.

SERMONS AND ARTICLES

IDENTIFYING THE TRUE CHURCH.

BY ELDER HALE W. SMITH.

We are confronted with many problems for solution in the day and age in which we live, as well as other people in other ages of the history of mankind. Of all problems confronting the world today, the one problem religion, is by far the greatest.

There may be many reasons why religion is so hard to be understood: First, There are so many denominations representing so many different theological schools; Second, All churches claim their interpretation of the Scripture is true and all other interpretations being contrary, therefore, false.

Shailer Matthews, Dean of the Chicago University, is reported to have said before the recent World's Peace Conference held at Saint Louis, Mo., speaking with reference to the merging of all protestant denominations into one universal church, "It will be impossible now, because all churches would insist upon their peculiar characteristic doctrines-being placed in the proposed universal creed. When the universal creed was formulated according to the desires of all denominations that universal creed would include the entire New Testament and when placed before the temporary universal church for adoption, the convention would never agree because all church denominations at present do not accept the whole of the entire New Testament."

Walter Rauschenbusch in his book, Christianity and the Social Crisis, page 45 says: "We see in the Bible what we have been taught to see there. We drop out great sets of facts from our field of vision. We read other things into the Bible which are not there."

The more we see and hear, the more are we convinced that his statement is true. We find in this church it is more or less true in localities where illiteracy is prevalent. We also find it true in localities where our people read but little and depend almost entirely on the preacher or elder for food for thought religiously. Hence the absolute necessity that our ministers should be correctly informed in order not to give their auditors wrong interpretations in such localities.

Bear in mind there are but four political parties in the United States thereby making it easy to make up one's mind as with which party he wishes to affiliate. But when one wishes to investigate religion he discovers there are one hundred and sixty-four separate Protestant denominations claiming to be the church of Christ, hence, making it more difficult to decide which one to choose as the one in which membership shall be placed. Each denomination insists that it is right and all the rest are wrong.

The greatest difficulty in studying Religion as far as deciding where the church of Christ is to be found is like the study of socialism. We lack a concrete scientific definition of the same.

One has said, "Religion is our attitude towards God;" another is quoted as, "True religion is our relation to God;" still another authority says, "Religion is our conscious attitude toward our God." Prof. Leighton expresses his belief of religion thus: "Religion is our attitude towards God expressed by our conscious attitude towards our neighbor."

We find it equally difficult to decide which denomination represents the church of Christ judging by the various definitions given by various theological leaders. Erasmus contends, "The church is the congregation of all men throughout the whole world who agree in the faith of the gospel." (The Church in Modern Society, page 23, by William Jewett Tucker).

Dr. Lyman Abbott gives us his view thus: "The church is a tree, rooted and grounded in Christ, a body, Christ the head; a household, Christ the Father; a kingdom, Christ the King." (Evolution of Christianity, page 172). Walter Rauschenbusch says, the church, "the kingdom of God, is the true human society," (Christianity and the Social Crisis page 71). Rev. J. O. Ashenurst says, "The church is the organized exponent of the kingdom of God in the world." (The Day of the Country Church, page 146).

P. Marion Simmons in a recent work, (What Must the Church do to be Saved) said "We must have the Spirit of Jesus in the church for that is the important thing after all. and if a cure for our present evils is to be had it will consist in the complete recovery of the idea of the kingdom of God and a church of the New Testament, SPIRIT and Type."

Prof. Leighton tells us, "The gospel of Jesus is a way of conduct." (Jesus Christ and the Civilization of Today, page 5).

Henry F. Cope in a work called "Efficiency in the Sunday school, pages 6,7," expresses himself thus, "The test of the efficiency of a Sunday school is in the product it produces. The ultimate test is whether in this specific agency of religiously educated people have learned to live in the terms of the great teacher, to take life as the sublime chance to love and serve, whether people have been moved to make the new world of which they learned, whether the community is really more heavenly, a place where it is easier for all to go right and harder for any to go wrong.

It ought not to be such a great problem to solve as to where the church is and whether it is in close relationship with God or whether the church is an organization with which God has nothing to do.

All theologians will recognize the Bible as the end of controversy. So we turn the pages of divine scripture to ascertain the landmarks to guide our investigating mind into the right road to that organization wherein dwells God by his Spirit.

As Jesus gives us the test by which we may judge the character of men professing to be teachers of God: "By their fruits ye shall know them," (Matt. 7:20), so we may apply the same test to the character of every church professing to be the church of Jesus Christ. The church as an organism will manifest its efficiency or deficiency by the fruit it bears.

Herbert Spencer says, "Life is the relation of organism with environment," and as "True religion is our conscious attitude with God" we wish to ascertain whether any of the 146 denominations will be bearing, not only one fruit but all the fruits of the manifestation of the Spirit of Christ. One psychological principle will be well to apply here, namely: It is impossible to give out impressions without first receiving them. So the church as an organism will be unable to manifest life before it has first received of the life-giving and life-sustaining force.

We are informed Jesus said he would build his church and we have every reason to believe he did so. All Bible students recognize the absolute necessity that the church be thoroughly filled with the life-giving and life-sustaining element, the Spirit of God.

The Apostle Paul writing to the Roman saints, chapter 1, verse 20 says: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so they are without excuse." We may infer from this statement that that the church may be understood by comparing it with other organisms which God has created. It seems that many theologians have overlooked searching for the church which as an organic body shows forth the highest manifestation of life.

We know a walnut tree, or a corn stalk, or a cotton plant by comparison with other plant life; we know a lion from a mouse and an eagle from a snowbird. So it is equally true we may know the true church by a close comparison with other denominations claiming to be the church.

We know a live tree from a dead tree by its appearance, or by its manifestations. So we may also determine whether the church is alive or dead. How? By applying the test given by our Lord Jesus Christ. "By their fruits ye shall know them."

The Apostle Paul clearly indicates what the manifestations of life in the body of Christ, the church, are. He tells us of nine in all. "Now concerning spiritual gifts brethren I would not have you ignorant. . . . Now there are diversities of gifts, but the same Spirit, and there are differences of administrations but the same Lord. And there are diversities of operations, 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*."

The sap flows through the tree. In one part it manifests life by the production of a leaf, in another part a twig, in another the blossoms, after which the fruit will appear.

Francis G. Peabody in his wonderful book, "Jesus Christ and the Social Question," on pages 356 and 357 speaks of the object of the church, "It

is a power house where there is generated a supply of spiritual energy sufficient to move the world with wisdom, courage and peace. Let this power fail and a church stands in the midst of modern life without adequate reason for existence, a Sunday club, an entertainment bureau, a survival of the days when religion was real. A living church communicates power."

The tree is known by its fruit and so "every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire." The church that is not generating a supply of spiritual energy sufficient to clearly manifest all the nine manifestations of life is either dead or dying and soon will be only fit to be cast into the fire. If it is a "living church it will clearly manifest all nine of the gifts of the Spirit.

John M. Gillette in his constructive Rural Sociology, page 219 says: "The church must not forget to carry on its primary function of teaching fundamental religion." Therefore we must not forget the nine fundamental evidences of the true living church.

John R. Mott writes in his widely known book, "The future leadership of the church," page 3: "The church is a divine institution, founded by Christ and the apostles. It should be the most powerful, and beneficent agency for promoting the cause of morality and religion. It has ever been and yet is an ameliorating force that makes life progressive." The true church in order to teach the fundamental religion and to manifest all the nine evidences of life must be founded by Christ himself.

We affirm the Reorganized Church of Jesus Christ is the church organized by direct command of God, through Christ in which the life-giving element and life-sustaining element, the Spirit of Christ is to be found. It is this church in which we find the nine manifestations of spiritual life because it was "founded by Christ." We maintain this is the church that teaches the entire New Testament and the relation is so close to God that he communicates with his church constantly, giving the church that life-sustaining element which manifests itself in these different ways. We hold this church is the household of God in which we all become heirs of God and joint heirs with Jesus Christ. All we ask is like Jesus when he answered doubting Thomas when he was in doubts whether it was Jesus, "come and examine and compare and judge for yourself.

RATIONAL RELIGION.

BY ELDER J. A. KOEHLER.

"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."—Jn. 8:31,32.

While attending a lecture at a university in this place recently, I heard the professor say that religion was a matter of faith pure and simple; that it was dogmatic; that in religion men could not know anything; that religion (all religion) was largely a matter of superstition, or imagination.

It is true that religion is a matter of faith in the beginning, but what is a matter of faith today need not necessarily remain a matter of faith. A great deal of what is knowledge today was faith on yesterday. Are we not asked almost daily to take many things for granted in order that we may acquire knowledge? Religion asks men to believe its doctrines, but, like other sciences, it does not ask men to continue to accept its claims without argument and proof. Proper religious faith is a condition for knowledge.

Religion lays down its formulas like any other science and requires no more than other sciences when it requires a conscientious and persistent attendance upon its formulas. No science promises results to the careless practitioner. Religion says "If ye continue in my word" ye shall know the truth; but under the contradictory and obscure definitions of the word, we can hardly expect uniform results; and further so long as the interpretations are in doubt we ought not be surprised if we get no results at all.

As in any science, the first thing necessary is to determine accurately the formula: in this case the "word," then proceed with our experiment. To assert that in religion we may not "know" because under *my* interpretation of the "word" I cannot get results is the height of dogmatism. Evidently the authoritative interpretation of any formula in any science is that under which the promised results do follow. So long as there is one people whose attendance upon the formulas of true religion secure

to them the promised results—"knowledge"—the claims of religion are vindicated, and all who fail to get the promised results must in reason attribute that failure to either a misinterpretation or a misapplication of the formula.

RELIGION DESCRIBES ITS PHENOMENA

In much the same way as other sciences; and let it be remembered that this is the right of religion. By reference to Mark 16:15-20 as well as to I Cor. 12:4-11, and many other places, we may ascertain what the resulting phenomena of the religion of Christ are. Any science would soon fall into disrepute if we were unable or failed to properly interpret and apply its formulas, and therefore failed to get results. Religion has fallen into disrepute, and is charged with being dogmatic and irrational, because under the supposedly authoritative interpretations of the "word" the phenomena have not developed. After a formula in the different sciences has once been demonstrated, any subsequent failure to produce results is at once charged to a failure to meet the original conditions. In religion, instead of questioning the interpretations of supposedly scientific theologians, their interpretations have been dogmatically asserted to be authoritative; and since under these (evident) misstatements of the requirements of religion we have not been able to get the promised results, the idea that the "signs shall follow the believer" has been abandoned, and religion is charged with being simply a matter of faith or dogma, and entirely un-rationalistic. And this "charge" may not be far from the truth if the popular conception of "continuing in the word" is correct.

RELIGION IS NOT DOGMATIC

for the reason that it does not ask you and I to accept its claims without argument or proof, but contrariwise it declares that if we continue in its requirements we "shall know the truth." Let us see: Jn. 7:17. "If any man will do his [God's] will, he shall know of the doctrine [or formula]." This seems to be broad enough to include us. But if that is not enough let us read the promise held out in Mark 16:14-20, which we find extends to "all the world" as well as to "every creature." That surely includes us.

But religion is at an extreme disadvantage: almost universally these conditions are asserted to be no longer necessary or applicable, and the results are asserted to be impossible: thus religion is condemned without a hearing.

Let us look at our text-book on religion (the Bible,) and note how the people who meet the requirements of the Christian religion realized the things promised in a very uniform manner. Assuming that the Bible account is genuine we have the following incidents in evidence that the Christian doctrine works: Acts 19:6; 8:12-18; 2:14; 9:17,18, and many others that you may see by continuing the search. In Matt. 8:5-15 we have as complete a demonstration of the healing power connected with the gospel as we ever had that medicine aids in the curing of disease.

But we must not assume, we should require proof. Religion does not ask you to be satisfied with the historical account of these occurrences; that would be manifestly unfair to you. What religion does ask is that you shall observe the same requirements as the ancients, and promises that you shall have similar experiences; in which case its claims are well established. It seems to me that no man who wants to know the facts about religion can afford to pass this challenge of the Christ by. "If any man will do his will, he shall know of the doctrine." Jn. 7:17. We are also assured by Peter that the blessings of the gospel in primitive times are for "you [the Jews] and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:37,38. The slogan of the Christian religion is "Prove all things." "Examine yourselves whether ye be in the faith" and hold fast only to the things (religious) that prove to be good. The trouble is religion has been confused with tradition and superstition. Our reverence for the customs of our fathers leaves us unwilling to abandon the positions of the dominant creeds; and since we have been unwilling to abandon a position that does not give results we have been compelled (virtually) to abandon the idea that religion carries its own evidences of its truthfulness.

Religious phenomena is rare and uncertain then chiefly because its formulas are not scrupulously observed. To expect religion to yield its phenomena before we conform to its requirements is more than we ask of any other science. There is still another reason why many have no knowledge of religious phenomena. Religion yields personal

returns upon personal investments. Instead of making a personal test men stand off a long way and try to judge the experiences of others from their view point; this is quite impossible. My experiments in psychology give me returns; that is all it can possibly do. Similarly my activities in religion give me results; no other person may reap the fruits of my religious activities. Two persons acting in a similar way may compare results and judge whether each is experiencing the same effects as the other, but he who fails to act that way can never know whether what the other testifies to is true or not; at least not by any of the known scientific tests. My actions and my words are the only index by which another may judge my mental operations; and even then he cannot realize what kind of a sensation I have under a given experience unless he has had a similar experience. Under such conditions the best I can do is to testify to the personal returns I receive from a given adjustment.

There are some who claim to have met the requirements of religion, but that religion has not yielded the promised returns. Well my mind adverts at once to the well known fact that many claim to meet the requirements of nature and that nature refuses to yield returns. There are certain modes of living that are evidently healthful and scientific, and still there are millions who do not seem to be able to make the connection between health and proper conduct. It is therefore true that the ones who do make the connection are mistaken; that the hygienic ways of living are not hygienic?

How many failures have there been in attempts (for example) to combine oxygen and hydrogen to form water? Does failure on the part of any man or number of men disturb the faith of chemists who are more successful in their tests? Churning cream to produce butter is a common occurrence: we don't expect butter to "come" until we have carried our churning to the point of rupturing the fat globules in the cream. Occasionally we fail entirely, in which case a rational person becomes aware of failure to meet the requirements in the churning process. But in religion I suppose we will have to blame the formula and excuse ourselves. Because of the simplicity and the frequency of the operation we get quite uniform results in butter production; and yet when you purchase you are made aware, sometimes to your discomfiture, that there are many grades of results even in butter production. Now then, I think I am safe in saying that if people were careless in their churning habits as they are in religion, churning would be as such of a conundrum to them as is religion.

But yet there is still another difficulty that makes us think that religion is a myth, and that is we cannot explain the secret hidden beneath the processes, and we cannot see any sense in doing something that does not yield its secrets. Well, then we act foolishly when we spend our good money for food and waste our time preparing and eating it, for who can tell the secret hidden beneath the process by which the elements contained in the food are distributed throughout the body to build finger nails in one place, hair in another, skin in another, and so on? Can you? Then why don't you stop eating? I think we will decide after a while that after all that is the rational man who is satisfied with results, and that is a rational religion which gives results. If we must know the secrets hidden beneath the processes before we can say we know things it will probably be a long time before the aggregate of knowledge piles up very high.

Again we say results are what count. And just as long as there is a people who get results in religion, religion will have a place among the rational sciences.

The Christian religion is not rationalistic if by that we mean that its doctrines are the product of human experience and thought. It is rational however in the sense that its claims are consistent with the experiences of those who conscientiously and persistently follow its formulas. Religious knowledge is personal: it is the fruits of "continuance in the word of Christ." The cloud of witnesses make this fact as defensible as any. Those who deny its virtues simply give evidence of their incompetency as witnesses, and of their failure to meet the conditions. "If ye continue in my word, then are ye my disciples, and ye shall know the truth, and the truth shall make you free." Philadelphia, Pa.

I have seldom known any one who deserted truth in trifles that could be trusted in matters of importance.—Paley.

THE REDEEMER OF THE WORLD.

BY ELDER ELBERT A. SMITH.

(FROM SAN BERNARDINO CAL., DAILY SUN.)

(The author of this article is a representative of the Reorganized Church of Jesus Christ of Latter Day Saints, and is the editor of a young people's monthly published at Lamoni, Iowa, the "Autumn Leaves." Formerly he was a resident of this city. He contributed this article to this special number, the Christmas edition.)

The balmy air of Southern California never thrilled to sweeter music than that which attended the advent of our Lord. This was no choir of paid singers, these were the angels from on high. And while they waited for that great event to occur which marked the meridian of time, they condensed the wisdom and poetry and love of the ages into a Christmas carol, "Glory to God in the highest, and on earth peace, good will toward men."

They did well to link these two sentiments together, because we can never have peace on earth until we have good will toward men, individual, community, and race hatred must be wiped out. Nations cannot dwell in peace while they nurse jealousy and hatred for each other, neither can individuals. Peace will come when all men accept Jesus and abide by his gospel.

The religious world has long maintained a mistaken attitude toward Christ. They have imagined that they could get close to him while ignoring parts of his gospel law. They have taken the statement that Paul made, "I am determined to know nothing but Christ, and him crucified," to mean: "I am determined to know nothing but Christ, and nothing about him save that he was crucified." Whereas Paul clearly meant more than this, "I am determined to know all about Christ and his teachings, including the great fact that he was crucified for you and for me."

No man can limit himself as some have done and get any meaning out of the death of Christ. The fact that men have died is not important to us, but the thing they died for—that counts. The death of Christ has meaning only as we learn what he died for. His death was the seal of his testimony. His testimony had been borne both in word and in deed so that man seeing and hearing him saw and heard the word of God made manifest in the flesh.

To see and know Christ and him crucified does not prohibit us from teaching, and if need be, practicing everything he has revealed in his word, all that he said and did from the time of his baptism until the time when the clouds of glory received him. We feel just as free to tell the people that they must be baptized even as Jesus was as we are to tell them that they must believe as he believed. Both were a part of his testimony, sealed by his blood.

GET CLOSE TO CHRIST.

But while some make the mistake of ignoring doctrine and ordinances, others should not make the opposite mistake and set too great store on certain forms and ceremonies, and not at the same time get close to Christ himself. We must realize Christ as a personal friend. To us he should stand head and shoulders above the best and dearest friend we have on earth.

Jesus suffered for you, and did for you more than any other friend can do. He fought your fight in the Garden of Gethsemane.

Do you think that he was less brave than other men who have faced death unmoved simply because he shrank from it and suffered.

It was not death alone that he faced. But then every enemy that you have in the realms of hell came against him and fought with him for your soul. The Prince of the power of this world came that he might find something in him. Darkness settled over him and he was put to the rack and torture. The devil searched him in every nerve and fiber that he might find something of his own there, that he might claim at least a partial dominion over the Savior. He felt forsaken even of God. But upon the cross he did not flinch, he died with forgiveness on his lips and in his heart.

Jesus is the friend not only of individuals, but of classes. The rich young man came to him, and although he was exceedingly rich, and for that very reason would have been hated by many, yet we are told that Jesus beholding him, loved him. Jesus had use for him as a man, and had a great mission for him to perform with his wealth. He was prepared to unfold to him the ministry of material things, no less important than the ministry of spiritual things. He was prepared to teach him the great fact that all wealth is a stewardship to be consecrated to the service of humanity.

At the same time blind Bartimeus, coming to him, was received with equal grace and favor, and

though a poor man received the friendship of Jesus. Would that the great class which he represents, the poor, the laborers, might come even as he came to the Master of men and be healed of their blindness. Not until they accept the great invitation. "Come unto me all ye that labor and are heavy laden," can this class enter into its inheritance.

The peace that the angels sang about and the good will that they mentioned can not be until Jesus is accepted as their friend.

Today he is with all individuals who, are willing to abide by his law and keep his commandments. And while we celebrate his first advent into the world, we must not forget that the time of his second personal advent, which was predicted by the angels at the time of his ascension into heaven, draws rapidly near. And in a day when men think not he shall come in the clouds of glory with 10,000 of his angels to reign on earth over the pure and the good who have been gathered out of all ages.

He is our great friend for whose personal coming we wait and watch.

"I've found a friend in Jesus, he's everything to me;
He's the fairest of ten thousand to my soul;
The Lily of the Valley, in him alone I see
All I need to cleanse and make me fully whole.
In sorrow he's my comfort, in trouble he's my stay;
He tells me every care on him to roll;
He's the Lily of the Valley, the Bright and Morning Star,
He's the fairest of ten thousand to my soul."

"CHEER UP, SONNY."

Aunt Mary said in her cheering way,
"The world wasn't made in a day—a day;
And the blue sky, where the white clouds fit.
Why, the Lord was six days painting it:
So cease your worry,
And do not fret:
Just cheer up, sonny,
You'll get there yet."

Aunt Mary said in her cheering way,
"The Lord sends that which is best each day;
If you'd grow a man both good and true,
A lesson in patience is good for you:
So cease your worry,
And do not fret:
Just cheer up, sonny,
You'll get there yet."

Full off to me in the days of youth
Aunt Mary repeated the same old truth;
And I dreamed brave deeds as I heard her say,
"The world wasn't made in a day—a day:
So cease your worry,
And do not fret:
Just cheer up, sonny,
You'll get there yet."

The dreams of youth are not realized,
I haven't gained yet some things I prized;
But I've learned in a measure the lesson of trust,
And not to endure just because I must:
That God is my Father,
And he loves me;
And some day his wisdom
I'll plainly see.
—Charles H. Baker, in *The Christian Herald*.

THE AGE OF SURGICAL MARVELS.

The Clinic congress at Chicago seems the climax of modern surgery and is surely a triumph of which the medical world everywhere may be justly proud. Before a thousand experts in surgical technique there have been during the past week performed operations which for their marvelous daring match the age of miracles in almost every particular save raising the dead.

To adduce a few instances. At the clinics, here conducted portions of the intestines have been removed. A piece of bone has been taken from the leg of a patient and used to mend a diseased spine. Split arm bones that would not knit have been pinned together by silver nails and screws. The entire lung of a dog has been removed and replaced as a hint of what may be the future treatment of tuberculosis. The calloused skin of the eyes of a child thus blinded from birth has been pierced. By brain operations upon prisoners the savants demonstrated the surgical cure for criminals. Spectators have watched the effects of radium mineral upon malignant growths such as tumor and cancer. And patients under a new anesthetic method have actually watched an operation performed upon themselves. In short, the whole clinical exhibit at this congress has been one startling feat of professional practice following close upon the heels of another.

A generation ago many of these operations which have come into actual and assured practice would have been deemed chimerical and impossible of achievement. Thanks to the assiduous study and persistent experiment of medical enthusiasts, surgical science has reached a level where none dare dogmatize upon its limits. It has next to the laboratory made a new era exalting medical lore

and research among the mightiest excellencies of a marvelous age. Sufferers whose desperate plight was once judged hopeless have the greatest reason to rejoice over the victories of surgical research and experiment.—*Philadelphia Press*.

THE ROUND TABLE.

A family of five, consisting of father, mother, and three children were designated by patriarchal blessing as belonging to five separate tribes of Israel. What explanation can be offered for this.

This question was received some time ago, and before answering we sought to determine whether the premises upon which it is based were correct. After some difficulty we located the family referred to and appealed to the presiding patriarch for information relative to the lineage of the five members and also submitted the question to him. Under date of November 29th Patriarch F. A. Smith wrote us from Lamoni, from whose letter we extract the following:

"Upon careful examination we find that we have the blessings of four of the family recorded here in the office, and in the blessing of—the father it is said he is of the seed of Abraham and no mention is made of any special tribe whatever. Now in this case he might be of Ephraim, Manassa, or Judah, or any other tribe. . . . In his wife's blessing there is no mention made whatever of her lineage. In the blessing of the son C—, it is specifically stated that his lineage is in Ephraim. In the case of M—it is stated that she would inherit with her companion. Now this is as far as any definite statement is made. . . . so the question is misleading and is not true; consequently I think it unnecessary for me to go into lengthy details or arguments to try to explain something that does not exist. That there may be lineage in more than one tribe through which individuals [of a family] may inherit I believe to be true, which any one can readily see who will look at the matter for a few moments, for in the apportionment of rights according to relationship and legal heirship they might inherit in several different tribes through virtue of direct lineage through the fathers and mothers. You discover that in this family of five, four of whose blessings we have copies, that there is only one who has been assigned to any special tribe."

Where it speaks of disciples in the New Testament, does it mean just the twelve apostles or all the followers of Christ?

The word "disciple" signifies a believer or follower, and was frequently applied to all of the followers of Christ as in Acts 6:1, 2; John 4:1; 9:27, 28; though it was often especially applied to the twelve as in Matt. 10:1; 11:1; 26:26; etc. The Jews said they were disciples of Moses, John 9:28, and others were disciples of John, Matt. 9:14. The text usually shows what disciples are meant when the word is used.

Where will the nations come from whom Satan will go forth to deceive and bring up against the camp of saints at the close of the millennium as mentioned in Rev. 20:8?

It seems that at the beginning of the millennium some people will be left on the earth in mortality, and from these will develop the nations referred to. See Isa. 24:6, 13.

I have been told that there will be wicked upon the earth during the thousand years reign. If so please explain the following: Rev. 20:5; Matt. 5:5; Ps. 37:22, 34.

Isa. 65:20 seems to indicate that there will be some sinners on earth at that time. The passages referred to in the question do not conflict with this view as Rev. 20:5 relates to the wicked dead who will not be raised until the close of the millennium. The righteous being raised and having an inheritance upon the earth will fulfill Matt. 5:5. The warning in Ps. 37:22, 34 as to the wicked being cut off will have been fulfilled in regard to the dead, and Isa. 65:20 implies that it will be fulfilled in regard to the living who become sinners at that time. Isa. 4:3-6 shows that it will be from Zion and Jerusalem that all the wicked will be removed and none but the righteous left.

Is hell a place, and if so are there any references in the Bible indicating where it is?

Hell is a condition and also a place, for a condition cannot exist except in some place. Any being who is altogether out of correspondence with God is in that condition and his place is to him hell. The name is used more specifically however to denote the place of assemblage of those who by extreme wickedness are unable to have access to God, and where none but this class exist it would be dark indeed. Any place where such characters are gathered together whether temporarily or permanently might be indicated by this name. From Ezek. 32 some suppose that such a place is located in the heart of the earth, but so little is revealed upon this point that it is a mooted question.

Hilo, Hawaii, Nov. 21.

Dear Ensign—Desiring that the readers of the *Ensign* might know of the onward progress of the gospel, among the Hawaiian people, is the object of this letter.

We are at present in Hilo, a city of about five thousand inhabitants, on the island of Hawaii. This is the largest island in the group, and is about two hundred miles from Honolulu.

The principal industry is sugar, which is carried on quite extensively; there being more than six hundred square miles of sugar cane on this island. Hawaiian mahogany is also a profitable industry here. Last Jan. a fire destroyed one of the large sawmills, with several hundred thousand feet of this valuable lumber. The company lost almost one-half million dollars, but they have rebuilt the mill and again on the way to prosperity.

This is our second visit to this city. We came here in November of last year and tried to get to preach in some of the small churches that were not being used all the time but we were denied the privilege to use any of them.

Then we made some charts, and tried street work for a few nights, but the showers of rain were too frequent for that kind of work. The winter time is the rainy season and it rains most all the time, for about three months. We then tried cottage meetings and were more successful. We visited from house to house until we found someone that was willing to let us preach in their house, and then we would invite their neighbors to come to the services. Our congregations were small, but they were attentive and interested. In this way we got our message before many of the most influential Hawaiians in the city.

We spent one week going through the Puna District. It rained most of the time. Our first stop was at Pahoa. We held meeting at the home of a promising young Hawaiian, and as we had no song books, he rendered an appropriate selection on his graphophone. Bro. McConley then spoke for about an hour, after which we answered questions for some time. We left him some literature to read. He invited us to visit him again whenever we were in Pahoa. We stopped overnight with a young Korean, who made us welcome, and provided us with a lunch to eat on the way to the next village. We finished visiting the natives at Pahoa, and started for Kalapana about noon. It was twelve miles through the forest and the weather was showery. We visited the families along the way. We ate our lunch of bread seasoned with berries that grew in abundance in the woods. We kept our bodies dry with our Japanese umbrellas, but our feet and limbs got quite wet before we arrived at Kalapana. It was almost dark but we soon found a place to stop for the night, with a native family. The breadfruit poi and salmon tasted good to the weary missionaries.

The Hawaiian people are very hospitable, and will always give you a share of the best they have in the house. They will sleep on the hard floor and insist that you take the only bed in the house. We have had this to occur in our work. The next two days, we visited and explained the gospel to all who would listen to us. We followed the paths from one house to another through the Guava bushes that were wet from the showers of rain, that continued all the time we were there. It was like going out into the highways and the byways, calling in the lame the halt and the blind to the wedding feast.

And as it is written in Jeremiah 16:16, "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks."

Returning at night wet nearly to our waists by wading through the damp underbrush, we found a place to stay with the school teacher. With tears of thankfulness to our heavenly Father we sat down to eat our evening meal of poi, potatoes, rice and meat. Oh how we did relish that dinner. We had fasted since morning, except for some guavas which we ate that grew along the paths. It was the first English meal we had eaten for several days.

In the morning after breakfast we had prayer with them, and also administered to their baby, who was troubled with the earache. God's Spirit was present and all felt it. We then thanked them for their kindness to us, and they asked us to come and see them again. We then started on our return trip to Hilo. The sun was shining and as we walked along that new road made of volcano cinders leveled off, ready for the finishing coat, we almost wore out the soles of our shoes. Our shoes were damp and soft from the day before, so that the rocks cut them like a knife. At the next village Bro. McConley had to buy a new pair of shoes. You might wonder why we did not walk on the soil. There was no soil to walk on. The whole country was one mass of volcano cinders and the road has been leveled down so that people could travel on it.

At Kapoho we held a meeting in the court house, and Bro. McConley preached using the native tongue. From this place we took the train to Hilo, where we arrived about 8 a. m. We repaired at once to our boarding house and told the waiter we thought we needed about ten dollars worth of ham and eggs.

We were soon called to Honolulu to look after the work there during the absence of Bro. Waller. Most of the summer we have been doing tent work and in this way have kept our message before the people. We baptized a number of nice people while in Honolulu. We are now following up the work we began here last year, and we expect to make another trip through the Puna District soon. J. B. Barrett.

GLEANINGS FROM OUR CORRESPONDENTS.

F. C. Keck, Wimer, Okla.—I have baptized five adults since coming here, four of them heads of families, which makes fifteen since I left Independence. I closed our meeting last night the house packed with interested hearers. Some outsiders bid us good bye with tears in their eyes. I am enjoying the greatest liberty in my preaching that I ever have. To God be the glory. I am feeling the best kind, and standing the preaching so much better than I expected. In the conflict for life.

DEPARTMENT OF
Woman's Auxiliary for Social Service

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107 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.

HOW ONE SORELY TRIED COMFORTED ANOTHER.

To have much sickness, to have accident, to have death; to have one of the little brood of six sadly afflicted for an indefinite period of time, to have widowhood and more sickness; and financial and home responsibilities all heaped on one in a few months, (comparatively), ah—how some do suffer!

"My oldest" says this mother, says, "Mama, I shall never marry!" But I tell her, "Dearie, you must remember that there are comparatively few who have to endure what has come to me."

Some would give up in despair! This one, outwardly has a stout heart for the sake of loved ones "who have enough to bear." And the children—the children must be glad to come home, they must not have to endure more than they must, of the burden. The keenness of it will come soon enough.

So, many profit by her words of cheer, her deeds of kindness; the neighborhood children flock to this home for her stories her aid and information in various lines. And her "salvation" in trial has been to keep interested in things and people and to keep abreast of the times. It would simply mean more of trouble to others and sometimes to self, to yield to extreme feelings of a heart near bursting with grief and anxiety—so she reasons.

And there are the evidences of God's watch care over this household—which increases the physical, mental and spiritual strength of one so handicapped in the face of those hopes and aims; talents—as yet undeveloped or untrained in her and hers.

In response to a letter which this mother sent one of her kin, also enduring a succession of trials and heartaches, she received words of comfort and food for thought, which may not come amiss for other tried hearts to look upon.

"I think there is little doubt but that you have had your share of troubles and we trust that the outcome of this latest addition to your burden will be in accordance with your hopes and not your fears.

You ask "What is there to live for?" Such cases as these, I suppose—Roaming around in the Art Institute a day or two ago (I often go there at noons as it has a soothing effect on my nerves), I drifted into the hall containing the statuary, bas reliefs, inscriptions, and other relics of ancient Egypt.

Among others was a shaft commemorating the life and deeds of one Shalmanezar II, who appeared upon this stage, some hundreds of years before Christ; and I recollected a volume I have at home, giving translation of inscription's beaten in the rock at the command and for the glory of this same mighty King; telling of his battles and conquests; of the hundreds he slew; of the riches he gained; and his captives. He had something to live for—and he lived. He had nothing to die for—and he died.

And all this happened hundreds—yes, thousands, of years ago. Shalmanezar and his boastings are but a memory here, but somewhere he is a living factor and his record of selfishness and lust and bloodshed can afford him no pleasure.

I doubt not he would be glad if he could exchange his victorious life for the fearsome existence of one of those he tormented.

We start out in life with ideals and high ambitions and when one by one, as we add years we find that this hope will never attain fruition, and that this ideal is not to be attained by us and

that this ambition is impossible of attainment by us, we are saddened and pity ourselves, and wonder why we were born.

The fact is—we are born, and we willingly accept and go out of our way to meet, conditions that carry with them responsibilities sufficient to try the stoutest hearts—each of us cognizant, to a degree, of the breakers ahead, but each of us hoping that he, through some favor of Providence, may escape serious reverses and enjoy the comforts and blessings only.

You and I have probably lived half our lives. I have had some trials, yours have been much greater and harder to bear. Much suffering here must make a future life under other conditions, much sweeter than if everything moved here to meet our wishes; and you have the satisfaction of knowing that the battles you have fought were more difficult than those waged by Shalmanezar (and others before and since); and that the result is not a crime to be accounted for, but an actual taste of life's bitter cup which can only work to your advantage—We can feel assured of this—that we were not placed here to have a "good time" .

From John Jay's writings, "When affliction's make us wiser and better, they answer their purpose; and they do so when they produce acquiescence and resignation."

"Remember, the only remedy against evils inseparable from humanity,—fortitude founded on resignation"

CORRECTION.

In last week's issue, the account headed "Tag Day" was not written as a sub heading to the editorial, and should not have been included in the editorial, as we find it printed.

Also,—in next to the last paragraph of the editorial, the word "comfort," should read "comfort!" making it read, corrected,—

"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 round of narrow lives and which confronts them in the world to come."

MISCELLANEOUS

CONFERENCE NOTICES.

DES MOINES DISTRICT.—Conference will meet at Des Moines Saturday and Sunday, January 17, 18, 1914. Branch presidents and clerks are requested to see that statistical reports are sent in. We hope for a good attendance.
E. O. Clark, Sec.

2500 Logan Ave., Des Moines, Iowa

NORTHEASTERN NEBRASKA DISTRICT.—Conference will convene at Omaha, January 17, at 9 a. m. for prayer service. Business session at 10. It should be remembered that officers are to be elected at this conference and as many should attend as possible. The church is located on the northwest corner of 24th and Ohio Streets.
Anna Hicks, Sec.

NAUVOO DISTRICT.—Conference will convene with the Burlington, Iowa, Branch, February 7, 8, 1914. Let all the priesthood and branch secretaries get their reports in to the secretary, W. H. Thomas, 1100 South 7th St., Burlington, Iowa. Prayer meeting Feb. 7th at 9 a. m. Election of delegates to the general conference. Let all come who can. Special music by Ottumwa male chorus.
C. E. Harpe, Pres.

SEATTLE AND BRITISH COLUMBIA.—Semi-annual conference will convene February 14th in the church at Seattle, Wash., corner Kilbourne St. and 1st Ave. N. W. Fremont-Ballard and West Woodland cars pass by the church.

We are looking for a good representation of the district. We expect Bro. George Shipley to be present and if he is we assure you that you will enjoy his presence. We also hope that Bro. T. C. Kelley will make it a point to be with us. He is a welcome visitor to our district always. It is the time for the election of officers, and delegates to general conference, and for the consideration of the annual reunion. The British Columbia saints have desired a conference for several years, so consider this matter carefully and act according to your convictions. Another important question is the financing of a district tent fund. There is a great deal to be considered that requires the Spirit of the Lord to enable us to solve. Let all branch secretaries have their reports in the hand of the district secretary a week before conference. His address is F. W. Holman, 4233 Bagley Ave., Seattle, Wash. Reunion of the district and Sunday school conferences convene on Friday the 13th at 10 a. m. and 2 p. m., with an entertainment in the evening.
Wm. Johnson, Pres.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

CENTRAL OKLAHOMA.—Conference will be held at Sperry, Okla., Feb. 5-7 1914. All branches please make out reports Jan. 1 and mail to me as secretary. All holding priesthood make reports ending Jan. 1, and mail to me. Let us have more system in the work and all will feel better over the work in the district.

C. T. Sheppard, Sec.

Holdenville, Okla.

CONVENTION NOTICES.

SOUTHERN NEBRASKA.—The Religio and Sunday school associations will meet in joint convention at Nebraska City, Thursday evening, January 7, 1914, at 7:30, and continuing all day Friday. Send in your reports promptly after Dec. 29th.

Mrs. Blanche I. Andrews, Sec.

Bethany Nebr.

QUORUM NOTICES.

FAR WEST DISTRICT.—Quorum of elders will meet at Stewartville, Mo., January 17 and 18 at the Sunday school and Religio convention. Elder J. T. Ford will lead in the discussion of the following subject: "How should branch finances be raised—by subscription, collection or assessment?" Brethren please come prepared to enter the discussion of this question.

S. H. Simmons, Pres.

STOCKHOLDERS' MEETING.

The annual meeting of the Stockholders of the Independence Planing Mill & Supply Company will be held at the office of said company at 150 East Lexington St., Independence, Mo., on Tuesday, January 6, 1914, at 9 o'clock a. m., for the purpose of considering the dissolution of the company and such other business as may come before the meeting.

J. M. Kelley, Pres.

J. D. Briggs, Sec.

CONFERENCE MINUTES.

NORTHEAST KANSAS.—Conference met on the reunion grounds at Blue Rapids, Kansas, Sept. 19, 1913, Frank G. Hedrick, John W. Rushton and F. A. Cool presiding. Statistical reports were received from Centralia 32, Atchison 93, Blue Rapids 154, Idylwild 64, Scranton 100, Topeka 59, Fanning 122; showing a net gain of 11. Ministerial reports were read as follows: Elders R. T. Walters, Fred A. Cool, Mahlon Smith, V. F. Kudzers, Frank G. Hedrick, Joseph Arber, and E. T. Lucas; Priests W. H. Hives and G. H. Robinson; Teacher Joseph S. Norman; Deacon Charles Jacobson. An ediment to district by-laws were presented to be acted upon at next conference. Bro. Rushton of the quorum of twelve addressed the conference with words of timely advice and counsel. Bro. Hedrick was elected a member of the Graceland Scholarship Committee. Conference adjourned to time and place to be designated by district presidency.
Emma Hedrick, Sec.

WE HAVE OXFORD BIBLES, TOO.

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MARRIED.

DILLIE HACKER.—At their future home 1330 West Lexington St., Independence, Mo., Bro. Ray S. Dillee and Sr. Maggie Hacker, Elder Alma K. Dillee brother of the groom officiating.

DIED.

DUNCAN.—Mrs. Laura C. Duncan (nee) Flanders passed away at her home in Spokane Tuesday Oct. 21, 1913. She was the wife of Elder N. C. Duncan who passed away May 11 1908 at Independence Mo. She has left behind, her aged parents Mr. and Mrs. J. D. Flanders of Stewartville, Mo., also a sister of that place Mrs. J. N. York, Three brothers, Mr. N. C. Flanders, Mr. O. E. Flanders of Independence, and Mr. G. J. Douglass of St. Joseph, Mo. Her children were with her to the last and still remain in Spokane; Mrs. C. L. Potter, Mrs. D. H. Crum, Mrs. C. A. Mitchell, Miss Stella Duncan, and Mrs. S. C. Weaver of Lewistown Mont.

STANLEY.—Eleanor McDermitt was born Aug. 15 1844, near Fort Wayne Ind., and came to Illinois with her parents when one year old, and grew to womanhood near Rariton, Ill. She was married to Adolphus E. Stanley, Feb. 27, 1868, of which union seven children were born, Elwood and Alpha deceased, Judith, Luey, Ralph, George and Ruth. She united with the M. E. Church. Later in life she placed her letter in the U. F. Church at Media in which she was a faithful member till death. She was a loving mother, is survived by five children, one sister, one brother and three step-children.

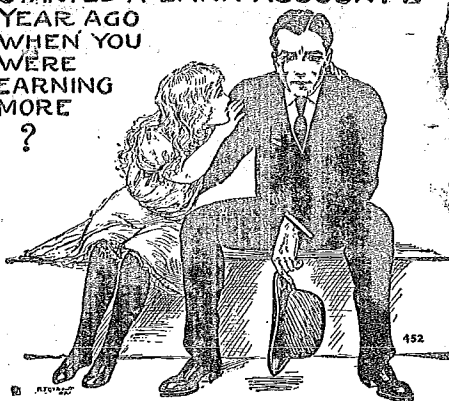
WOMACK.—Anna Womack was born Dec. 16, 1834 in Adair Co. Kentucky; Married to Harrison Womack on April 11th, 1852 and who died a little over a year ago, they having lived together over sixty years. She was the mother of eight children, four of whom survive her. She was forty years a member of the Baptist church, but accepted the restored gospel in 1912, being baptized by Bro. Thomas Newton, and confirmed by Bro. W. S. Brown, E. W. Lloyd and F. A. Evans. Died at the home of her daughter Mrs. M. E. Cagle, 1226 Reservoir Ave. Kansas City, Mo., Nov. 11, 1913. Shortly before her death she had several visions in which she said she had seen Christ and angels. Funeral service was held at the home Nov. 13th. Prayer by Bro. F. A. Evans, Sermon by Bro. J. A. Tanner, burial in Elmwood cemetery.

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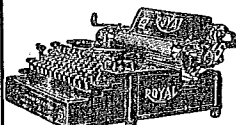
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NO. 2

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

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EDITORIAL

THE SEEKER.

BY MARGUERITE OGDEN BIGELOW.

Poverty asked, "Will it cost too much?"

Mammon asked, "Will it pay?"

And Scholarship, "Is the measure wise,

And are you sure of the way?"

Statesmanship, "Can we find the time

To finish before the night?"

But when the Seeker had heard them all,

He only asked, "Is it right?"

Poverty said, "I cannot help,

For my pockets are not filled."

Mammon said, "That land must wait

Till my own broad lands are tilled;"

Scholarship, "If I lend a hand,

Too much, I fear I shall miss;"

And Statesmanship, "There are other things

Of as large import as this."

But the Seeker, poor and of little power,

All untried and untaught,

Bearing only the knowledge dear,

Dauntless, and fearing naught,

Turned his face to a rugged path,

Far from the world's delight,

And only said, "Come death, come day,

Profit or loss, I fight!"

—The Congregationalist.

THE BODY OF CHRIST.

Those who in former times accepted the claims of Jesus Christ as the Messiah were gathered into an organic union which was referred to as the church, the body of Christ, the kingdom of heaven, etc. The individuals thus gathered were called saints, disciples, believers, the brotherhood, etc. What were the elements which brought this brotherhood together and which held them together in the body of Christ?

That Jesus Christ was the real author of the institution known as the church none will deny, hence it is his work by which his church was established he examined it may readily be found what those elements were. Besides he is represented as the head of the body, the church, so that the same principles which characterize the one must characterize the other, and what is found in the head must of necessity be found in the body.

A COMMON TRUTH.

The principles which Christ advocated and often spoke of as the word, the truth, were the basis of belief for all those who became his followers. Those who did not accept those principles or any part of them, did not follow him, nor could they be united with a perfect union with those who did accept them. Thus the truth was the first element by which these people were brought together. It brought them to see alike, to think alike, to have similar desires, hopes, and aspirations; it was the first essential element in forming a true Christian brotherhood.

COMMON ORDINANCES.

Principle was not the only thing which brought and held these people together, for the Scriptures show that upon their profession of faith in the word men were initiated into the brotherhood of Christ by the ordinance of baptism in water. John the Baptist in preparing the way performed this ordinance for those only who accepted the principles he taught and were willing to live in obedience to them, while those who did not accept them and were unwilling to live them were refused. Jesus himself did not hesitate to observe it, and insisted upon fulfilling the law by which he became an example to all others.

The urgency of this ordinance is set forth in many places in the Scriptures. Jesus evidently refers to it in speaking to Nicodemus: "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." When the Jews who were convicted of sin by the preaching on Pentecost cried out in their despair, "Men and brethren, what shall we do?" the inspired apostle commanded: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." The absolute necessity and importance of this ordinance are here shown.

Other ordinances of universal application were also taught and practiced in the church, such as the laying on of hands for conferring the gift of the Holy Ghost, and the Lord's Supper; the necessity of which cannot be questioned without reflecting upon the wisdom and integrity of Christ, the Holy Ghost, and the inspired ministry, by whom they were instituted, observed and approved. These ordinances also constituted one of the elements in the body of Christ by which its members were brought into and maintained in unity.

COMMON AUTHORITY.

Recognition and acknowledgement of Jesus as the Messiah carried with them an acknowledgement of his authority as being the authorized representative of God, and upon the basis of this authority the members of the church were what they were. It was the element of authority that gave to Christ's words their power of life, and which made the ordinances effectual, and without it words have no force and ordinances become but dead forms.

Jesus affirms his authority when he said: "The Father hath sent me." "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him." The Father, "hath given him authority to execute judgment also." "He taught them as one having authority." This authority was shown more clearly in the results which followed for those who became subject to it through obedience to the principles and ordinances, received of the Holy Spirit by which they were assured of a forgiveness of sins and of their acceptance with God, receiving also other gifts and blessings which often healed them of physical infirmities and strengthened them in the battles of life.

This element of authority was extended to those whom Christ chose as his ministry. "As my Father hath sent me, even so send I you." Those who accepted and applied the principles and ordinances to their lives under the ministration of the apostles and elders received the same results as came from Christ's personal ministration, thus showing that the authority of Christ remained with the church and was one of the elements within the body which bound the members together.

A COMMON RIGHTEOUSNESS.

Observance of the principles and ordinances taught by Christ and his ministry under the authority of God brought a cleansing from sin and an acceptance with God, and to maintain this new and exalted relationship it was necessary to continue to live in accordance with those principles. Jesus said: "If ye continue in my word, then are ye my disciples indeed." He further taught that men are sanctified and perfected through obedience to the truth, and without such obedience they could not be a harmonious part of the "one body." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "Every branch in me that beareth not fruit he taketh away."

Only by continuing in the word, fulfilling every requirement, can the member of Christ's body be at unity with the Head, and failing in this he is subject to removal the same as the dead parts of any organic body. This point is so self evident that it is not necessary to continue with further evidence. Righteousness, which results from obedience to the principles and ordinances belonging to the kingdom of God, is then an element essential to the existence, and perpetuation of the body of Christ as well as its members.

DISINTEGRATION.

Jesus came to bring life, spiritual life, to the world. The principles, ordinances, authority, with the resultant righteousness, operating in and through the organic body, constituted the means by which that life was attained and preserved, and hence the rejection of any one of the essential elements would deny man the power to receive this life. If those who by acceptance of and obedience to these things had attained life in Christ, should afterward neglect or reject them, death would ensue as certainly as to the branch that did not "abide in the vine."

Before the apostles had finished their work men began to slight the principles which they had previously espoused, and in subsequent times much of the truth was rejected by the professed followers of Christ so that many dissensions and schisms resulted. The ordinances, where not rejected altogether, have been so changed in form and purpose that they have become vitiated and unacknowledged of God. With the rejection of these things, the "righteousness of God," which is revealed in the gospel, does not exist, and men have established their own standards according to the degree of truth which they retained.

It is not strange that under such conditions the authority of God should have been withdrawn, and that Christ no longer sent men into the world as the Father had sent him—with authority to minister in the things of the gospel, until in these latter times he saw fit to re-establish his work. Under these conditions men have urged their own opinions, and having found followers, multitudes of organizations have sprung up each purporting to be the body of Christ, but all failing to bring the same results which were experienced by the members of Christ's body in ancient times.

The present divided state of Christianity, as it is called, tells the story of unfaithfulness and disloyalty to the institution established by Christ. Dissolution has done its work, and for centuries the church (?) has been without Christ and without God for "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." Upon their own initiative and authority men have launched movements bearing Christ's name, and have not thought to ask him for the privilege, neither awaited his counsel.

RESTORATION.

Through what is called "The Restoration," the Lord has in recent times re-established his church, and set anew before men the ancient principles, restored the authority and ordinances, and is again calling men to come up to the righteousness of the gospel and receive of the same life as those of ancient times, with all its attendant gifts and blessings. The same promises are made, and the same possibilities are offered by which men's acceptance with God and their salvation are assured.

What more could be required? What more could God do in order to leave men without excuse? The opportunity of coming into association with Christ through his body is given to every man, and every one who improves this opportunity may know the correctness of his course.

Elders who have been accustomed to stop with Bro. T. S. Martin, at Eufaula, Okla., will note that he has removed to Independence, Missouri.

PRACTICAL HYGIENE.

Of the 4000 new graves made daily in the United States nearly 2000 of them are dug because people are either ignorant or careless of the principles of hygiene and sanitary science. The 700,000 lives annually destroyed by infectious diseases and the million other cases of sickness from contagious maladies, with their attendant suffering, are largely sacrifices on the altar of ignorance.—The Shield.

Do you wish to be great? Then begin by being little. Do you desire to construct a vast and lofty fabric? Think first about the foundations of humility. The higher your structure is to be, the deeper must be its foundation. Modest humility is beauty's crown.

How much better it is to see men live exactly than to hear them argue with subtlety!

INDEPENDENCE ITEMS.

The new year was ushered in under favorable conditions, the saints and people generally being prosperous and happy. While chilly the weather so far has not been extremely cold, and but little snow.

The Religio held its election on last Friday evening resulting in the choice of Bro. J. F. Ridd for president, John Zahnd first vice president, Sr. R. Brocaw second vice president, Vivian Brackenbury secretary, Albert Parker treasurer, Mrs. A. V. Closson superintendent home department, Emma Criley chorister, Edith Orick pianist, Mrs. J. H. Logeman superintendent normal department. Bro. W. A. Bushnell the retiring president found it impracticable to continue the work on account of his state work, being president of the state Religio. The new corps of officers are well qualified to successfully carry the work on.

The city council at its meeting on Tuesday Dec. 30th, refused to grant a renewal of licenses for the three pool halls, and consequently since the beginning of the year the city has been free from these places of questionable amusement. A large number of citizens attended the council and entered a vigorous protest against these places being permitted to run, while of course a number were present to plead for them. The pool hall closed some time ago was not permitted to reopen.

Jackson County, like the parabolic net, has gathered of all kinds, as may appear from the divorce docket in the Independence division of the county court. 261 cases were filed last year and await trial. Each case must be investigated by the divorce proctor before going to trial, and the delays incident to such investigation make it harder for people to set aside the sacred obligation of marriage. We understand that but few if any of these cases come from the church membership.

At the monthly branch business meeting Monday evening, the 5th, the presidency composed of G. E. Harrington, W. H. Garrett, and M. H. Bond were sustained, A. Morgan re-elected priest, W. H. Callin re-elected teacher, J. G. Jenkinson re-elected deacon. Other officers re-elected were Louise Giesch secretary, Mary Steele assistant secretary, Audencia Anderson chorister, Arthur McKim member of library board, C. A. Girwell, E. Etzenhouser, W. A. Blair, auditing committee.

Other items of business were the releasing from membership of Sr. Sarah E. Street; granting letters of removal to Samuel and Myrtle Fields to Second Independence, Bro. and Sr. W. H. Birt to Detroit, Mich., and Joseph and Sarah Howden to Windsor, Ont.; receiving letters of Frank W. and Laura L. Mills from Vera, Okla., Mina C. Hart-Madsen and Alma Lee Hart from Lamoni, Sarah T. Hooker from Spokane, M. F. and Lillie Gowell from Provo, Utah, Elmer E. and Eliza Corthell from 2nd Independence, Sr. V. G. Brackenbury from Lamoni, and Mary M. Tucker adopted daughter of Bro. and Sr. D. E. Tucker from Portland, Ore.

J. G. Jenkinson reporting as deacon reported branch receipts from July 1st to Dec. 31st of \$1576.75, and expenditures of \$1523.62. The oblation for the same period amounted to \$213.32.

Announcement was made by President Harrington that plans had been made for the special meetings at the church to begin on January 18th, the speakers to be Patriarch F. A. Smith and Apostle J. W. Rushton.

The Christmas offering of the Independence Sunday school amounts to \$580.50, and the Superintendent Bro. Krabl assures us it will reach \$600 before the fund closes.

The speakers Sunday were Elder O. R. Miller in the morning and Elder Joseph Arber in the evening. The sacramental service in the afternoon was unusually large, and was in charge of the presidency with Bro. A. H. Parsons, Wm. Aylor, and others.

Bro. Jophtha Scott aged 78 died on Monday at the sanitarium where he was doing light work. He was born in Nova Scotia and was a sailor, and made the trip with Bro. and Sr. Barton and Bro. and Sr. Hubert Case and others to the South Sea Islands on the Evanelia. He came to Independence a little over a year ago.

INDEPENDENCE, SECOND BRANCH.

The Sunday school had an attendance of 258, and collection of \$4.55

At the 11 o'clock hour, Bro. S. H. Fields was the speaker his central thought was, what might be expected by obedience to the gospel plan; the promises contained in the gospel plan can be realized only by a constant right living. It will make better men and women, hence better society, and the influence of those who live the gospel tends to improve the neighborhood.

The 2:30 prayer service was very well attended, being sacrament day.

The evening preaching hour was occupied by Apostle Wm. Aylor, and his subject matter was embraced in the saying of Pilate, "What shall I do with Jesus?" as he advanced with the subject he began to enlarge and broaden out, and we were well entertained during the hour. We were all exhorted to hold sacred our obligation to God when we agreed with him to live true lives, and to be ready to say a word for Jesus and follow him.

New Year eve was spent with an assembly of the branch at the church, from 8 o'clock to 11 p. m. was occupied with statements from the branch officer concerning their duties, with a talk by Bro. Warnock and Bro. U. A. Austin after which until 12 m. with prayer and testimony of all the members.

W. S. L.

ST. JOSEPH, MO., FIRST BRANCH.

We were surprised to see our last letter appear under the head of "Second Branch." This was the printer's error, not the writer's.

Christmas, with its usual hurry and bustle, its air of suppressed excitement and mystery, its prevailing joyousness and good fellowship, has come and gone once more. So far as we could observe it was a happy season everywhere. This city was very generous to the poor and many hundred dollars were spent in providing comfort and cheer for the needy, and gladdening the hearts of the destitute little ones.

On Christmas eve the Sunday school gave its usual entertainment in the auditorium of the church, and we can say the music committee certainly did themselves "proud." The program was mainly a musical one, and was rendered by some of the best musical talent in the city. The orchestra was composed of Professors W. C. Maupin, Charles Welty, Hugh McNutt and Fred Davis, accompanied by Miss Mary Kinnaman, on the piano, Miss Janoris White gave a beautiful vocal number, and little Juanita Nixon charmed the audience with a sweet little song. An instrumental piece, was played on two pianos by Misses Mary Kinnaman, Minnie Scott, Elma Dobson and Edna Christiansen. Bro. W. W. Scott made a short appropriate talk, and Superintendent Harry Tilden in a few well chosen remarks presented our dear pastor Bro. B. J. Scott with a comfortably filled purse. The gift of the congregation.

At the close of the program, an artistic old mill on the platform, which had been concealed by curtains was uncovered and began grinding out Christmas boxes at a high rate of speed. A number of little Rubes stepped out of the mill and with baskets laden with the "grist" served the audience not missing one. Seldom have we had a more delightful evening, and the committees were deserving all the praise they received.

Sunday the 28th Bro. Herbert Salisbury of Ferris, Ill., spoke in the morning. His talk was very interesting, and instructive as he gave us many facts concerning the antecedents of many of the pioneers of the church.

In the evening our pastor preached a fine sermon. He also occupied both morning and evening on the fourth. We were not privileged to hear these sermons but understand from others that they were good.

Last Sunday the regular sacrament service occurred and a spiritual meeting followed. We have been having good prayermeetings for some time both Sunday and midweek.

On Wednesday the thirty-first, the superintendent and teachers of the primary and junior departments of the Sunday school entertained the pupils at the home of Sr. Cochran. The little folks enjoyed themselves to all appearances.

On New Years day, it became our sad duty to attend the funeral of Earl Shool a young orphan brother, nearly fifteen years old. The services were held at the church, in charge of Bro. Roy Fifer, our pastor delivering a comforting talk and a loving exhortation to the two brothers who are all that remain of the family. The little boy was well cared for by a kind family with whom he has lived since his mother's death, and who seemed to care a great deal for him.

On Friday evening the second the Religio held its semi annual election of officers, resulting as follows: Roy R. Fifer, president; Paul Pugsley, vice president; M. S. Ross, secretary; Belle Burlington, treasurer; Russell McKee home department superintendent. The hour being late it was decided to defer the remainder of the election to the following Friday. All the officers elected so far were the former incumbents, which goes to show that their services were most satisfactory.

The new seats for the choir have been received and we presume will soon be in position.

Bro. W. W. Scott and wife have been having a family union, their two daughters, Mrs. Leona Salisbury and Ardeta Gifford coming with their families the one from Illinois, and the other from Iowa, to spend the holidays. Bro. and Sr. Salisbury returned home last Friday.

Bro. Herbert D. Ennis who has been in the sunny south for nearly a year, returned with his son Hollis on Christmas day. He thinks the south is not just the place for him, but we are beginning to feel like any place where the sun shines would be nice.

Sr. Pearl Piper was removed from the hospital to her home in Axtell Kans., on Sunday being much improved. Bro. R. L. Henry in the proud father of boy No. 2.

The New Year is with us. With kind greetings to all. Our prayer is that it may be the best year in the history of the church

Reporter.

SAINT LOUIS, MO.

As another year is entered into may our efforts be such as will bring to us the knowledge that we have pleased our heavenly Father, that we have grown in spiritual understanding, and assisted in the advancement of the work.

The morning of December 28 we were made sad by the retiring of our highly esteemed Sunday school superintendent, Bro. H. C. Burgess. He expressed his appreciation of the support he had received and regrets to separate from us but he feels it is best for the future of himself and wife to locate on their farm near Lamoni. We pray the choicest of blessings to attend them. Our pastor, Bro. T. J. Elliott, then took charge and after fitting remarks regarding Bro. Harold's work, presented our newly elected superintendent, Bro. Robt. Lloyd, admonishing the school to give him the support that is due. Bro. Lloyd then made remarks expressing his hopes and desires in the Sunday school work: with which he is entrusted.

The morning sermon was delivered by Bro. H. C. Burgess, and being his farewell sermon it was very impressive. Many thoughts were gathered of an edifying nature, among which were: Why have we come, what is our mission? When storm comes see what lesson there is in it. Lay a sure foundation.

Bro. S. A. Burgess having come home for the holidays was pressed into service the evening of December 28. His effort was reported as being exceptionally fine.

We have had three baptisms since last report, and the little babe of Sr. Kneusman and husband was blessed by Bro. T. J. Elliott.

Our pastor, Bro. T. J. Elliott, and wife are rejoicing in the arrival of a dear little girl which came to bless their home Dec. 18th, as are also Bro. and Sr. Gomer Evans who welcomed their little girl Dec. 23d. All are doing well.

January 4th being the first sacrament of the year a goodly attendance assembled to worship in song, prayer and testimony. A soul reviving season was enjoyed. By request of the pastor all families that could do so were seated together.

The evening discourse was delivered by Bro. T. J. Elliott his subject being Resolutions kept, and broken.

The St. Louis choir is to render the beautiful cantata "Daniel," Sunday, January 18th, in Lansdowne, Illinois. It is well worth every one's effort to hear it.

Our Jubilee or fiftieth anniversary celebration is to take place February 4th, and will last fifteen days. A most spiritual and reviving time is anticipated. We are expecting some of our brethren from Lamoni and Independence, Apostle Rushton, Heman C. Smith and Elbert or Fred'k M. Smith. Advertising is to be done, and with active interest we trust good will result.

Elizabeth Patterson.

2739 Greer Ave.

SAN FRANCISCO AND OAKLAND.

The old year passed out taking with it a severe storm period that has been upon us for some days, in which much damage was done, in some regards the worst storm on record. The new year comes in serene with a gentle breeze and thin floating clouds. We extend to all a hearty wish for a happy and prosperous New Year.

The young people of the San Francisco Branch have installed electricity in the church which is a great improvement over the gas. The Oakland saints are also installing electric lights in their church. The fixtures are in but the connection is not made with the power house.

Bro. Cecil Howley was the morning speaker in the city, followed in the evening by Bro. J. W. Presley, priest of the Oakland Branch. The efforts are well reported of by the pastor. The pastor was the Oakland speaker.

Bro. Geo. Daley baptized a Mr. Stevens in Sacramento on Sunday last making eight having been baptized there lately. Bro. Reiste was still there at last report.

In making up our annual report as agent for Bishop C. A. Parkin for Oakland Branch I find I have handled over twenty-five hundred dollars from fifty individuals. There has been a marked spiritual growth in the branch though but few baptisms. The auxiliaries are in a healthy condition,—the Sunday school under Dr. W. P. Bush, the Religio under Bro. J. W. Presley who is now also assistant superintendent of the Sunday school.

J. M. Terry.

1202 14th St., Oakland, Calif., Jan. 1.

CORRESPONDENCE

DUKE, OHIO, NOV. 11.

Editor Ensign:—As I have not seen anything in your valuable columns for a long time will write a few lines. We are having our first winter weather here in Southern Ohio. Snow fell all day Sunday and almost all night and is badly drifted.

Elder N. L. Booker came here with the tent in September and stayed three weeks. None were added to the church but we feel sure that the good seed sown did not all fall on stony ground but will eventually spring forth and bear much fruit. We are still trying in our weakness to serve our Master as best we can. It seems that we receive many blessings that were scarcely worthy of.

We saw the power of God wondrously manifested recently in the partial healing of a three months' old baby. We with several neighbors and friends were gathered around the bedside of the baby which was to all appearances dying. Old gray-haired mothers said the baby would not live until the physician, who had been hastily summoned, could arrive. They even said the little finger nails were turning blue. I took the little sufferer in my arms trying to do what I could to soothe it in its last moments. Oh how my heart ached for the babe, its little frame racked with pain. I offered up a silent prayer in behalf of the little sufferer and the Great Physician heard and answered. The child then slept peacefully for a few minutes, awoke and opened its eyes and looked around intelligently. Great was the surprise of those around, some saying it was better others thought it was dying. As the minutes passed into hours and it was still better, first one kind of medicine and then another was given credit for the change, but none gave credit where it was due. When the physician arrived he pronounced the child much better than when he saw it a few days before, all though they told him it was apparently dying when he was called. We offered no opinion as to what caused the change for the knowledge we possessed seemed too sacred to offer to the world, for we knew they would not believe it.

We are happy in knowing that we are one of God's children and that he does answer our unworthy prayers. Pray for me, dear saints, that I may continue to grow in the faith that I may be worthy of any blessing God may see fit to bestow upon his servant in the request of your sister in Christ.

Ella M. Foster.

HOUSTON, TEXAS, DEC. 20.

Dear Ensign:—It will be remembered by many of our readers that a certain erring and unfortunate brother in Michigan brought suit some time ago in the Oklahoma courts against the writer for publishing the church court decisions and leading facts concerning said brother's expulsion from church fellowship. It may also be recalled to mind that the lower court rendered a decision in our misled brother's favor at that time, and that the case was immediately appealed to the state superior court of appeals.

We now write to inform those interested, that the superior court at Oklahoma City has just handed down its decision, and has reversed the findings of the lower court. So if it still be insisted upon that a man is a criminal who has perpetrated the heinous crime of telling the truth and telling it plainly, it now becomes necessary for the prosecution to take up the remanded order for a new trial, and proceed (in the interest of the moral welfare of our country) to see to it that those who fearlessly tell the truth shall be adequately punished; for there are critical occasions when special interests do not demand an over production of that edged article,

And now in view of the fact that it is but human to err, and with a heart of charity toward our Michigan brother, we will here say that it might have been a wiser course upon our part to have left some of the 'truths concerning our brother's mis-steps unsaid; and if these lines should come under his eye, we wish to convey in words of soberness, calling upon our Lord to witness, there is in the heart of this writer no hatred nor any thoughts akin to malice toward him whom we have regarded in this matter as persecutor, rather than pros-ecutor.

May the Lord deal kindly with him and forgive us if in our zeal to defend the cause we love we have been indiscreet or have been instrumental in wronging another in any way as our earnest prayer.

James E. Yates.

21 Park Place, Guthrie, Okla.

PORT HURON, Mich., Dec. 18.

Dear Ensign—It has been a long time since I have attempted to write anything for your pages, and having had a few weeks' rest from labor, and taking advantage thereof I made a flying trip through the Eastern and Central Michigan Districts, and have thought it proper to write you some of my observations which may prove of general interest to your many readers.

In the different places where I have visited I have found the saints in general very much alive to the work, and in no place more so than in the beautiful city of Port Huron. Here the work was started a long number of years ago, and a branch was organized; but notwithstanding under a hard struggle a church-house was purchased, the time came when many of those as first organized either moved elsewhere or were cut down by death, and the work here began to decline, confusion and distrust rapidly following and gaining ascendancy which finally resulted in the old camp-fires burning but dimly. But within the last three years, through the efforts of the district officers and the selection of this place for the holding of our reunions, etc., a change has taken place. The old spirit of love and Christian fellowship has been revived, and union and concerted action are in the lead, and the Spirit of God thro' the heart of the worshipper as they meet in their devotional exercises, and gladness is pictured on the countenances of all.

I believe there are only about 129 members enrolled on the Port Huron Branch record, and all of them are working people; yet in their zeal and earnestness for the advancement of the work in the city they have set themselves the task of building a more commodious place of worship—a place more centrally located—that the weary traveler and the earnest searcher for truth—the outsiders—might be attracted thereto and obtain rest and the gospel find its way in the enlightenment of the honest in heart. They have therefore sold the old church building, and are erecting a new one at a cost of five thousand dollars, a building of which the extreme length and width is 57x34 feet; having a basement for Religious and Sunday school work, etc., and an upper auditorium for general church services.

As above referred to, the saints here are poor in this world's goods, but rich in faith; and they are making great sacrifice in their struggle to complete their place of worship; and notwithstanding they now contemplate having their church opening about the 11th of January, yet they are lacking in funds to complete and dedicate their church building to God; and it is any one who may read these lines can find in their heart to help them to the extent of their ability and generosity, whether it be much or little, they would be contributing to a worthy cause, and their aid would be greatly appreciated by the Port Huron saints. Elder Otto Fetting having moved here last April, and having the general charge and oversight of the work of the church building here will gladly receipt for all moneys sent him for the purpose of helping in the completion of this noble enterprise. His address is 1031 Gillet St., Port Huron, Mich.

I also recently visited the saints in Whittemore, and found them earnestly engaged, Elder Summerfield having the work well in hand there. I found Elder O. J. Hawn hammering away in Bay City with prospects of baptizing some in the near future, and the further prospect of a theological tussle with the Rev. Sinms at no very distant day.

Glad to find conditions so favorable where I have been. I expect to be with the saints in St. Clair next Sunday, then on to Detroit for the holidays, thence back to my work after the opening of the new year.

Would love to say to all my friends throughout the church, I am still in the conflict, and the hope of the gospel was never more bright, nor its message more cheering to my soul than it is now; and no matter what the adversaries may be which may come into my life, my faith in this great latter day work will ever remain unshaken; and while here on earth I stay, wherever opportunity affords me the privilege, I am always glad to testify that I know this is God's work, and that he will direct its course until every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them shall in triumph strain joyfully exclaim, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Amen!

Very truly and sincerely yours.

Willard J. Smith.

KINGFISHER, Okla., Dec. 30.

Editor Ensign—Many have written to us concerning the Lamanites and the work among them. We think it is progressing very well. We can get them about as fast as we are able to care for them. There are two Indian elders at work among them. We have been too busy to give much time to the work among them for the present year, as there are so many demands on us for work at various places in the mission that we cannot even do justice to the many calls for work among the white people. We had about 300 Indians at the exercises Christmas time, and the tree was beautiful, so many had sent decorations and such nice presents; the Indians also put on many presents. Bro. Christensen, Sanders, Hershey, Ste. Sanderson and Christensen, Mr. and Mrs. Jarvil, and Mrs. Wilson the field matron, and the writer were the

only white people present. The weather was so bad we could not do much missionary work. Bro. and Sr. Sanders are the ready helpers in all the work in this part of the field. He is the branch president, and she is the district Sunday school superintendent. We have many good workers also in the district who are coming to the front and will be heard of in the future.

BACK TO THE FIRST ALTAR OF PRAYER ERECTED IN OKLAHOMA.

About twenty years ago Bro. J. R. Lambert began the work in Oklahoma at old Mattheeson, (now Piedmont) where the first fruits of the mission were gathered. Bro. and Sr. Aylor, Bro. Head and others being some of that fruit. That altar has never been deserted, and that first branch is still in working order under the leadership of Bro. H. K. Rowland, who has been its president for about fifteen years. The writer preached one week lately at this place and find the good Spirit there to encourage and bless. Also another meeting at Reeding a few miles from there where we preached two weeks and baptized four. That is a good place, for an evangelizing. We have a good live Sunday school there, and many good friends.

The "Open Letter to the Clergy" is a good thing; we have needed it for years.

I wish to here thank all who helped in any way on the Indian Christmas tree.

Your co-worker,
Hubert Case.

INDIANPOST, Mo., Dec. 17.

Editor Ensign—Mrs. Short and I have just returned from a somewhat extended trip through Arkansas and Oklahoma and I trust a brief report of same will not be uninteresting.

In company with Apostle William Aylor we left home Nov. 28th, objective point Granville, Ark., at which place we went under appointment to assist in the dedication of their new church.

On arrival there, we were met by Bro. J. T. Riley, our general missionary, and one who is ever ready to perform whatever duty devolves upon him. We were also met by a number of the resident saints, some of whom the writer has long known, and in whom we could discern the same old time zeal and the same determination to move forward in this great work.

At this juncture will just say we were all nicely entertained at the homes of the saints. Bro. and Sr. Ed Clinton's large, comfortable home, as always being open to the missionaries.

At the appointed hour, Sun. 11 a. m. we met for dedicatory service. Although the rain was falling, a good representation of the saints and friends were present, and the Spirit of the Lord was discernable from the time of the opening song to the closing benediction.

The opening prayer was by Elder Elzie Youmans, president of the branch. The sermon was first thirty minutes by the writer, last half of the hour by Bro. Aylor, who also offered the dedicatory prayer.

The attention was perfect all seemed to enjoy the occasion and some, not members were heard to say "A better service could not have been rendered."

The writer was the speaker for the evening, and although weather conditions were still unfavorable a goodly number were in attendance. The building is a commodious and substantial one, being about thirty eight by fifty-six feet, and is the result of a well and earnestly directed effort upon the part of a few saints, chiefly Bros. Ed Clinton, Elzie Youmans, Jasper Clinton and perhaps others. We see no reason why the branch should not make substantial growth.

Bro. Aylor and Riley continued the meetings through the week, the writer going to other branches in Oklahoma, viz. Wilburton, Halleiville and Holdenville, where we met with saints who were alive in the work and whom we endeavored to strengthen and counsel.

On our arrival home we were glad to have a favorable report from the laborers of Bro. Aylor and Riley at Granville, they having baptized nine since the dedication, with all of whom we are acquainted and know to be bright earnest young people, and thus our work moves along.

Ellis Short.

DOW CITY, Iowa, Dec. 17.

Editor Ensign—I feel impressed to write a few lines for your most excellent paper, trusting that the few lines I may write may be interesting to your readers. The more carefully and thoroughly our work is examined in the light of the Spirit from the standpoint of the sacred books of the church, the more impregeable it seems to be; and I am glad this is true. The writer had a good many experiences during the last fifty-two years which confirms this belief, even though at times we meet with things that try our faith, and for a moment make conditions exceedingly unpleasant. However these things are like a raging storm which in its fierceness seems to shake the very foundations of nature itself, but in a short time it passes by and the sun in its splendor, reveals the glory of God and the weakness of man.

October the 16th in the evening Sr. Inez Kinney and daughter Shirley from Sanborn, Iowa, and Sr. Tilley Smith and daughter from Mason City, Iowa, called at our home, expecting to spend Friday at conference at Gallands Grove, but learning that there would be no session till evening, and having to return home the next day, they concluded to remain with us over night that they might be able to take the early train Friday morning for home, instead of waiting all day for the evening session, as that would be the only service they could attend. Sr. Shirley was anxious to be baptized, and if they made the morning train the ordinance must be administered that evening, and it was growing dark. However, by request of Sr. Kinney, the writer and a number of the saints went out the same hour of the night, like one of old, and the ordinance of baptism was duly solemnized, when under the direction of the branch president, J. L. Butterworth, Elder D. R. Chambers, and the writer confirmed the one who had just been born anew into the kingdom of God.

Saturday the 18th, the writer went to Columbus, Neb., and after some difficulty found the home of Sr. Susan Watkins and daughter Elizabeth, where I held services, and also at the home of Bro. George Muench, closing my effort the evening of October 26th. While in Columbus I preached eight discourses, and gave three patriarchal blessings. The saints in this city are few in number, but rich in faith, and some non-members were in attendance at the services, and manifest some interest in the word spoken.

October the 27th, I went to Comstock, and found Bro. J. G. Hills at the train awaiting my coming, and I accompanied him to his home where I found a welcome while in town. I continued my effort in Comstock till the evening of November the 9th, having preached fifteen discourses, and spent some pleasant hours visiting among the saints, during my stay. Bro. John Naab, and at least a part of his family, drove in a distance of three miles nearly every evening to attend services, thus manifesting a zeal that is commendable. The saints at Comstock, as well as those at Columbus gave evidence that they are true disciples of Christ, by helping the elder on his way. May the Lord prosper and bless them all.

Monday, November 10th, in company with Sr. William Keill and Sr. Bangs, and their children, the writer drove to the town belonging to Bro. Keill, a distance of thirty miles to Lillian, Nebraska, and I was made welcome at his home by himself and family, the father and mother and daughter Mabel, and Sr. Bangs, daughter of Elder C. W. Prettyman, are the only saints in the neighborhood, and Sr. Bangs lives some six miles from Bro. Keill's and Bro. David H. McWilliams and family, who live some ten miles north and east of Lillian.

In the town of Lillian there is one country store and postoffice, which is run by Bro. Keill and family, a Christian church, and a schoolhouse, and a Mr. Barnes and family who live near the church, but all the others live out of the limits of the town, and are farmers, and Mr. Barnes is also a farmer, as it looks to the writer. While at this place the writer preached twenty-eight discourses to good sized audiences, some times the house was well filled, though a few services, owing to the weather and bad condition of the roads were not so well attended. Those attending my services were in the main members of the Christian Church, though I was informed that there were a few Presbyterians, and some non-members, but they all gave me a kind, attentive, and respectful hearing, and some expressed themselves as enjoying my services very much.

W. W. Barnes O. L. Swick, and William Myers, all of whom are local elders of the Christian Church, were very kind to me, permitting me to preach in their church house Sundays after the close of their Sacrament service, in the forenoon, and after their League meeting in the evening, when their pastor was not present, so that I preached seven discourses in the Christian Church, and twenty-one in the school house, which is next door to the church. If there was any offence given during these meetings the writer was not aware of it, though he saw a little uneasiness manifest at times on the part of some. The writer tried to the best of his ability to correctly, and as fully as possible represent the doctrine of the Reorganized Church as the time would admit. The thought in the writer's mind may be stated as follows: It is not so much what is said, but the way in which it is said that gives offence, and causes hard feelings.

At this point the writer preached the usual subjects from faith to eternal judgment, including the angel's message, or the restoration of the gospel, including the restoration of the Spirit, the priesthood with the gifts and blessings of the Spirit, the necessity for re-commitment of the gospel commission, and the prophetic mission of Joseph Smith. In making our points on these subjects last mentioned, we based them on this line of argument: God spoke to Adam and others in the first dispensation by his own voice, by the voice of angels, and by the voice of the Spirit. In the second dispensation God spoke to Noah by his own voice, by the voice of angels, and the voice of the Spirit. That in the third dispensation God spoke to Abraham, Isaac, and Jacob and others by his own voice, the voice of angels, and the voice of the Spirit. That in the fourth dispensation God spoke to Moses and many others by his own voice, the voice of angels, and the voice of the Spirit. That in the fifth dispensation God spoke to Christ and others with his own voice, the voice of angels, and the voice of the Spirit. That after the crucifixion and resurrection of Christ Jesus he appeared to the woman, to the Twelve, to above five hundred brethren at once, and then to Saul and after that to John on the Island of Patmos. That it was but reasonable to believe that in the opening up of the sixth dispensation, which is "The dispensation of the fullness of times," God would again speak to Man with his own voice, with the voice of his Son, with the voice of angels and the voice of the Spirit, which was true in the visions of Joseph Smith, and the revelations given to the church and the world to him.

I have written these thoughts thinking they might be new and interesting to some of the members of the church who have belonged with us but a few years, but older members, and ministers will, without doubt, understand these things as well if not better than the writer.

The 12th instant, received a telegram from home asking me to return owing to the illness of Sr. Butterworth. She is better at this writing, though yet far from being well.

Bro. William Keill and family were very kind to me, and made their home a pleasant stopping place, and kindly brought me with team and wagon to Broken Bow, a distance of fifteen miles, that I might catch the first train for home.

Kindly yours,
Charles E. Butterworth.

LANSING, Kas., Dec. 29.

Editor Ensign—As I see my time expires January 1st, I would like to renew my subscription to the ENSIGN. We are not members of the Saints' Church, yet we can not get along without the ENSIGN. It is such a good paper for any one to read. Enclosed you will find money order for 50 cents. Happy New Year to all the saints.

Yours very respectfully,
Mrs. Wm. Roat.

Box 60.

SERMONS AND ARTICLES

HAS THE ANGEL FLOWN?

We are apt at times to accept statements, when fostered by representative men, as fervently and tenaciously as we would a "Thus saith the Lord;" believing that he who speaks has undeniable authority, and a knowledge of things as they are and shall be.

It is this lack of analysis that places us at times in a critical position, when expostulating before the informed; for an error though propounded by a prophet, is empty and damagant to the cause when confronted by truth and an array of facts.

We have been led to believe that the angel spoken of in Revelation 14:6, has already come with the entire message as is there recorded; but has he? If so, where is the record to be found telling of such a message having been received by any people up to the present time?

It seems to me, the first knowledge to acquire concerning this subject is, what does it really say as to the period that the cry shall have its consummation? Let us read and see:—

"And I looked, and lo, a Lamb [Jesus Christ] stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

Who are these who shall come with Jesus Christ when he stands upon mount Zion or Zion?

Doctrine and Covenants 108:10, last part: "And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night forever and ever."

It is the saints who shall be thus privileged as we read:—

"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 sang 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."

Note carefully here, that we have the ushering in of the millennial reign. Christ has come with his saints, and he stands upon Mount Zion. After this has taken place, then John records:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and 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: and worship him that made heaven, and earth, and the sea, and the fountains of water."

Now in analyzing this message, we discover several things: viz. There is to be a distinct period when this angel shall make his advent. That period is after the Lamb shall stand upon Mount Zion. He has to have a peculiar message which he shall utter with a loud voice. Why a loud voice? His utterance is not to be confined to one man, but to all nations, the significance of which is to prepare them to hear the messengers of Jesus Christ when they shall present the message of truth to them, and also to break down the thralldom which priestcraft has erected as a barrier to the word of God.

There is a peculiar day or period, in the which Jesus Christ purposes to make his gospel plain and convincing to the nations, and he has ordained that this special time shall be ushered in by the proclamation of an angelic being, who shall shout the tidings in a supernatural way, that their attention may be elicited, and that there be no mistaking his authority. We read of this period somewhat more plainly in the Doctrine and Covenants 87:3,4, latter part of verse three:—

"As also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected to their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your

administration, they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation. For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ."

You will notice here, that it is to be a special day subsequent to the day that this revelation was given; in the which, the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, of the gospel of their salvation. And note further, that this day spoken of is subsequent to the teaching of the Gentiles and the Jews.

We are perfectly aware, that what gospel is being taught now, is being taught to the Gentiles; the Jews have not yet been approached with the message, hence, this great day spoken of, is not yet ushered in. When is this day that the heathen nations shall hear the gospel? It is a definite time according to the language cited. Has the Lord made special provision for the heathen nations under a special dispensation? If so, when?

Doctrine and Covenants 45:9,10 seems to me to let light in upon our mental vision and sets forth the day of enlightenment of the heathen in no uncertain terms. We read:—

"And then shall the Jews look upon me and say, [This is when Christ shall come at his second advent] What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These are the wounds with which I was wounded in the house of my friends. I am he who was lifted up, I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King. 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 Satan shall be bound that he shall have no place in the hearts of the children of men."

It is very plainly stated here when the day spoken of shall be ushered in, it is the millennial day. Did the angel which came to Joseph Smith proclaim any such language as cited from Revelation fourteen? I have utterly failed to find any such message as is there recorded, in any of the records purporting to be the history of the angel message. The only statement which even hints at such a message, is that recorded in Doctrine and Covenants 108:7, which reads:—

"And now verily saith the Lord, That these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, [not to every one as we will see the full message implies] and hath committed it unto man, who shall [future again] appear unto many that dwell on the earth, and this gospel shall [at some time in the future] be preached unto every nation, and kindred, and tongue, and people, [its ultimate ending] and the servants of God shall go forth, saying, with a loud voice; Fear God and give glory to him, for the HOUR OF HIS JUDGMENT IS COME, and worship him that made heaven, and earth, and sea, and the fountains of water."

The only evidence I get from this passage is, that both the angel and the servants will proclaim the same message, but the space of time seems to be different, and the magnitude of the utterance made by the angel is vastly multiplied, the servant's message being proclaimed now, with a loud voice, but the angel's specific cry is reserved for the future.

We read that the angel told Joseph, that if he was faithful the Lord would use him to establish his gospel in the world. He also told him that in the Book of Mormon the fullness of the gospel was contained. That Jerusalem should be again inhabited as towns without walls. That the gospel should never more be taken from the earth. That it should be preached to all nations in every land; etc. But we fail to find any record referring to the fulfillment of Revelation fourteen.

Again, reading from Doctrine and Covenants 43:5, he refers to this certain day to come in very emphatic language:—

"Hearken ye, for, behold, the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live. Ye sinners stay and sleep until I shall call again; wherefore gird up your loins, lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free; saying, Prepare yourselves for the great day of the Lord, [future to this time] for if I, who am a man, do lift up my voice and call upon you to repent and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: Repent, and prepare for the great day of the Lord; yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come."

I do not purpose in this article to prove that this great day, is the millennial day of judgment; I shall take that subject up under the title: "The day of judgment." All that I propose to establish here is the fact, that the angel cry as recorded in Revelation fourteen has not come yet, but that it is to come in the morning of the millennium.

I would not take the ground that this particular angel has not come already with the gospel, I verily believe it to be the angel who came to Joseph Smith and committed the sacred message into his hands; who restored the gospel to the earth. I believe that it is the specific work of this particular angel, and he will come again to finish his task, and make the proclamation as John has recorded.

To further substantiate my contention we will read the last revelation given concerning this particular angel and his mission work as recorded in D. and C. 85. Firstly we will establish the period of his advent, then we will analyze his message.

Paragraph 25, gives us to understand that certain testimony shall be given; searching into the context, we discover, that this testimony in the preaching of the ministry in the latter days, after the restoration of the gospel, following which, on the disobedient cometh wrath and indignation upon the people.

"For after your testimony cometh the testimony of earthquakes, and thunders, and lightnings, and tempests, and the waves of the sea heaving themselves beyond their bounds," etc.

Following this incident, other angels are to fly through the midst of heaven as heralds to announce the coming of the Bridegroom. To my mind these signs which are now to take place are the very ones Jesus gave voice to by his Spirit through Peter on the day of Pentecost as is recorded in Acts 2:19. "And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke."

Returning to D. and C. 85:26. One of these signs is made manifest openly to all people. We read:—

"And immediately there shall appear a great sign in heaven, and all people shall see it together."

I have speculated on this sign; its magnitude is incomprehensible; I have thought that it might be printed in flaming words across the face of the heavens, and the angels sounding their trumps rivet the attention of the nations upon the great sign. For it seems to me this will have to be convincing in the absolute, for it will be the destroying of the religious beliefs of more than half the inhabitants of the world.

I cannot believe it is the angel that will constitute the great sign. I think it is something far superior to that, and that the angel is the herald to proclaim it. The great church is destroyed, her fetters have been broken from the people, the thralldom is dissolved away. The way is being prepared for John's angel message.

The scene again changes: When the host of the inhabitants behold their deception, they are amazed, astounded, stricken dumb, and the twenty-seventh verse records their plight thus:—

"And there shall be silence in heaven for the space of half an hour. [A cessation of signs for sufficient time for them to let the truth of the situation percolate through their minds. Then the opening scenes of the Millennium are opened up.] And immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall

be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened and they also shall be caught up to meet him in the midst of the pillar of heaven; they are Christ's, the first fruits; they who shall descend with him first and they who are on the earth and in their graves, who are first caught up to meet him, and all this by the voice of the sounding of the trumpet of the angel of God.

You will note here that the saints are caught up to meet the Lord, they are to act as an escort for him to earth. They are Christ's, the first fruits, the only ones who shall be permitted to meet the Lord when he descends from the courts of glory. These are the ones Paul had reference to when writing to the Corinthians, Chapter 15, verse 23, of the resurrection. "But every man in his own order; Christ the firstfruits [including those who follow Christ] afterwards they that are Christ's at his coming."

This gives us to understand that there are some who will not be Christ's until after he comes. Section 85:28, makes this more comprehensible, it says, "And after this, [The catching up of the saints] the redemption of those who are Christ's at his coming; [The same people Paul had reference to] who have received their part in that prison which is prepared for them, that they might receive the gospel and be judged according to men in the flesh."

This class seems to have been resurrected during the time Christ is with the saints in the air, they come forth, are resurrected. D. and C. 76:6, gives us to understand who these people are, and enumerates many others who will be resurrected at the same time.

"Behold, these are they who died without law: and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it."

And Peter goes still further and tells us distinctly who they were. 1 Peter 3:18, 19. I. T.

"For Christ also once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the spirit, that he might bring us to God. For which cause also [to bring them to God] he went and preached unto the spirits in prison. Some [not all] of whom were disobedient in the days of Noah, while the long suffering of God waited, while the ark was preparing, wherein few, that is, eight souls were saved by water."

You will note here, that his preaching was not to those only who lived in the days of Noah, but all the inhabitants from the creation, from Adam down to his day, and among those who heard his preaching were those who had been disobedient in the days of Noah.

As these people are classified under the terrestrial world, we assume the position that the whole terrestrial world will be resurrected when Christ comes. And as that includes those who died without law, D. and C. 45:10, states:—"And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection." Hence the heathen nations will be there also.

Referring to Zechariah 14:16. After the last great battle which shall take place at Jerusalem After Christ comes, there will be remnants of the nations left, and this decree is sent out. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles."

D. and C. 85:26, told us of the destruction of the beast, the great and abominable church. Revelation 19:20, gives us a little more light on the subject:—

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both [the beast and false prophet] were cast alive into a lake of fire burning with brimstone."

Note here the deceived were spared, (that is, saved from destruction) while the deceivers were destroyed.

Ezekiel 37 portrays the whole house of Israel who will be resurrected. We now have a mighty concourse of people who will be on the earth who have not yet received the gospel of Jesus Christ, nay, have never known of it; they are a heterogeneous mixture of all nations. God wills to save them, they know not God or his gospel, so the same angel who has been commissioned with the trans-

mission of the gospel, undertakes to open the way for the evangelization of these souls. The great day of the Lord is come, the hour of God's judgment is here. All things are in readiness, and then comes the proclamation as recorded in Revelation fourteen; and reiterated strongly in D. and C. 85:31. "And another trumpet shall sound, which is the fifth trumpet, which is the fifth angel who commiteth the everlasting gospel, [the same angel] flying through the midst of heaven, [when he came before he came to Joseph Smith quietly, and secretly, not openly, note the difference] unto all nations, kindreds, tongues, and people; and this shall be the sound of his trumpet, saying to all people [not to Joseph Smith alone] both in heaven and in earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trumpet, saying, fear God, and give glory to him who sitteth upon the throne, for ever and ever; for the hour of his judgment is come."

Has the world ever heard such a message? No! Did Joseph Smith ever claim that any angel ever made such a declaration? No! Has the time ever been ripe for such a cry yet? No! It will have no effect until after the power of the beast is broken, and priestcraft has been destroyed. So God has reserved this message for a time when his creatures will be liberated from the chains of darkness, and will be in a receptive condition for his most precious gospel message. So he has instituted a Millennium, the great day of the Lord, separate and distinct from the "isms" of mankind, and purposes to give man another chance for redemption.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth. . . . Saying with a loud voice [why loud? because he is announcing something directly to the children of men], Fear God, and give glory to him; for the hour of his judgment is come."

The Millennial hour—Think it over.

W. A. Sinclair.

THE TWO WAYS.

BY ELDER J. A. BRONSON.

"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 that go in thereat. Because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

There are two powers at work in the world, a power for good to help us walk in the "narrow way which leadeth unto life," and an evil power to persuade us to walk with the "many" in the "broad way, that leadeth to destruction."

The one great question that ought to be continually before each one of us is, which power is having the greater influence in our daily life. The influence which we yield obedience to will eventually determine which glory we will be able to survive in at the great judgment day.

The two ways might rightly be called two principles, viz., the principle of conversion to a higher type, and the principle of reversion to a lower type. Then we would ask ourselves, which type are we developing in our lives, the higher type which we understand to be Christ Jesus, or the lower type which is he who has always been the enemy of Christ? A very serious question indeed, for the Master has said "no man can serve two Masters."

As we kneel in our family altar we are either serving one Master or the other, living up to one principle or the other, and what is true in that case is also true in every thing we do in life, whether it be at the family altar or some dram shop, whether it be at the prayer meeting or at the moving picture show, whether we are at the lodge room or at some one's home trying to tell them the gospel story; it matters not where we are or what we are doing, we are serving a master, but which one? We necessarily are serving one or the other, for Jesus said "he that is not with me is against me."

Is Jesus then the author of the things I love or is the other power? Which author am I serving when I kneel with my family at home in prayer, the one that said "watch and pray" "pray always?" then to be fair which master am I serving when I frequent a saloon, the one that said "strong drinks are not for the body?" Who is the author of the prayermeeting where we sing praises to God, where we kneel in humble reverence to God, and where we testify of his goodness to us? Is it Satan? Emphatically NO. Then who is the author of the "movies" where we see pictures of men kill-

ing one another like brutes, where we see stealing, murder, drunkenness, gambling, and some other things that ought to make the very boldest blush with shame and embarrassment for being at a place where such vice is suggested? I ask who is the master of all this, Jesus the pure and good? Emphatically NO.

Can it be possible that when I join the lodge and become a full pledged "brother" that I am serving the Master who said, "Be ye not unequally yoked together with unbelievers" or may it not just be possible that I am "robbing God" when I pay my little "surplus" (of course it must be surplus or I would not be handing it over to some lodge or insurance Co.) into some "old line" instead of turning it into "the store house" of God? Oh how "broad" is the one way, and how "narrow" the other.

It has been said that "there are three possibilities of life offered to every living organism, balance, evolution and degeneration." In my mind there are but two in the christian world, viz., evolution and degeneration. I am serving one master or the other and when I am serving Jesus I am developing into a better man, when I am serving Satan I am losing ground. It may be true that for a time I may seem to live what is termed the "balance" neither doing anything especially good, nor anything especially bad, but it soon becomes monotonous if I am watched closely I will soon be found to be in a higher state of mind or a lower one.

Why is it that there are so many living the degenerate life, walking in the broad way, and so few in the narrow way? In the first place it takes a continued effort on our part to walk up the "narrow way," while we need but neglect ourselves and do nothing to go down the "broad way."

A man standing on a high tower may have strength to hold on that he will not fall and die, but it is necessary for him to exercise that strength, while on the other hand all he need do to fall and die is to neglect to keep his balance and then another power will drag him down,—down to death. A man need not be a drunkard, a gambler, or a man that partakes of the forbidden pleasures to walk in the "broad way to destruction." "How shall we escape if we neglect" the Apostle argues. Jesus said regarding the progress of his children, to those who had increased the talents given them: "Well done, good and faithful servant: Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," but to him who had tried to live the balance life, not trying to enlarge the talent given him, he said "O wicked and slothful servant, thou knewest that I reap where I sowed not, and gathered where I have not scattered. . . . I will take, therefore, the talent from you, and give it to him who hath ten talents." Matt. 25:23, 25, 28. (I. T.)

There is a universal law in the world, known as the principle of reversion of type, for instance we have a beautiful flower garden, and through years of study and patient labor we have trained each bed of flowers to be the best of their kind. Now to destroy that garden of flowers, to make them worse we need not bother to go at it with a hoe or sow the seed of fool weeds, just neglect it and that natural law will be sure to do the work, and before long instead of the tame flowers we will have a garden of wild flowers and weeds. If we neglect the garden then the one result will be weeds and ruin, if we neglect our bodies we will become filthy and they will decay; if we neglect our minds we will become simple and ignorant, it is a proven fact that solitary confinement has the power to undo sound minds, and if we neglect our souls how can we escape spiritual degeneracy and death.

Jesus gave us the key note to the principle of conversion to a higher type when he said "Come unto me all ye that labor and are heavily laden, and I will give you rest." We must realize thoroughly that this is not an accidental but a methodical world. Each effect requires some kind of cause. The effect that we desire is to become like Christ. Jesus gave us the cause when he said "learn of me," learn of the things that he would have us to do, learn to live as he would have us to live.

The Lord said that if we would "do his will," we would know, hence knowledge comes by doing, so when Jesus said "learn of me," he did not mean to sit down and simply believe in him but he did mean to "take my yoke upon you," be a "laborer" "let your light shine," and finally every man will be judged "according to his works."

Holiness is happiness; the more you have of the former, the more you will undoubtedly enjoy of the latter.

THE ROUND TABLE.

See Matthew 24:23-26 of the Inspired Version. If this applies to our day who are the false Christs? Who are the elect according to the covenant? There have been false prophets and it seems also that there should be false Christs since they are both mentioned together.

Christ had been speaking of the destruction of Jerusalem and the judgments upon the Jews, and verse 22 says, "And again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo! here is Christ, or there; believe him not. For in those days, there shall also arise false Christs," etc., which shows that the "days" referred to were subsequent to the destruction of Jerusalem. Wars and rumors of wars were to follow but he says, "But the end is not yet," showing that that time would not be the time of the end. Though we have not the data at hand we understand that a number of men arose among the Jews making claims as to the Messiahship. In later times men have made claims of being the Christ, such as "Potter Christ," and Schweinfurst. The latter times are more directly described from verse 27 to the end of chapter.

The "elect" sometimes refers in a general way to all Israel as in Isaiah 45:4, but more often in a restricted sense to those who are accepted of God because of having made covenant with him. See Titus 1:1; Rom. 8:33. This latter application seems to be the one in Matt. 24:28,29.

How do you account for elders and high priests from Moses to Christ since according to Doctrine and Covenants 83:4 the Holy priesthood, (high priesthood), was taken away with Moses?

This point has been difficult of explanation, though in Moses' time there were many elders and high priests, and it must be apparent that their authority remained with them rather than ceasing with the death of Moses. The continuation of high priests and elders for some time at least, if not to Christ, shows that some of the authority of the high priesthood remained on earth, which may leave us to infer that the statement, "Therefore, he took Moses out of their midst and the holy priesthood also," refers to the highest order of the priesthood, or the Presiding quorum or authority. D. C. 83:5, also says that the office of elder and bishop are appendages to the high priesthood, and it is not improbable that these with local high priests remained.

What passages in the Bible refer to the building up of Zion in this land in the last days?

Deut. 33:17 referring to the final gathering of Israel in the last days says of the posterity of Joseph: "He shall push the people together to the ends of the earth," showing that there will be at least two gathering places. A careful reading of Joseph's blessing of which this statement is a part, (See verses 13-17), clearly shows that Joseph and his posterity were promised a special land distinct from that given to the other tribes in Palestine, and Gen. 49:22-26 states that his branches would "run over the wall," (the bounds of their home land), and that his blessing was greater than others in that it was to extend "unto the utmost bound of the everlasting hills. The Book of Mormon teaches that the Lord gave the land of America to Joseph's posterity and they possessed it for many generations, their remnants being still here.

In the light of this, the many references in the Bible to Zion and Jerusalem, (both of which will be Zion), favor the idea of two gathering places. Jerusalem is for the gathering of the Jews, but Isa. 49:22, says, "Behold, I will lift up mine hand to the Gentiles, and will set my standard to the people," etc., showing that God's work in the last day will be begun among the Gentile nations, followed by the gathering. Chapter 5:26 says, "He shall lift up an ensign to the nations from far, and will hiss [speak in warning] unto them from the end of the earth." Isa. 18 speaks also of the ensign being lifted up, and the trumpet being blown to all the inhabitants of the earth, and that "afore the harvest," or the end of the world, all of which is connected with the "Land shadowing with wings," or America. Read Micah 4; Joel 3:16; Jer. 23:3.

PROFESSOR RECITED BADLY.

One day a college professor, going to his class, came across one of his students who had just fallen down. Asking him how he fell, the student replied, "Notwithstanding." Telling the anecdote a short time later the professor said: "I met Mr. Junior the other day, and he made a very bright remark. He had just fallen down, you know; and when I asked him how it happened, he said, 'Nevertheless.'"—Budget.

The righteousness which is by faith in Christ is a loving heart and a loving life, which every man will long to lead who believes really in Jesus Christ.—Charles Kingsley.

LOUISVILLE, Ky., Dec. 20.

Dear Ensign:—It has been some time since I remembered you with a letter. By this writing I repent of my neglect and promise to do better hereafter.

Sr. Barmore and I arrived in this district, my field of labor, in the latter part of July. First of all we attended the Derby reunion where we met old friends and made new ones. We continued to labor in that part of the field until Sept. 22nd. On that date we went from there to a point near Birds-eye. We were taken part way by Bro. Weaver Glenn. Bro. Willard Sigler, one of the Birds-eye saints, an old friend and school mate of mine, met us and took us the rest of the way. On this latter part of the journey one of the horses took sick with the result that we spent the whole night on the road. We stopped with a German family named Hardwick.

In the mean time we had sent for Bro. William Kendall's mule team. Bro. Kendall is my brother in law. He and I were baptized into the church twenty-six years ago yesterday. We arrived at his place at 5 a. m. on the morning Sept. 23, and were soon enjoying a pleasant visit with him and my sister whom I had not seen for eleven years. At this point, too, we received a lot of mail from Australia and elsewhere, and had a pleasant time reading letters punctuated with oral remarks about "ye olden times."

We remained about a month in the vicinity of Birds-eye. Preached at four school houses, one church, and one private house. Here is where I spent my school days and lived as a boy on the farm. Since I left many changes have taken place. The country has, in the main, improved but many of the alterations are painful to me. Most of the old people are dead and quite a number of the young ones have, like my, self moved away. The old houses, barns, and orchards have been replaced by new ones and most of the farms have changed owners. Nearly all the woodland has been cleared, and of course the hickory trees, and the hazelnut and paw-paw patches, and most of the other wild nuts and berries have been destroyed. "Change and decay in all around I see."

Since I was there last the church has made some advancement. Brn. H. E. Moler, J. B. Halb, E. O. Byrne, and Fred Moser have labored there, and several have been baptized. The work there was neglected for several years. Bro. Byrne was the first to arouse a new interest. Some of those baptized were friendly to the saints years ago while others appeared to be farther away. It was, I assure you, encouraging to me to find so many of our old neighbors and my old school mates members of the church. Our advancement however, has not been without opposition.

Several months ago Rev. G. T. Stalbins of the Christian Church made a public attack on us at the Oak Hill school house. Bro. Moler replied later on. Still later Sunday Oct. 12th, Rev. S. made another attack. The saints were expecting this onslaught hence they sent for me. I was not far away so I easily responded. He spoke both at 11 a. m. and 7 p. m. for an hour and I replied for about the same length of time. The controversy passed off pleasantly. In the mean time Bro. Moler was negotiating for a regular debate. Finally, Nov. 18th to 22nd, it came. Bro. Moler and Rev. E. G. Denny were the disputants. Bro. Moler and the saints were perfectly satisfied with the outcome. I hear the Christian Church was disappointed in its man. Rev. Denny has met us before, having debated with L. F. Daniels, George Jenkins, and S. W. L. Scott, but the verdict is, "he is the weakest man who ever came against the work."

From Birds-eye we went to Oakland City, Indiana, where I spent my fortieth birthday, Nov. 4th, with my sister, Mrs. Leona Burke. Both my sister and brother-in-law are saints. They gave me a birthday dinner, and invited their neighbors and friends to come. A large company responded. I also preached while there. Occupied for a week in a school house near by. From there we went to Indianapolis where we attended the conference of Nov. 8th and 9th. Here we met Bro. and Sr. Pitt and Brn. Moler, Metcalf, Halb and Nola of the traveling workers. Just after conference Bro. and Sr. Pitt, and wife and I visited the Davis sisters of James town, formerly of Derby, Indiana. Misses Rose and Pauline are milliners and Miss Euth is a dentist. They are "making good" and highly respected by the citizens. This visit recalled "the days o' auld lang syne," since I have known them from their childhood.

Our next point was Wirt Indiana. Bro. and Sr. Pitt are still with us. Bro. Pitt and I spoke here alternately for ten days. Then wife and I went down to Derby where I worked on the new church and preached three weeks. During this time I officiated at the funeral service of Bro. Simpson C. Gruver. Bro. and Sr. Pitt came on to Louisville and later to Denby also. They have just closed a week of sermons, visits and patriarchal blessings at the latter place.

The four of us are now abroad the Tarascon plowing our way up the Ohio River to Louisville. Bro. and Sr. Pitt are going direct to Joliet, Illinois, for Christmas. Sr. Barmore and I will remain over Sunday at Louisville and then go to Oakland City to enjoy the festive season with the sister before mentioned.

In bonds,

A. C. Barmore.

WOODBURN, Ind., Nov. 18.

Dear Ensign:—While renewing my subscription to the ENSIGN I thought I would write a few lines to let the saints know that I am still in the faith.

I attended the conference at Clear Lake the 1st and 2nd of November and truly had a good spiritual feast as well as a fine visit with the saints. While at conference my oldest brother was baptized and since coming home, Bro. C. F. Ellis and Bro. Win. Dowler came to our home and my mother and a younger brother were baptized. No one knows, excepting my heavenly Father, the great joy it gave me to have some of our family come into the fold of Christ. If I could have my father in the church I would be very happy.

Dear saints, remember us in your prayers that if possible we may have some good results from the meetings Brn. Dowler and Ellis are holding in a school house. Best wishes to all the saints and the ENSIGN.

Your sister in Christ,

Dora Bennett.

DEPARTMENT OF
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 NEW YEAR IS HERE.

At our New Year Eve prayer meeting, the general opinion seemed to be in favor of the making of resolutions to help and strengthen us for life during a new year. The very fact that we have learned of, or discovered our weaknesses, and that this knowledge has been received gladly (and necessarily with humility) into an honest heart,—is a battle won.

But the war must needs go on, "even unto perfection."

The desire to overcome now floods the soul and the heart cries out in anguish of hope, repentance, remorse—and sometimes loneliness and fear. We see and realize as we have never done before.

And the desire proves father to the effort, strengthened by the resolution that we must do better; we WILL overcome. We feel we know how we ought to live, and if we are guided by the leadings and judgments of our conscience,—we will make advancement.

When in the midst of our strength of purpose and determination, comes the first failure or mistake! This is discouraging. But they tell us mistakes are stepping stones to perfection; provided we do not succumb to the inevitable. We are not perfect—but we shall be—perfected.

So we stay on our feet and battle on, remembering our resolution, that "we will overcome;" and we make it anew each year, with renewed confidence in God, for has he not heard and helped us in the year past? Else we would not still be true to our desires; and with renewed confidence in ourselves, because he has owned us and recognized our feeble efforts.

The New Year's resolution is a good thing. Why drift along, the slave and plaything of our unmanaged desires and of our accidental circumstances? Why not be our own master and live one year like an intelligent human being?

Examine your habits. Loff the bad ones. Free yourself from any ways you have fallen into that make you lazy, unhealthy, miserable and disagreeable to other people.

Determine this year to be master of self; that you will control your thoughts, regulate your passions, and guide your own deeds; that you will not let events lead you by the nose.

A GOOD RESOLUTION.

"Is marriage a failure?"

Marriage is a partnership, the most perfectly planned and ordained, and will not fail, if conducted on business principles, from the start. Equal interest in the financial workings of the firm is an absolute necessity, which includes the profits that should result from a systematic course of action.

And the resolution—the cure all? A system of bookkeeping.

It is not a pleasant or interesting task to one who has never made the attempt, and he is likely to fail in accuracy of accounts, therefore, for a time. But in order to keep the firm on a firm footing accuracy is necessary, the itemizing of all the expenditures and the receipts as well.

One may have separate accounts for clothing, groceries, incidentals, household—and balance these at the end of each month, entering amounts in the "Household Ledger."

There are too many testimonies to the efficacy of this plan, for it to be ignored, for one reason or another.

One is not so likely to be thoughtless or extravagant in the use of his earnings if this account faces him at the month's end.

One is more likely to have something to put in the bank (for a bank account is pretty sure to help one to a degree of content and security); the ac-

count here is sure to come and increase, as the plan fastens its results upon the life partners—and Co. And the results upon the "Co."—morally and financially are no small item.

One is sure to have cause to ponder and reflect as he views the accounts of uncontrolled appetite or desires in any of many lines.

The partners will be called upon to look upon various phases of life and management, and to notice ways and means of buying and the cost of living. They will enjoy much in common which they would otherwise have missed. They will not want to buy what they cannot pay for; they cannot escape training themselves to plan the proper use of money—that most necessary "evil."

AN UNCONSCIOUS SPECIALIST.

BERTHA BURNHAM BARTLETT.

"I always wanted to do something—to be something," confessed a woman whose gray hair bore evidence to the fact that years had not been wanting wherein much might have been accomplished. "I used to think that I'd like to write or paint—something that would keep me remembered when I was gone. I suppose that hymn of Dr. Bonar's, 'Only remembered by what I have done,' was responsible for that," she added, looking wistfully at her visitor, a singer of no mean ability.

The other smiled sympathetically. "You have not been idle all these years?" she queried gently.

"Not idle!" The older woman's eyes rested upon her toil-hardened hands. "No, I am sure no one could ever call me that. But the work was so commonplace, and as for being remembered by that, why, it is hard for me to recall what I have done, except that I've done what every wife and mother has to do. There was always so much to do and so little time. I have the time now—the children are all away from home—but I am too old to accomplish anything in a new field. Oh if I only could, how I would work to make myself known as a specialist in some line of work. You will think me a very foolish old woman," she concluded apologetically.

It was not often that dear Grandma Barbour thus gave way to her feelings. However, the fault was partly that of the day, which was particularly gloomy.

Realizing this, her friend felt it her duty to brighten matters with a gleam of the sunshine of encouragement.

"Your children," she said somewhat irrelevantly, "have they ever shown an aptitude for anything special or are they—forgive me—also common-place?"

Grandma Barbour colored.

"Oh!" she said earnestly. "Indeed they are not commonplace in any sense of the word. There's Harold, he's a professor in college, and Jack is a lawyer. Grace—well, poor Grace is just a housekeeper like myself, but she is a splendid one with children as good as mine were—and as mischievous. Her husband seems to think there never was such a woman as she is, and I don't know as I wonder, though perhaps I ought not to say so. And then there is Kenneth; he's a farmer, but a good one, and one whose opinions are consulted in town affairs. Joe's work is a good deal after the same sort as Kenneth's, only he is employed by the state and is head forester. Percy is an architect. I don't mind admitting I was worried about him one spell, for he didn't seem to take to books, but after awhile he got hold of an idea and worked up, going to night school after he began to work for his own living, and now he gets his twelve hundred a year right along.

"And not one of them has what you might really call a bad habit. I never did believe in letting children roam the streets, and I think that is where most bad habits are picked up, don't you? My, though! how I did have to plan to circumvent those boys when they got to be fifteen and sixteen years old and wanted to go out o' nights. I used to lay awake thinking up schemes to keep them contented at home."

The visitor smiled.

"I should call you a specialist," she declared, her eyes on the proud, amazed old face opposite, "a genuine specialist; with trophies of a high order to show, and by which to be remembered. Six splendid men and women doing their work in the world in a manner to win the respect of all who know them, and each one owing his success in life to your special care and guidance and teaching and example. How small achievements like mine seem in comparison!"

And as her visitor said good bye Grandma Barbour murmured softly:

"To think that she calls me a 'specialist!' But oh! if somebody had given me the same encouragement during those days when I needed it so much! How I wish I could write a piece, now, that would tell every tired, discouraged mother what that blessed woman just told me! Anyhow, if I can't write I'm just going to tell it to every mother I know, for it is the dear Lord's truth, and will surely help the poor discouraged mothers to feel that their work is more important than any other work in this whole wide world. I'm only surprised to think that I never realized it myself."

MISCELLANEOUS

CONFERENCE NOTICES.

SOUTHEASTERN ILLINOIS DISTRICT.—Conference will meet with the Springerton Branch at Springerton, Illinois, February 7, 8. We desire a full representation of the district. Send all branch reports and assessments to W. E. Pressnell, Sec., Xenia, Illinois.

MASSACHUSETTS DISTRICT.—Conference will convene with the Boston saints at Somerville, Mass., the last day of January and the first day of February, 1914, at 3 p. m. Spe-

cial business election of officers, and delegates to general conference. All reports should be in the secretary's hands at least ten days before conference. The quorums are expected to report; also the Sunday school and Religio societies. There will be a short session of business with the quorum of elders, and we would like them to report items of work done. Let all come determined to have a good time, bringing their proportionate amount of spirit to enliven things, and a good time cannot be denied us. Address all communications to W. A. Sinclair, M. D., 166 Pearl St., Winter Hill, Mass.

NORTHERN WISCONSIN DISTRICT.—Conference will convene February 7, 8, 1914, with the Fox River Branch at Appleton, Wis. A full report from all branches in the district is earnestly solicited. These should be sent to the secretary, Leroy Colbert, Chetek, Wis., or the undersigned. My address for the week just preceding the conference will be Appleton, Wis., Gen. Del. We shall also expect a report from all in the district holding the priesthood.

B. C. Flint, Pres.

Home address, Evansville, Wis.

NORTHERN CALIFORNIA DISTRICT.—Conference will convene with the San Jose Branch on February 28 and March 1. The usual routine business will be presented, all of which is important. Special effort should be made to send full statistical reports—each branch or remnant of a branch. Let each individual holding the priesthood report on new blanks which have been sent to all the presiding elders to give to each member of the priesthood. The San Jose saints will do their utmost to care for all who come with desire for the good of the cause. Let all reports be sent to Elder J. A. Lawa, Hollister, Calif., our worthy secretary.

J. M. Terry, Pres.

TEXAS CENTRAL DISTRICT.—Semi-annual conference will meet with the Cook's Point Branch, February 7th, 10 a. m. All saints and friends who can, come meet with us in the interest of the Lord's work. The first session of the Sunday school association will meet Friday night, the 6th.

J. M. Nunley.

CONFERENCE NOTICES.

DES MOINES DISTRICT.—Religio convention will convene at Des Moines, Iowa, Jan. 15. The "District Doers" will give an evening program on Jan. 15th. Everyone welcome. A large attendance is expected.

Carrie E. Maitland, Sec.

DES MOINES DISTRICT.—Sunday school association will meet in convention at Des Moines, Iowa, Friday, Jan. 16. The opening service Thursday evening will be in charge of the Des Moines District Doers.

Pearl Shannon, Sec.

FAR WEST DISTRICT.—Sunday school and Religio convention will convene at Stewartsville, Mo., Jan. 17, 18. This convention will be a very important one, the election of delegates to the general convention, also election of officers for the coming year. Reports covering the work done in the district during the past year showing the progress that has been made will be considered. Secretaries please send in your reports and list of your delegates at once, so that a full report may be made up for the past year.

R. L. Heury, Sec. S. S.

2904 Patee St., St. Joseph, Mo.

Paul Pugsley, Sec. Religio.

1128 No. 19th St., St. Joseph, Mo.

QUORUM NOTICES.

SASKATCHEWAN DISTRICT.—The priests and deacons quorums will convene with the district conference at Vanscoy, Sask., Jan. 15, 16, 17 and 18.

Very truly,

T. J. Jordan.

ADDRESSES.

Elder James C. Page, field address, Minot, N. Dakota, care C. F. Graham.

CONFERENCE MINUTES.

MONTANA DISTRICT.—Conference convened at Deer Lodge, December 6 and 7 with Pres. A. J. Moore in charge. Motion carried the district officers preside over the conference associated with Bro. Peter Anderson. Bro. W. J. Murray was chosen secretary pro tem, Sr. J. P. Wyckoff organist, Bro. G. W. Thorburn chorister. Reports of following branches read: Bozeman, Culbertson, Fairview, Warm Springs, Gallatin and Deer Lodge. Officers reporting were A. J. Moore, Peter Anderson, J. E. Eliason, W. R. Smith, L. E. Hills, R. Newby, G. W. Thorburn, Thos. Reese, S. M. Andes, A. R. Ritter, C. B. Freeman, Wm. Murray.

Reports of bishop's agent and district treasurer, Thos. Reese, read and referred to auditing committee who later reported as finding both reports correct. Spiritual reports received from Gallatin and Warm Springs branches.

Recommendations from Bozeman Branch for the ordination of Bro. Joseph Reese to the office of teacher, and from Fairview Branch for ordination of Bro. Walter Hillman to office of elder, were approved and ordinations provided for. No action was taken on changing district rules as the rule or desired change was not specified in notice given at last conference.

Following officers elected for ensuing year: Pres., A. J. Moore; 1st vice pres., Frank Christoffersen; 2nd vice pres., J. P. Wyckoff; secretary, Maggie Reese; treasurer, Thos. Reese. Delegates chosen to general conference were G. W. Thorburn, Thos. Reese, A. J. Moore, W. R. Smith, L. E. Hills. The reunion committee was continued. Motion carried that the district petition general conference to divide the district. Preaching by W. R. Smith and Peter Anderson. Adjourned to meet at Bozeman the Saturday before the first Sunday in June.

Maggie Reese, Sec.

546 W. Babcock St., Bozeman, Mont.

CONVENTION MINUTES.

ALBERTA DISTRICT.—Semi-annual Sunday school convention was held with Edmonton Branch at Edmonton, Alta, Dec. 26. An enjoyable convention was held although there was not a large turnout. Nevertheless, business was conducted in a very satisfactory manner, under the presiding care of Supt. I. I. Beckham assisted by Elder J. W. Peterson. On resignation of home class superintendent, Sr. G. L. Davison was chosen. Her address is Gen. Del., Edmonton, Alta. Isolated saints please take note. Next convention will be held with Michigan Branch which is located on C. P. R. branch line at Saskatchewan boundary.

W. Oaler, Press Com.

NORTHEASTERN NEBRASKA.—Religio and Sunday school convention will be held in Omaha, Friday, January 16th. Election of officers. Secretaries kindly forward reports promptly.

Mrs. M. A. Peterson, Dist. S. S. Sec.

MARRIED.

OWEN-BAILEY.—At the home of the officiating minister in Independence, Dec. 17th, Mr. Ira Owen of Blue Springs and Sr. Lola More Bailey of Independence, Elder Alna K. Dilles officiating. They departed to spend a few days in Shreveport, La., after which they will be at home on their farm two miles south of Lake City.

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DIED.

BENNETT.—At Kansas City, Mo., Bro. Newton P. Bennett, of old age, Dec. 14, 1913. He was born September 1840, lived in Kansas City over thirty years; became acquainted with members of the church and rejoiced in the truth; was baptized March 9, 1887, by Elder J. C. Foss. He was a good man, faithful to the end. He leaves to mourn a faithful, devoted wife and four daughters, all members of the church. Funeral sermon by Elder F. C. Warnky; interment in Forest Hill Cemetery.

ALLEN.—At Chert, Va., Kansas, Dec. 3, 1913, Mr. Jacob Allen, aged 86 years and 2 months. Born Oct. 3, 1827. He was one of the earliest settlers in Desatur County, Iowa, in 1855, and when the first saints came in 1870-71 he lived about two miles east of where Lamoni is now. His wife died in 1904 and he went to dwell with a son in Kansas. Four other children are living. The body was brought to Lamoni Dec. 7th for burial. He lived an honorable life. Service was held at the grave by H. A. Stebbins.

WHITTIER.—At Tinskego, Iowa, Dec. 9, 1913, Mrs. Hester A. Whittier, aged 70 years, 7 months and 4 days. Her parents came to Decatur Co. in 1858 and in 1865 she married Henry W. Whittier, who died March 15, 1894. Six children survive her, one being Sr. Mary Owens of St. Joseph, Mo. Paralysis seized her one week before her death and soon cut short her life. Funeral sermon in the Adventist Church by H. A. Stebbins and burial near Mount Ayr.

GLEANINGS FROM OUR CORRESPONDENTS.

William Newton, Exeter, England.—My change of location brings me into the business part of the city where I can have greater influence among the people. We are having lots of rain—raining most every day. I have preached every Sunday since I came back from U. S. but very few strangers attend our meetings. I am doing the best I can and am not discouraged.

Jennie Nelson, Joplin, Mo. I have been going through some very severe trials for nearly two years, but the dear Lord has been my stay and comfort. I am so thankful for the truth and the blessed promises. May God bless those who will listen to the truth. Some follow the ways of the world and the fashions which are displeasing to the Lord. Let us all strive to be like Christ.

Mrs. Eva Thompson, He m, Miss.—I feel so lonely and I ask the dear saints to pray for me, my health is so bad, and I get very much discouraged at times. There are no saints here that I know of, but I live in hopes that some day I may live where I can go to church and enjoy some more good preaching.

Mrs. Menzo Dieterman, Marion, Mich.—I have been in the church six years last August. I like the ENSIGN very much, being somewhat isolated. I am trying to live a saintly life, and love to be with the saints and worship God. I have nine children but none are in the church. Pray for them. My prayers are always for God's people.

Mrs. Jessie Bailey, Blanchard, Iowa.—I want to find out if there are any saints in or near Blanchard as we have lately come here from Minnesota. I live first house south of the blacksmith shop and would be glad for any saints who can to come and see me.

Mrs. R. E. Wright, Bourbon, Mo.—When Bro. H. Sparling came here to preach six years ago I was too prejudiced to go to hear him, though my husband heard and liked him. Then five years ago Bro. Paxton came and my husband persuaded me to go, so we believed and were baptized. We have never regretted the step taken but rejoice that we were able to hear the gospel in its fullness. Our boy was an invalid until he was about eighteen months old and nobody thought he could live, but when Bro. Paxton came in June 1911 we had him administered to and the "Prayer of faith" saved him and the Lord raised him up. Now he is strong and healthy and has had no symptoms of the disease since.

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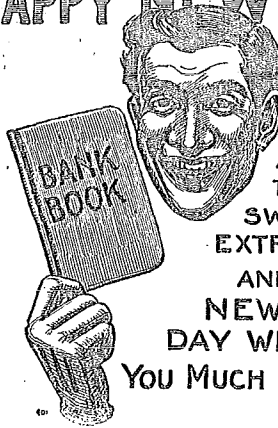
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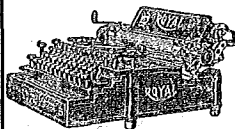
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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

AN ANCIENT PERUVIAN CITY.

High up in the Andes Mountains in the heart of Peru and sixty-five miles north from Cuzco, the Peruvian Expedition, exploring under the auspices of Yale University and the National Geographic Society discovered a city of wonderful interest to scientists and the public at large. The first discovery was made in 1911 by Prof. Hiram Bingham the leader of the expedition, and the work of exploration and clearing the ruins was taken up in the summer of 1912. A popular report accompanied with 244 fine illustrations dealing mainly with this city which is called *Machu Picchu* was published in *The National Geographic Magazine* for April 1913, from which we make the following quotations.

In the loop of the Urubamba River the mountain rises precipitously to the height of 4,000 feet at its highest point, above the river, and upon a ridge of this mountain 2,000 feet high was built the city now brought to light for the first time since the discovery of America by Columbus. It is accessible only from one side, and that up steep precipices up which paths had to be cut. Toward the top the explorers found a wall extending across the ridge from precipice to precipice through which they passed by a narrow doorway, only to meet a little later another wall of similar proportions surrounded upon the outside with a dry moat, making a double defense for the city in addition to its natural impregnability. This inner wall was 15 to 20 feet high and contained stones some of which weighed many tons.

The whole city was covered with vegetation, and invisible until reached, but months of work in clearing revealed the wonderful works of a past civilization which built them and had residence here over two thousand years ago. There was "a maze of ancient walls, the ruins of buildings made of blocks of granite, some of which were beautifully fitted together in the most refined style of Inca architecture." The stone part of houses and other structures showing excellent workmanship remain almost intact, while the roofs and other parts which had evidently been of wood had long since disappeared through decay.

The city "contains about two hundred edifices built of white granite, and including palaces, temples, shrines, baths, fountains and many stairways." "On top of the sacred hill is a curiously carved stone called an *Intihuatana* stone," or sun dial. Terraces were built with walls averaging eight feet high, on many slopes where produce was raised, and springs upon the mountain side accessible only by steps leading down from the top, had been enclosed in stone fountains in which the water could be conserved.

"Machu Picchu is not only more extensive than any previously discovered Inca city outside of Cuzco, but it is in a remarkably good state of preservation, and its architecture has not become confused with Spanish efforts to build churches and villas." "The workmen of Machu Picchu not only had skill, but originality and ingenuity. Their pottery is varied in form and attractive in its ornamentation. They understood how to plan great architectural and engineering works and to carry them to a satisfactory conclusion."

A CITY OF REFUGE.

The whole scheme of the city in its location, its protecting walls, its watch tower, its signal sta-

tion upon the point of the mountain, and in almost every detail of its construction, indicates that it was built as a place of safe retreat where its inhabitants might live in comparative safety while surrounded with dangerous enemies. Professor Bingham says:

"Machu Picchu is essentially a city of refuge. It is perched on a mountain top in the most inaccessible section of the Urubamba River. So far as I know, there is no part of the Andes that has been better defended by nature. A stupendous canon, where the principal rock is granite and where the precipices are frequently over 1,000 feet sheer, presents difficulties of attack and facilities of defense second to none. Here on a narrow ridge, flanked on all sides by precipitous or nearly precipitous slopes; a highly civilized people—artistic, inventive, and capable of sustaining endeavor—at some time in the remote past built themselves a city of refuge." "On the north side, on the narrow ridge connecting the city with Huayna Picchu, [the mountain peak] strong defensive terraces have been strategically placed so as to render nil the danger of an attack on this side. Difficult to reach at best, the city's defenses were still further strengthened by construction of high steep walls wherever the precipices did not seem absolutely impassable."

AN ANCIENT TRADITION.

The early Spaniards in Peru learned tradition of an ancient city called *Tampu Tocco* from which it is said three brothers started out to found Cuzco and the Inca nation. Thinking *Macchu Picchu* might be this city, Professor Bingham gives the tradition as follows:

"Thousands of years ago there lived in the highlands of Peru a megalithic folk [stone builders] who developed a remarkable civilization, and who left as architectural records, such cyclopean structures as the fortresses of *Sacsahuaman* and *Ollantaytambo*. These people were attacked by barbarian hordes coming from the south—possibly from the Argentine pampas. They were defeated, and fled into one of the most inaccessible Andine canons. Here in a region strongly defended by nature, they established themselves; here their descendants lived for several centuries. The chief place was called *Tampu Tocco*. Eventually regaining their military strength and becoming crowded in this mountainous valley, they left *Tampu Tocco*, and, under the leadership of three brothers, went out of three windows (or caves) and started for Cuzco.

The migration was slow and deliberate. They eventually reached Cuzco, and there established the Inca Kingdom, which through several centuries spread by conquest over the entire plateau, and even as far south Chile and as far north as Ecuador."

OF INTEREST TO LATTER DAY SAINTS.

The account of this remarkable city as related in the magazine mentioned, of which the above is but a brief report, is of special interest to Latter Day Saints in that it undoubtedly adds further evidence to the correctness of the historical account which the Book of Mormon purports to give of that particular region now within the limits of Peru, and of the people who inhabited that mountainous country.

The story the Book of Mormon gave to the world in 1830 was a strange one which found little credence with the public, but since that day discovery after discovery has been made of ruined cities, and other archeological remains in Mexico, Central America, and South America, all of which have tended to prove its correctness in general and in many of the details. Thus far the believers of the book have found nothing in the archeological discoveries in America to raise doubts in their minds regarding its truthfulness, but on the other hand their faith has been many times confirmed by these discoveries and that of *Machu Picchu* is no exception to the rule.

The committee on American Archeology appointed by the general conference of the Reorganized Church of 1894 to outline and prepare a map of Book of Mormon history after thorough research of the record presented a report tracing the journeyings of the several colonies of which the book tells. This report shows the settlement of a col-

ony upon the western coast of South America (Argentina) shortly subsequent to 600 B. C. This was a colony of Jews who had come from Jerusalem and after forming a settlement which grew in size, eventually became divided into two distinct peoples, one known as Nephites after their leader Nephi, and who was a righteous man, and the other Lamanites after Laman a wicked man, each people following the character of their leaders, and the latter becoming cursed of God with a darkened skin because of their extreme wickedness. For a thousand years the two races remained, with one period of exception, bitter enemies.

Enmity with resultant war caused the Nephites to leave and they journeyed northward "many days," and formed a settlement where they felt safe from the encroachments of those they had left behind. This settlement of safe retreat seems to have been made at or near Cuzco as the committee indicates. Here they grew into a nation and built up a great civilization, but in later generations the Lamanite people which had also become great a nation of savages reached their borders, followed by numerous wars in which the latter sought the overthrow of the former.

The Book of Mormon writers state that the Nephites "were scattered much upon the face of the land," that is from Nephi, and that the Lamanites who were far more numerous "came many times against us, the Nephites, to battle," and "we withstood the Lamanites, and swept them away, out of our lands, and began to fortify our cities." "And we multiplied exceedingly, and spread upon the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron, and copper, and brass, and steel, making all manner of tools of every kind to till the ground, and weapons of war; yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war."—Jarom 1.

From such passages as these we get a small insight into the conditions surrounding the people which the Book of Mormon points out as occupying the very country covered by the Yale exploration, and where Machu Picchu was discovered. It must not be understood that this last was the only ancient city found in this region, for other cities were found by the Spaniards including Cuzco which was then inhabited, and other fragmentary ruins were recently discovered by the Yale expedition.

During the long continued wars between the Nephites and Lamanites in this region numerous dissensions from the Nephites occurred; the dissenters going over to the Lamanites, and when ultimately the righteous part found it necessary to migrate northward again and leave their land, a large part of their number remained and became assimilated by the Lamanites. This brought to the Lamanite people a considerable portion of higher civilization, and it is not improbable that from these sprang the Inca Nation which still occupied the country when the Spaniards came. The tradition already quoted contains many points of similarity with the Book of Mormon story but space will not permit noting them here.

Latter Day Saints are not dependent upon this class of evidence in order to prove the truthfulness and divinity of the Book of Mormon, but when such evidence appears corroborating other evidences which they already have received, it is, to say the least, gratifying, and the saints are confirmed in the belief that God is caring for his own work by multiplying evidences which meet the demands of all classes, leaving all men without excuse.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.

You may be quite sure that if little light comes from a Christian character, little light comes into it. We must have the glory sink into us before it can be reflected from us. —

Carefully purify your conscience from daily faults; suffer no sin to dwell in your heart; small as it may seem, it obscures the light of grace, weighs down the soul, and hinders that constant communion with Jesus Christ which it should be your pleasure to cultivate.—Penelon.

INDEPENDENCE ITEMS.

Beautifully clear days of late in contrast with the weather of December have brought cheer to all. Daudleous were still blooming on the south side of some of the buildings the first of this week though the severer cold of Monday will probably check their growth.

At the stone church Elder William Aylor of the apostle-ship addressed the saints, the sermon being accompanied with the Spirit of light and peace by which the message was carried to the minds and hearts of the hearers. The Spirit of God is such a factor in the work of the ministry which, in its absence, cannot be compensated for by any or all other attainments. A little said under its influence and direction will do more toward changing men's lives than volumes uttered without its help.

Elder Alvin Knisley spoke in the evening, the effort being well spoken of. Choral practice of the several choirs was had in the afternoon following the regular prayer service, under the direction of Sr. Audentia Anderson. These united choir rehearsals will be held the second Sunday of each month until general conference for the purpose of preparing for rendition "The Holy City." The anthems are being prepared at the regular practices.

Arrangements have been made by which the stake offices will be removed from the building at 106 South Oage St. to Rooms 7, 8, 9, Hedrick Building. The change will be made Saturday the 17th. This will give the stake officers a more desirable location.

INDEPENDENCE, SECOND BRANCH.

All the meetings Sunday were of excellent character. The Sunday school had an attendance of 274. Bro. Geo. Jenkins was the speaker at 11 o'clock, reading the 15th Psalm, "Lord who shall abide in thy tabernacle, who shall dwell in thy holy hill?" etc., from which the speaker drew words of encouragement for his hearers.

The 2:30 prayer service was very well attended, and many took a willing part, more particularly in testimony. 7:30 p. m. Bro. John Dowker was the speaker, attention being called to the saying of the Master that those who follow him must be willing to forsake all, if they are not worthy.

The Religio at the last meeting elected the following officers for the ensuing year: Clarence Martin, president; Alfred Curtis, vice president; Ethel Martin, secretary; Ira Curtis, treasurer; Geo. Towsley, librarian; Jessie Willis, chorister; Robert Miller, organist. A good attendance was reported.

W. S. L.

BENNINGTON HEIGHTS BRANCH.

We are marching onward, though it may not be very fast. Most of our preaching has been done by Brn. E. Curtis F. C. Warnky and the branch officers. Sunday 4th, Pres. G. E. Harrington gave us a good talk in the morning on Revelation; its purpose and benefits.

At 8 p. m. Apostle J. F. Curtis preached for us, subject, continued testimony, John the Baptist had a testimony when he saw the dove descend upon Christ and heard the voice of God saying, "this is my beloved Son;" yet when he was in prison he sent his disciples to Christ seeking further testimony of his divinity. So with us, we need to live so that we can have communication with God daily. We need heavenly food all along life's journey.

We have a good lively Sunday school presided over by Bro. Selbe, also an excellent Religio, always well attended, presided over by Bro. J. Cleveland.

Our prayer meetings are all well attended and a good spirit prevails. The nearer we live to God, the more of his Spirit we enjoy and the better our meetings are. Bro. Winn and the reporter have been preaching at neighboring branches some.

We had some sickness among us, but thank God through prayer and administration nearly all are well.

F. C. Warnky.

6223 E. 15th St.

KNOBNOSTER, MO.

Apostle J. W. Rushton closed a week's meetings Friday Jan. 2. Elder W. S. Macrae was the Saturday evening speaker. Elder J. A. Tanner pastor of the Central K. C. Church has occupied the pulpit the past week; the attendance during these meetings has not been as good as we had hoped for; but it has been encouraging to see the same people returning.

Sr. Moorman fell on her return home from church Friday the 2nd, and broke a limb, she is improving but has suffered a great deal. Grandma has been one of the faithful ones and hardly ever missed a church service of any kind.

At the annual election of Sunday school officers Bro. Earl Redfield was chosen superintendent, and Bro. B. D. Andes assistant, the Sunday school work has been hindered on account of lack of room, this will not trouble us now.

Elder J. E. Bozarth left Friday for Marshall, Mo., to hold a series of meetings there. This is a new opening.

Elder Tanner was the Sunday morning and evening speaker. This closed the series of excellent sermons, and we feel that we can look forward to good resulting from these services.

R. C. W.

ST. JOSEPH, MO., SECOND BRANCH.

Our branch is in good condition. Dec. 30 being our election, the following officers were elected, John L. Bear, Jr. president; Fred Ropp, priest; Robert Beaudin, deacon; A. D. Goff, teacher; P. L. Roger, clerk; Ethel Hutchins, organist; Ida Hobson, chorister. With this new set of officers we expect to make a new record for the new year.

On Sunday, Dec. 28, Elder C. P. Paul of Stewartsville was the speaker for the evening. A grand sermon was delivered we were benefited and encouraged, we hope Bro. Paul will come again soon.

Our president, John L. Bear was at a two days meeting at Stewartsville.

A watch meeting was held at Bro. and Sr. F. R. Gist's new home 6508 King Hill Ave., new year's eve.

We are holding weekly cottage meetings, the first one this year was held on new year's night at Bro. and Sr. Van Devouter's home 4721 King Hill Ave. It was well attended. We believe much good can be done in this way.

We have with us this week Dec. 4 to 9, Apostle John W. Rushton of Independence, and with his wonderful sermons he is drawing large crowds. On Sunday the house was full to overflowing, many were turned away. The house was well filled every night.

Our Sunday school is one of the finest, best and largest in the district. And the Christmas entertainment was decidedly the best that was ever given in the history of the school. A large sack of candy was given to each one present.

Mr. Godding, professor of one of the large schools has been attending our meetings, and invited Bro. Rushton to give an address to the school. He was taken with Brn. B. J. Scott and W. P. Pickering, by Bro. P. I. Rodgers in his auto, and received a cordial welcome at the school.

Bro. and Sr. Samuel Duke of Burlington Iowa has permanently located here. We are glad to have good saints locate here.

To Bro. and Sr. Charles Robins 6215 Carnegie St. a son was born Dec. 2, 1913.

OMAHA, NEBRASKA.

"Gird yourselves with humility to serve one another; for God resisteth the proud but giveth grace to the humble."

The following officers were elected at our recent branch business meeting: President, M. A. Peterson; priests, H. A. Scott, W. E. Stoft, A. E. Stoft, W. N. Hill and W. T. Lowe; teachers, C. M. Hollenbeck, R. W. Scott and J. C. Howe; deacons, S. E. Marmoy, T. A. Hicks and C. C. Coffeen.

With such a priesthood of pure minded men, filled with the love of God, wonders should be accomplished, but of the hours spent in fasting and prayer, the discouragements and defeats, the recording angel will bear witness.

Also: Clerk, W. E. Stoft; chorister, Paul N. Craig; organist, Mrs. Paul N. Craig; member of library board, David Lewis; book agent, T. A. Hicks.

We were highly favored some weeks past in having an opportunity to attend the Roberson Travelogues, and learn of the beauties and interesting facts of our own beloved America, as well as foreign lands by lecture, stationary and moving pictures. Niagara Falls, the Canyon of the Colorado River and Yellowstone Park are surely marvels. How our hearts should respond in gratitude to our Creator that we are permitted to live in this wonderful age of progress and invention, since the gospel has been restored to earth.

The following brethren have occupied the pulpit during the recent past: A. E. Stoft, Paul N. Craig, C. W. Pretty man and M. A. Peterson.

"Speak a shade more kindly than the year before,
Pray a little oftener, love a little more;
Cling a little closer to the Father's love;
Thus life below shall liker grow to live above."

Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg.

SAN FRANCISCO AND OAKLAND.

It is a sad sight to see the unemployed, the poverty stricken dependent ones in San Francisco. The city is doing a good work in giving them something to eat, and as much work as possible. We witnessed their eating today—each one gets a quantity of stew and potatoes with bread and coffee. The manager told me they fed 4626 yesterday evening. It was a scene similar to earthquake days. It is a hard problem for the city to solve. The number is constantly increasing. Distress and famine is almost next door.

Bro. F. M. Sheehy is in the capital city this week in the interests of the work. Three more were recently baptized there, making ten in all.

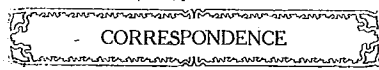
Bro. Geo. S. Lincoln was the evening speaker in the city while the pastor occupied in Oakland. The morning hours being occupied by the usual sacramental services.

The Religio in Oakland re-elected about the same officers as were serving. Brn. J. W. Presley and George Taylor as presidents.

The placing of electric lights has greatly improved the Oakland Church. Four clusters of lamps with three burners each with two bracket lamps and a pulpit light, with outside and entrance lights, make up the light—very beautiful. Now for further improvements in the way of font and other accessories.

J. M. Terry.

1202 14th St. Oakland, Cal., Jan. 8.



CORRESPONDENCE

INDEPENDENCE, MO., Dec. 24.

Editor Ensign:—The eighth of January Uncle John will be seventy years old. Poor old fellow! Still he is on deck and ready to do all he can for the Master's cause. Somewhere each Sunday sounding the warning cry. Be ready to meet the King of glory, for he is coming soon to gather his dear ones to the promised land of the Zion of our God.

Only think, to live with Jesus, our elder Brother here on earth a thousand years, and then this old worn out world will be changed, and made a beautiful world. Who would not try and be a real good Latter Day Saint.

Saints, try and clean up and be ready to meet him in peace for only the pure in heart will be permitted to see him. He is holy; so must we be.

On the seventeenth I had the pleasure of baptizing into the church and kingdom of God, a fine young lady, the daughter of Sr; Pendleton, and last night at the home of the bridegroom's parents I united dear little Fay O. Pendleton to Bro. Wayne V. Newkirk. Only a few minutes after the ceremony they stole their way out of the crowd, and slipped into their automobile, drove ten miles away to Kansas City. But what could we do, only put on our wraps and retire to our homes?

I leave on Saturday for Topeka, Kansas, for two Sundays, by request of President Lucas.

I am as ever,
J. C. Foss.

NORTHEASTERN ILLINOIS.

The work seems to be in most respects upward and onward in this district. However in every department of church work we can find time to time see great room for improvement. This to the writer's mind is not a source of discouragement but rather one that causes thought, which if properly directed will lead to growth and improvement. For example: At the close of the Southern Wisconsin reunion held at Madison Wis. in Aug. 1911, by kindly invitation of the Northeastern District and advice of those in charge, it was decided to meet in joint reunion at Belvidere Illinois, in Aug. 1912. The joint committee did all they knew how, but still the gathering was not as large as that formerly held by the Northeastern Ill. Dist. meeting at Plano a more central point for that district; to say nothing of the Wisconsin reunion, which had met at Madison.

However being the first year it was determined to hold another at the same place and time with hopes that more would come from both districts. But still the attendance in 1913 lacked considerable of being as large as the Northeastern Ill. reunion had been.

So after two very pleasant years of association together and for no other reason only the general good of both districts the joint reunion was discontinued. The Wisconsin delegation voting to hold their reunion at Madison Wis. the last of Aug. 1914. The Northeastern Ill. delegation met and provided for a reunion the last of Aug. 1914, the location being left to the committee subject to the approval of the next district conference. We believe this to be a step in the right direction and that the two reunions will have nearly if not quite twice as many saints present as the joint reunion of 1913. Madison is a fine location for Southern Wisconsin and good grounds are at the disposal of the committee on the south side of Lake Monona, being a part of the old assembly grounds; but now owned by the city of Madison including an auditorium and dining hall, all free gratis.

We hope that there will be equally as good a location found for the Northeastern Ill. reunion.

In 1907 at Madison reunion the following was given through J. W. Wight then missionary in charge. "Verily, Verily, saith the Spirit unto you my people. . . You must needs receive blessings and warnings. . . I have been with you. . . You should have been more humble and faithful, and you should learn to love others as yourselves. . . You remember that I told you a year ago that it was pleasing unto me that my people should meet together from year to year. But all have not been sufficiently faithful. So remember and begin to prepare for the next reunion and I will bless you and the sacrifices required of people to thus attend will be as nothing, and greater blessings will be yours to enjoy." etc.

This year through Bro. Daniel Macgregor a prophecy of the same nature was given at the joint reunion at Belvidere.

We hope both districts may remember these words of instruction of the past, and learn to sacrifice worldly pleasures to be able to meet in reunions from year to year. And while it may be an outing to all. Let us guard well our ways and remember that to worship God is the first object and thus receive those greater blessings which God has in store for his saints.

As one who has now served over 12 years on such committee work and now chosen on the committee of both districts for 1914 I assure you I speak the mind of both committees when I say we want to do all we can to make these gatherings a success. To this end let us pray and work. At present the writer is trying to hold a series of meetings here at Rockford where we have a good live Sunday school which is proving a blessing to the saints and friends here. We find however that being so near Xmas it is rather hard to hold the minds of the people on the gospel and really wonder if Xmas had not become a rather abnormal condition.

Individually I am of the opinion that a normal condition could be obtained by a separation of Christ from a relic of the great apostasy and later carried into the reformation by the reformers.—Saint Nicholas (Santa Claus).

We find this personage much in advance of Christ in the minds of the people at this season of the year. We believe that saints of the restored gospel should see this point and not allow any relics of the great apostasy to continue with us. But let us do as the wise man did on that first Christmas morn when Juef brought presents to Christ. Not to each other. And if we must or wish to remember each other why not do it in a thoughtful way, as our birthdays come around.

Hopefully trusting,
Jasper O. Dutton.

Rockford, Ill. Dec. 16.

SOUTHEAST ILLINOIS DISTRICT.

I visited the following branches:—Brush Creek, November second; had nice meetings. This is one of the oldest branches in the church organized in the days of Joseph and Hyrum Smith. Bro. I. A. Morris has presided for a number of years; he is held in high esteem, not only by the saints of the home branch, but by all in the district. In company with the late Bro. G. H. Hilliard, he did faithful service and their names are household words in the homes of the saints. Bro. William Clemmons is in charge of the branch at present; he is a man of faith and humility; in honor, he prefers his brethren.

November 11th, I went to Tunnel Hill Branch; held six meetings. It was a wet, gloomy season of weather, which kept several from attending services. Three nights we had no meeting on account of rain; spoke one evening to a small but attentive audience at the home of the presiding officer

Bro. B. F. Kelley, a brother of our missionary T. C. Kelley. This is one of the oldest branches in the district; have seen some happy days. At present, it is laboring under some disadvantage, as the members are scattered, still the faithful few are doing their part to keep the work moving. Bro. B. F. Kelley has the name of always being at the post of duty, which is commendable. May he continue to do so; he has a faithful assistant, Priest P. G. McMahan.

From this place we went to Parrish Branch, November 17th, held seven meetings; the attendance and interest was good, considering that the members are so far apart. Bro.

F. M. Davis the presiding officer, lives ten miles from the church, still he came one evening and went home—twenty miles, (horse-back); he came Sunday also, his wife accompanying him. Bro. Robinson, the priest of the branch attended all the services but one, and his wife and three little children most of the time; they live six miles from the church. The saints of the Parish Branch are alive in the work; the branch is fortunate in having as their shepherd Bro. Davis, notwithstanding he lives so far from the church, but he has a good understanding of the work, and is a safe man for the place.

The next branch was Springerton. It is only forty miles across the country, but by rail it is fifty-one, and change cars twice and stop over night at Endfield. It took eighteen hours to go fifty-one miles. Bro. and Sr. Kemley made me welcome at their home at Endfield, (the only saints in that town) which I appreciated. I arrived at Springerton the 25th of November. Bro. George Ellis invited me to his home, but in a few days we had to break up housekeeping as Sr. Ellis was called to the bedside of her sick brother in Carthage, Mo. I was cared for by Bro. Frank Beusing and his saintly mother; this aged sister has taken pleasure in caring for the missionaries. I preached seven times. I was fortunate in holding meetings in town, for this was a wet week, country roads very muddy. Bro. George Ellis has charge of the branch; it is to be hoped that the coming district conference that will convene there will give him some help, for there is good material on the ground; they will find him a good, wise leader, highly respected by the saints, and those not of the faith.

From Springerton I went to the Dryfork Branch, December 1st; the church is located north of Jeffersonville five miles in the country. All of the branches that I visited in this district, except Springerton, are from three to twelve miles from railroad, which makes it unpleasant to get to in wet weather, such as we had nearly all of the time I was in the district. Our aged brother, Henry Walker, is president of this branch. He was not able to attend any of the seven preaching services. I visited him at his home; he requested me to say that he is still in the faith, and I must add, in the spirit of the work, he was baptized May 28, 1859. I made my home with Bro. and Sr. Fleebarty, who kindly conveyed me back and forth to church, and accompanied me in visiting several of the saints. This is the home of Father John Smith and his son, William. The latter was in poor health; he is acting priest of the branch, and the saints are very anxious for his recovery. Earnest prayers offered in his behalf: for the sake of the branch, as well as for himself and wife, I hope they will be answered. Father Smith's autobiography would be interesting; I trust he will write it. The grandchildren of Bro. F. P. Green, with their families are in the work, and I am pleased to have met them.

Bro. J. D. Shaw of the Brown church mission, which is eight miles west and north of Dryfork Branch and ten miles south of Brush Creek, came to me Sunday December 7th; so after noon we faced the cold northwest wind, held three meetings at their church; there are about twenty members within five miles of the church; most of them own their farms, and in my judgment it would be advisable to organize a branch; they own the church building; there is material on the ground that can care for the work if empowered to do so by ordination and choice of the saints. I understand that the district president Bro. R. H. Henson is contemplating taking the matter up with missionary in charge, Bro. J. W. Rushton. The attendance and interest was very good, and I regretted that I had to leave, but the appointment was out at the Poplar Creek Branch, which is about eight miles west and north. Bro. Henson conveyed me to his home, where I met his wife and six good looking sons and daughter, a happy industrious family. I hope to hear of the boys coming into the church; I preached five times in the church, owned by that branch; had a fair sized audience. This was the last place I visited in the district. I was unable to visit the Bell Aires Branch. Bro. R. H. Henson is president of Poplar Creek Branch and district. It is said, "A prophet is not without honor save in his own land." Bro. Henson is an exception, for he is respected in the community by those within and without the fold.

The Southeast Illinois District has furnished some faithful ministers, who have done much good in that district, and elsewhere, and are spoken highly of and would meet with a warm reception by saints and many of the friends. Some, however, have passed on to the other shore. I present some of the names: G. A. Hilliard, F. P. Green, J. R. Henson, C. deposed; Isaac A. Morris, Henry Walker, M. G. Brown, T. C. Kelley, F. M. Skver, J. M. Smith, W. M. Smith, J. A. Stade. O. R. Miller, L. Moore, H. O. Pritchett; all of the above first heard the gospel in S. E. Illinois and became able, active men. There are others not known to the church at large that are laboring locally, with credit.

The district will again hold its reunion; time and place to be made known later. A pressing and cordial invitation is extended to Central Illinois and St. Louis Districts to join in with them. This is by advice of the missionary in charge, Bro. Rushton, which I believe is a wise move, and the three districts can, if they will, unite to have large reunion and the expenses will not be much for the three districts. I am sure that the saints of the S. E. Ill. will do their part to make all welcome, and feel at home, so let all make arrangements to attend.

Bro. S. I. S. Smith has been quite active preaching some able sermons in the district. Bro. Moore and Dexter had good interest near Brown Church; had the tent for a few weeks; many express a desire to have them return. Bro. Field's labor was commendable. Many were disappointed when he was not returned to this district. The same is true of H. O. Pritchett, Henry Sparling and others.

I wish to thank the saints one and all for their hospitality, and wish all a prosperous New Year.

Respectfully, your brother,
Wm. Lewis.

7th and Harris Sts., Cameron, Mo. Dec. 24.

P. S. I intend to return to the district in the early part of new year, and take care of the other line of work,

Count not that thou hast lived that day, in which thou hast not lived with God.

BURLINGTON, IOWA, Dec., 1913.

Editor Ensign:—Last April "Authorly" appointed me to labor in the Nauvoo District, Burlington, (Iowa) objective.

Immediately, Sr. Miller and I came to Burlington, and later concluded to arrange to go to house keeping—the first time since our marriage more than three years ago. We are now nicely and happily located about four blocks from our little church. The work is moving along very nicely here at the present time. I have, during the fall months, done some preaching away from Burlington. While there is no doubt plenty to keep a minister busy right here, yet, the laborers are few in this district as well as others. Calls have come for help. I have responded to as many as I thought I could under the circumstances.

Bro. Charles Harpe began a meeting in a school house near Mount Pleasant, Iowa, but was soon called home to his mother's bedside, she being very ill at the time. Bro. Joehn was sent for to carry the meetings on, and successfully did so for a week when it became necessary for him to leave. Bro. Sr. Gillespie then sent for me. I responded and spoke each evening for about one week and closed with a full house and we hope some interest.

Having a standing invitation from the Rock Creek Branch, near Adrian, Illinois, to come and hold some meetings, I did do, remaining about two weeks. The weather was fine and everything in order for a good beginning. The attendance was good. God was with us. And that is enough to prove we had good meetings. I was told that we enjoyed the best attendance and interest had there since about seventeen or eighteen years ago. Two were baptized. Others, we think, are near the kingdom. I am indeed thankful to our heavenly Father for the blessing of the Holy Spirit, and to saints and friends for their support and kindness while at the above mentioned places.

A little more than three weeks ago I received a phone message from Bro. Joseph Reed asking me to come over to "Macedonia" (Montrose) and help. (Bro. Charles Harpe had been holding the fort there about three weeks, speaking to good crowds right along). I responded to the call and spoke three evenings. Two evenings I spoke to a large, attentive audience on "The Prophetic Mission of Joseph Smith." I enjoyed the best of liberty. I also enjoyed the association and hospitality of both saints and friends there.

I returned from Montrose Saturday, November 8, and occupied the Burlington pulpit Sunday, the 9th. Tuesday, 11th, I left for New London, Iowa, where meetings had previously been announced and advertised to begin that evening in the opera house. Closed there Sunday night, November 23d. Taking into consideration the opposition in the form of moving picture shows, box suppers and religious "Baby-lon," the attendance at our services was good. We enjoyed a reasonably good regular attendance and three evenings the opera house was about filled. It was almost filled Sunday evenings, notwithstanding, all the other churches in town were running full blast. I am told that we had more in attendance than all of them combined. During the second week I gave a lecture on the latter day apostasy, or as we announced it, "Mormonism Exposed," but rightly named, "Brighamism!" We had almost a full house that evening; more adults than at any time before. Some leading business men of the town and prominent church workers. They gave the best of attention and by the help of our heavenly Father I felt better satisfied with the effort of the hour than ever before. That is, it seemed to be the thing needed at that time and everything coupled up so easily. God be praised.

There are but few saints in or near New London, therefore, the lack of music worked against the better success of the meetings. Some of the young folks came down from Burlington three evenings in autos and rendered us much appreciated help in the song service. Eljer Lawrence Willey, a resident of New London, procured the opera house, paying two dollars and fifty cents an evening for the use of it. He willingly spent several dollars in putting out advertising matter in the form of large posters, hand-bills and window cards, also some slides for the picture machine, announcing special subjects. (So, we got some good out of the picture show). Bro. Willey will no doubt receive some help from the few saints scattered about there but he was the booster and back bone of the business. Yes, *business!* For I think that a proclamation of the gospel should be our first "business."

While the prejudice at times was like the Book of Mormon darkness, so thick that you could feel it, yet we are sure much of it was broken down and good done. One gave name for baptism and others seem interested. Some intelligent questions came to the platform, while some were abusive in the extreme. Some Old Mother Grundy stories that have been discarded by "thinking" people were used quite freely. However, we think the latter class were noticeably in the minority.

This is the place where Bro. O. H. Bailey met and so completely defeated Roberts—the famous (?) "Mormon Eater!" The shout of victory for Bailey and Latter Day Saintism hasn't died away among the New London people yet. Most all of that place who heard it say "Amen!" to that but the Campbellites and they are away.

I might state here that while I was away from Burlington, Bro. Joehn, Harpe, Morgan and George P. Lambert occupied the pulpit there on different Sundays. Bro. Harpe and Morgan also held a series of meetings for about ten days while I was away. Glad to have all the above named brethren as co-workers. A change about once in awhile I think is good for all concerned,—especially for the patient audience!

Amid the rejoicing I have not been without affliction. For about three or four months I have been suffering at times intense pain in my knees, especially when I attempt to walk. I first thought it was rheumatism. Recently a personal friend of mine and one of the best physicians and surgeons of the city has examined my knees and informs me that the cartilage is loose and that nothing in the way of treatment will do any good. That an operation is necessary. I have hoped to be able to drag through the time for conference and then go to the sanitarium, but if they keep growing worse as they have of late I fear I shall have to do something before.

I have been administered to once. But knowing that James says—"If afflicted, pray," I have requested the prayers of the branch and I have sought the Lord continually begging for cure, but no relief comes. But I must have health or help if I attend to the work here as it should be attended to. There is much visiting to be done among the saints and much that should be followed up among non-members. May God give me strength to do it. Or better still, may I be able to say from the heart, "My God: Thy will be done."

I want to thank the dear saints and friends both in and out of Burlington among whom I have labored for their kindness toward me. As a body of people, we know it at our past record is made, the present alone is in our grasp, the future is practically unknown, but, "All things work together for good to those who love the Lord." May God help us to be onward in the march!

In the conflict,

O. R. Miller.

BLY, Oklahoma.

Dear Ensign:—I do so enjoy reading the letters and testimonies of the saints. We are a few isolated saints here in this part of God's vineyard; an elder visits us twice or three times a year.

We enjoyed some beneficial gospel sermons during September by Bro. A. C. Silvers. We are expecting him back soon but owing to bad roads we fear the meeting will be delayed for awhile. I see by the Herald there is a branch at Angola, Kansas. I am inclined to wonder if any one I knew belong. Do any of the saints know or remember Effie Slatten who went to school there one winter about twenty years ago; if so I would like to hear from them and renew our acquaintance.

Ever praying for the uplifting of God's kingdom and the redemption of Zion, your sister in the one faith.

Mrs. Effie J. Lumm.

CHALFIELD, MIDD., Dec. 26.

Editor Ensign:—In our lonely hours we find comfort in reading the ENSIGN and learn of the great work that is going on in different parts of God's vineyard. We should never cease praying for those that leave home and loved ones to go to the Lord's work. Dear Saints, I do pray for those that are taking in worldly pleasures. I am tempted on every hand. This place is full of amusements but I turn my back on them all for I want to live. So I can join those loved ones who have gone on before. I may fail but, dear sisters, if we hold on to the rod of iron the good Lord will help us. I wish I could say something to cheer some poor soul. I have no one to talk to. My husband is not a saint, but he says but little for or against them. The dear Sr. Garrett has passed away, so there are no saints here now. My health is poor and I ask you to remember me in your prayers.

Mrs. Frank Conrad.

COVOTE, Mont., Dec. 18.

Dear Ensign:—Likely there are many saints in Montana as well other parts of the world who would likely be glad to know that a few of like precious faith are existing in this part of the universe. While we are comparatively isolated we are trying to hold out faithful. There are only three families that come together on each Lord's day to worship, while there are others that have become tired and unconcerned or indifferent as to the Lord's work. We meet on each Lord's day at 3 p. m. and our coming together is not in vain, for our meetings are attended with a degree of the Spirit. Bro. and Sr. Waterman are having a struggle, as they are getting old and are trying to hold down their home-stead, and her health is very poor. It may be that she will not survive the winter as the cold weather does not agree with her health. Brethren, they need your prayers.

The weather has been ideal for this country and this time of year. Crops were good here but low in prices; health is generally good.

Your brother,

F. M. Mauzey.

CHATHAM, Ont., Jan 7.

Editor Ensign:—For the benefit of those who might be interested I will say that I wrote to the secretary of the State of Ohio relative to the law bearing upon the use of public schools for religious purposes. He forwarded my correspondence to the Honorable Frank W. Miller, Superintendent of Public Instruction, who very courteously answered and enclosed certain clippings from the statutes governing, a verbatim copy of which is as follows:

"House Bill, No. 41."

To provide for, aid, and encourage the civic, social and moral development of the local communities throughout the state.

Section 1. That upon application of my responsible organization, or of a group of at least seven citizens, all school grounds and school houses, as well as all other buildings under the supervision and control of the state, or buildings maintained by taxation under the laws of Ohio, shall be available for use as social centers for the entertainment and education of the people, including the adult and youthful population, and for the discussion of all topics tending to the development of personal character and of civic welfare. Such occupation, however, should not seriously interfere upon the original and necessary uses of such properties. The use in charge of such buildings shall prescribe such rules and regulations for their occupancy and use as herein provided as will secure a fair, reasonable and impartial use of the same.

I believe, Mr. Editor, that by publishing the above in our church papers many school houses throughout the state may be secured by our people for religious purposes which have hitherto been closed against us because of lack of knowledge of the law governing.

I would say that His Honor underscored all from and including the word "entertainment" to "welfare."

Respectfully submitted,

R. C. Russell.

SOME ACKNOWLEDGMENTS OF TRUTH.

BY ELDER H. A. STEBBINS.

In answer to a question by one of its readers a certain religious paper makes a very plain acknowledgment of God's willingness and purpose to bless those who now believe in him in the same manner that he blessed the people in days of old. In writing to the question department an inquirer refers to the commonly accepted idea among modern Christians that "healing by prayer was a special privilege given to the early church," but he adds, "Surely the prayer of faith and understanding is as potent today as it was nineteen hundred years ago." The editor answers as follows, saying:

"The whole question is one of faith. God's power is not shortened; and that he is ever ready to hear and answer the prayer of faith is as true today as it was in apostolic times. . . . If the great body of professing Christians measured up to the right standard of faith in God then all the churches would acknowledge and enjoy the gift."

Now, bearing in mind the past almost universal unbelief among Christians as to the continuance of God's promises, and remembering the former ridicule that was put upon the Latter Day Saints everywhere for believing and teaching these promises, considering these facts the above plain acknowledgment by leading ministers is rather remarkable. In going through some old copies that were given me I find the above expression of faith in the issue for March 13, 1912, and it seems worthy of being noted.

However, it is becoming apparent that the Spirit of God is working more and more upon the hearts and minds of men and women who are thus becoming searchers after truth. By God's power the light is dawning upon honest souls, and they "ask for the old paths" (Jeremiah 16:16), doubtless some of them desiring to "walk therein" whenever some guide who is divinely led shall make the "way of the Lord plain." And by the light now going abroad it seems that many honest seekers are unconsciously being made ready for the time prophesied of by Jeremiah (16:19) where he declares that in the days of Israel's restoration to their inheritance the Gentiles will learn the truth and will say, "Surely our fathers inherited lies, vanity, and things wherein there was no profit." They will then see that so much in their creeds, their theories and their ideas have indeed been but the "work of men's hands," and not inspired nor authorized of God. Their fathers received these things by inheritance from many pious, noble minded, and God-fearing reformers. And such had great zeal and devotion and they endured dreadful persecution for their faith and their hope in religious liberty. And under great adversities they did the best they could with their human understanding and guided chiefly by their sincere desire for truth, by their sense of justice, and their love for the right, so far as they could in those dark times, understand divine truth and God's will. But the greater truths were not made clear to them, the time for better things not having arrived. Therefore they and their successors were "blind guides" as to the more important spiritual truths and to the fullness of the gospel which could bring the greater salvation to the darkened world. The reformation was not a restoration, not a restoring of the complete gospel, but was a reforming of what their fathers obtained from former ages.

But now, as we are approaching "the times of restitution," it is apparent that God's Spirit is moving upon the hearts of honest men and women; and that, in the providence of God, many such people will prepare themselves and their children (largely without realizing it) for the time to come when they shall be included among those who will accept the greater things, as foretold in the Scriptures. I quote as follows from the prophets:

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Isa. 2:3.

"And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Micah 4:2.

"Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."—Zechariah 8:22.

See also Psalms 22:27; Isa. 56:6; Zechariah 2:11. According to these scriptures it must be that great numbers of those whom we dominate as the "honest in heart" will have so been influenced previously by the Spirit of truth that they will

readily receive the gospel covenant when the right time comes, especially at the time the Lord speaks of in Isaiah 25:7, saying that he will destroy "the covering cast over all people, and the veil that is spread over all nations." In 2 Cor. 3:14-16 Paul refers to that time as coming. In that day the darkness will be past, and the light of God will come to all people according to their willingness to accept it, and many will obey the gospel and become God's special people: Then will Psalms 52:2 be fulfilled, saying, "Out of Zion, the perfection of beauty, God hath shined."

Not that all people, or even a majority, will do all of God's will, but that will be the period when Christ's word will be fulfilled where he said that the "gospel of the kingdom" shall be preached "for a witness to all nations" and all who will accept the offer may become the Lord's people, by repentance and baptism. The world will then have the opportunity it never before had. Then will the deceptions of Satan and of men cease, and the Lord will "sweep away the refuge of lies," as he has promised. In Isaiah 56:6 he speaks of those who will "join themselves to the Lord," and of those who will "take hold of the covenant," which clearly shows obedience. But perhaps the greater portion of the gentiles and their rulers will simply acknowledge the Lord and his government and dominion, as said in Psalms:

"The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts, Yea, all kings shall fall down before him; all nations shall serve him."—Psalms 72:10,11.

Doubtless this service of the Prince of Peace will be a delightful task after the past and present oppressions and cruel bondage, and the hardships of poverty; after wicked men and nations have ruled so harshly, so unjustly, so unrighteously.

In the same issue of the paper referred to it appears that the editors have had access to the Inspired Version of the Scriptures, and to have accepted its rendering of the Lord's Prayer. For in reply to a question as to why people should ask God not to lead them into temptation, the reply is given as follows, "The better translation is, Suffer us not to be led into temptation," and the editors add, "We are directly told that God tempteth no man." As our version of the Scriptures is the only one with exactly those words, therefore it seems that those editors must either have a copy at hand or else have learned from some tract or book of the great improvement in the reading of that prayer. Alexander Campbell's New Testament has the same idea in his text but not in those words, nor does any other translation contain those words, which are so clear and truthful.

There is found excellent teaching upon the resurrection, namely that it is or will "be an actual corporeal" rising from the dead, and that the righteous will rise as a "separate company" from those not in Christ. Also the Savior will come personally, and there will take place his marriage to the faithful church, followed by Christ and his people reigning over all nations. Also they teach that tithing is the Lord's law of finances, and that the word *saint* simply means a devout person on earth, and is not a term used solely for the sanctified dead, those canonized after their death as worthy of worship.

About baptism they state that "it is probable that immersion was generally practiced by the early Christians," and they admit the type of death and burial to sin, but destroy their own good words by adding, "God looks on the heart and the purpose more than at the form of ceremonial." Thus they shut their own and others' eyes to the great truth that only by immersion can any believer enter into the form of death by which the "old man," the sinful man, is put away and in which the rising from the watery grave represents the "new man" rising to "walk in newness of life;" also the hope of the first resurrection when Christ's followers will rise to eternal life with immortal bodies.

In another place it is said, "As soon as you believe you are forgiven." This would destroy the meaning in Acts 2:38.

Concerning why it was needful for Christ our Lord to give his life in order that man might live, and how Christ's death really effects the present and eternal salvation of men, they cannot tell, only that it is so, and everybody must believe it even if they do not understand it. How thankful the saints should be that the Lord has made these great things so plain and easy to be understood that they are like the A, B, C, of our first readers, notwithstanding we do not comprehend why Satan had such power and why he does yet, or why Christ's victory over him and over death cannot take place until "the fulness of times" comes in. And we know but

little, even as the A, B, C, compared with the great volumes of eternal truth which will be opened by and by, to those who are ready to enter upon their study.

Ah, who will be ready for that time? Who will have advanced in this life so as to begin well along when they shall enter upon those scenes where better and greater things will be presented?

NATIVITY OF THE MESSIAH.

BY RALPH E. MOTEJL.

"The life of Jesus has become the center of religious controversies which agitated our age. The importance of this fact is great. With the person of Jesus Christianity stands or falls."—Tischendorf. The mode in which the different evangelists deal with the history of the incarnation and birth of our Lord offers a perfect illustration of their independence and special characteristics.

Matthew and Luke combine to reveal as much of the great facts as help us to comprehend the mode in which it was welcomed by those by whom God was pleased to work its accomplishments."—Westcott.

"Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus."—Angel of the Lord. "The word was God." "And the word was made flesh and dwelt among us, and we beheld his glory, as of the Only Begotten of the Father, full of grace and truth."—John. "When the fulness of time came, God sent forth his Son, born of a woman."—Paul.

The gospel by Matthew was first written in the Hebrew language for the advantage of the Hebrew people. His main object seemed to be to prove from citations from prophecy, that Jesus of Nazareth fulfilled all Messianic prediction of the Scriptures. He traces the genealogy of the Lord from Abraham the progenitor of the Jewish nation down through the Davidic Kings holding that he was the King of kings, and King "of the kingdom of heaven." Matthew also affirms that "Jesus was born in Bethlehem of Judea, in the days of Herod the king," in fulfillment of prophecy. (Matt. 2:1). He further mentions a number of circumstances which group around the birth of Jesus such as the appearance of the star, the visit of the wise men, and the order of King Herod commanding all the male children to be slain.

Luke being a Greek wrote his gospel in that language to interest the Greek speaking Gentiles, relating that Gabriel had been sent from heaven by God "to a virgin betrothed to a man named Joseph of the house of David, and the virgin's name was Mary." (Luke 1:26,27). He notes the circumstances that led up to the birth of Jesus such as the Roman census under the direction of Quirinius, which required each household to repair to its own tribal territory to be registered. This accounts for the presence of Joseph and Mary in Bethlehem, Judea, the village where they were to register. Luke dwells to a larger extent on the physical points pertaining to the case than the other evangelists, noting such incidents as the fulfillment of Mary's days, the bringing forth of her firstborn, wrapping the child in swaddling clothes, and "that they laid him in the manger because there was no room for him in the inn." These conditions were no doubt due to the fact that the city was overcrowded with people coming to register for the census.

Luke is also careful to mention that these things happened "in the days of Herod the king of Judea." (Luke 1:5). The fact that Luke was writing for the gentiles explains why he does not dwell especially on the Messiah, which argument was intended more for the Jews, his genealogy of Jesus commences with Adam the father of the whole race, designating Jesus the Redeemer of all mankind.

Mark bearing a Roman name and having traveled quite extensively in that empire wrote his gospel there for the benefit of those people at their request. He does not mention the genealogy or birth of Jesus, probably because that theme would not have interested the Romans or would not have been appreciated by them. He opens his writings by allusions to John the Baptist, and his witness of Christ's ministry, whose coming and presence John proclaimed—Mark 1:2-11.

The Apostle John seems to have written his gospel for the instruction of the church, supplying what had been omitted by the other writers and adding details where he traversed the same ground, yet preserving a unity of purpose. He opens his writing with the Godhead of Jesus as the Word, and devotes only one sentence to the circumstances

surrounding his birth; "And the Word became flesh and dwelt among us, and we beheld his glory."—John 1:16.

Although the gospels were written under different conditions and for different peoples of every age and country, yet they all kept the common end in view, that "These things are written that ye may know that Jesus is the Christ, the Son of God, and that believing, ye may have life in his name.—John 20:31.

We will now quote from the adversaries of the Christian religion to prove the statements contained in the gospels on the nativity of Christ.

"Since God is great and difficult to see, he put his own Spirit into his body that resembles ours and sent it down to us, that we might be enabled to hear him and become acquainted with him."—Celsus.

"The framers of the genealogies from feeling of pride made Jesus to be descended from the first man, and from the kings of the Jews. The carpenter's wife could not have been ignorant of the fact, had she been of such illustrious descent."—Celsus.

In reference to the nativity of Jesus, Emperor Julian at a later date (A. D. 361) furnishes us with a point between "the faith once delivered to the saints" and that which has held permanent place in Christian thought for centuries. He says:

"Jesus whom you celebrate was one of Caesar's subjects. If you dispute it, I will prove it. For yourselves allow that he was enrolled with his father and mother in the time of Quirinius. But after he was born, what good did he do to his relations? For it is said that they would not believe on him."

"But Jesus having persuaded a few among you, and those the worst of men, has now been celebrated about three hundred years, having done nothing in his lifetime worthy of remembrance," etc., etc.

"For neither is he of Judah and how should he be so when, according to good Christians he was not born of Joseph, but of the Holy Ghost? When you reckon up the genealogy of Joseph you carry it up to Judah; but you have been able to contrive this dexterously; for Matthew and Luke have been shown to differ with one another about the genealogy."

"Let this be said of God though it was not; for she was not a virgin. However, grant that this also is said of him: does he (i. e. the prophet) say that God should be born of a virgin? But you are continually calling Mary, Mother of God."

Rabbinical testimony in regard to the birth and incarnation of Jesus is the following:

The Talmud says, "After the two thousand years of the law, according to the decree, the Messiah ought to have come." "The right time for the Messiah's advent is passed and he is now believed to have been born." The appointed times are long since passed. "For the Messiah is born; his name is Menachem (Comforter)." Messiah was born at the royal residence of Bethlehem of Judah.

Jesus of Nazareth was born in the year three thousand of creation, under the Emperor Augustus. From this time begin the years of the Nazarine.

"The Redeemer whom I will raise up among you shall not have a father, according to Zechariah." "The birth of the Messiah alone shall be without defect (i. e. sinless)." "None shall know his father before he tells it."

Toledoth Jesho concedes: That Jesus was born of royal lineage, and of the tribe of Judah; that he was the offspring of Joseph and Mary; that he claimed to have been born of a virgin; that his birth took place in Bethlehem of Judah, under the political ruler named in the gospels. Such is the testimony of adversaries regarding the birth of Jesus Christ.

Celsus was a leader in the literary world of those who were hostile to Christianity, and held up to ridicule the faith of the Christians. The authority of Julian, the Roman Emperor, demands attention as it is based on the archives of the government. The Rabbis, authors of the Jewish Talmud, were the greatest teachers of the Jewish church. The Rabbinical writer of Toledoth Jesho, based their work on the Talmud.

We will next introduce a corroboration from Ignatius of Antioch: "Jesus Christ, who, after the flesh, was of David's race, who was the Son of God." "He was truly of the race of David according to the flesh, but Son of God by the divine will and power, truly born of a virgin." Tertulian (one of the defenders of the faith) of Carthage, Africa, wrote: "For it behooves him to proceed from the tribe of Judah, and from Bethlehem."

"The testimony of the Apostle Paul represents the teaching of Christian religion in regard to the point under discussion as follows: "The gospel of God . . . concerning his Son Jesus Christ our

Lord who was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness." (Romans 1:1-4). "Whose are the fathers, and of whom as concerning the flesh Christ came who is over all, God blessed forever, Amen." (Rom. 9:5). "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law. (Gal. 4:4). "God was in Christ reconciling the world unto himself."—2 Cor. 5:19.

JESUS AND THE MESSAGE HE BROUGHT.

BY GEORGE H. WIXOM.

When angels o'er the plains of Judea sang the glad song, "Glory to God in the highest, and in earth peace, good will toward men, for unto you is born this day in the city of David, a Savior, which is Christ the Lord," they heralded the advent into the world of a being whose life and teachings were ever afterwards to have a marked influence on the ethical development of humanity. The Prince of Peace had come. Let us analyze his teachings as revealed in words and actions, and if possible, find a new meaning in them.

His life-work stands out before us as a beautiful picture from whatever angle we view it. It was one of service to others. He constantly taught the eradication of egoism, the institution of altruism. He taught and lived the love of God through service to man.

Hence love is the foundation of Christ's creed. The world had known love before, but Jesus gave a new definition to it. His love was as boundless as the sea; its limits were so far flung that not even an enemy could go beyond it. Other teachers sought to regulate the lives of their followers by rules and formulas of men, but Christ sought first to purify the heart by the application of the gospel; then let love direct the footsteps. As a result in spite of technical creed and mystifying dogma, and the multiplied subdivisions of what purports to be the unified body of Christ, the Carpenter of Nazareth remains as always, the peerless leader of all ages.

I love to speak of him as a carpenter and the son of that pure and virtuous Hebrew working girl. He seems more real to me. And in this capacity he seems nearer to most of us. Not that I mean to detract in the remotest way from his divinity. God forbid that I should think of such a thing. The very fact that he became one of us in order that he might be able to help us makes him a Savior to us—a God incarnate—a man compassed by divinity. Hence, our above conception of Christ does not lessen his divinity. It enhances his divinity. He was made like unto men in order that men, looking upon him could realize the possibilities resident within themselves.

Jesus' mission was to emancipate the race, to break the shackles from off the feet of the downtrodden and oppressed, to preach deliverance to the captives, to heal the broken-hearted, and, by means of the gospel message to educate mankind to live on a higher plane. This mission is well expressed in his own words. He once said; "Go and show John again these things which ye do hear and see; and blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

HIS MISSION TO THE POOR.

Naturally, his mission was one primarily to the poor. Their need was most pressing; their suffering appealed to his great heart. As a great teacher who realized their true need, his first thought was to preach the gospel for their consideration and acceptance. He said: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Again, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Hence he sought to develop within the poor that spiritual character and knowledge and wisdom that they might see when their inheritance came to them.

Yet, Jesus had use for the wealthy who would accept him. On one occasion a rich man came to Jesus, and it is said, "Jesus beholding him, loved him." Jesus had use for both the man and his wealth. It was not wealth that Jesus condemned, but the cruel and unjust methods of procuring the same, and the corrupt uses made of the same when secured. To the rich Pharisees he said: "Woe unto you, for ye devour widows' houses." And again he said that they bound heavy burdens grievous to be borne, and laid them on men's shoulders; but they

themselves would not move them with one of their fingers. Still again, James, as spokesman for Jesus, said: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. And ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter, ye have condemned and killed the just; and he doth not resist you."

No worse arraignment of the rich and powerful who are corrupt in heart and deed could be imagined.

AN IMPARTIAL ATTITUDE.

We see, therefore, that Jesus assumed an impartial attitude toward all classes. He condemned the ungodly rich and ungodly poor alike. He commended both rich and poor alike when they do right.

In presenting his message to the world, we, like our great teacher, make our first work, the preaching of the gospel to the poor. But we do not discriminate against the rich. True, we may not be able to reach a great number of rich men, but we may be able to reach many young men of just as great potentiality, whose hearts are yet unspoiled. One such man would God rather have than all the wealth of a dead Morgan or Astor.

This gospel demands first repentance, then obedience to the laws which it lays down. Until this is done, we dare not sound the dawn of justice and righteousness which will come through the plan of government which he has given us, for this plan can be carried out only by those who accept and abide by the laws embraced by his gospel. Jesus' plan was to do away with the age of "teeth and claw" and give in its place an era of heart and brain. Jesus taught that men should realize the rebound of human effort, saying, "As ye would that men should do to you so even shall ye do to them." Human experience bears out this great teaching. It is not theory; it is a fact. "As a man sows, so shall he reap," is true in the nature of things and the world is coming to govern itself accordingly.

Have we prepared ourselves for the coming of this new era? Have his teachings revealed in his life and gospel found expression within us? Does his cry, "Love thy neighbor as thyself," find an echo in our hearts? Then let us, as followers of Christ, resolve at this Christmas time to do our part. Let us unite to help and protect those victims who are suffering under the unjust and relentless hand of greed. Let justice be done. Then charity as the world defies it, will not be needed.

"Friends, shall we yield him, in costly devotion,
Myrrh from the forest, and gold from the mine?
Vainly we offer each ample ablution,
Thinking with gold we his favor secure,
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."
—San Bernardino Daily Sun.

FUGITIVE HUSBAND LAW.

The news dispatches the other day announced the indictment by the federal grand jury in Washington of a score of fugitive husbands who had lightly thrown off the "yoke" of obligation and responsibility they assumed when they entered into the marriage contract. Steps were taken to bring back for trial all these flitting benedicts, one of whom was located in far-off Hawaii. The law which authorized this action is in admirable contrast to the view placed upon the Mann white slave act by those who contend that interstate immorality is a mere "escapade" when the feature of commercialization does not enter into it.

From the broad viewpoint of sound public policy it is decidedly advisable to punish both forms of immorality—the desertion of a family by a husband who throws upon the shoulders of the wife the burden of support of herself and children, and the man who takes a woman from one state to another for immoral purposes, with or without the feature of commercialization. The law that takes this wise and wide view of the situation is worthy of extension. It ought to be adopted by every state in the Union, to the end that no state should become the refuge of any man who evades the elemental duties of citizenship—among which must surely be placed the obligation of being a good father and a good husband. The man who breaks a contract and thereby defrauds another out of money or property can

be seized in one state and taken back to the state in which the crime was committed. But the greater crime of violating the solemn contract of marriage, the moral law and all the duties of a husband, father, and good citizen, is not regarded as so serious in the eyes of the law as it now exists.

A fugitive husband law commends itself to the sense of justice of all right-thinking citizens. Such laws have found their way upon the statute books of many states, and they have been found to work real wonders in changing the views of elusive husbands. When the latter could shuffle off their responsibilities and seek new pastures with immunity, leaving their families to the charity of the community or the help of relatives, the matter did not appear to be particularly important. It was hardly an "escapade." But when the prison doors opened to receive such husbands, they and other prospective fugitives took a second look at the situation. The fugitive husband is a coward at heart, morally and physically, and there is nothing the coward fears more than punishment. The law is appearing more and more frequently in the character of the woman's defender, and there is no good citizen who can deny that that is the character in which it should appear.—*Kansas City Journal*.

THE ROUND TABLE.

In John 1:1-14, if the "Word" means Christ please explain in what sense this could be.

The Inspired Version renders this passage differently making it somewhat plainer. "In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. . . He was born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the same word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the Only Begotten of the Father, full of Grace and truth."—John 1:1, 2, 13, 14.

Paul speaks (Heb. 12:2) of Christ being the "Author and Finisher of our faith," agreeing with John that the gospel was in and of the Son in the beginning. The gospel being instituted and made operative by Jesus Christ makes the application of the title "The Word," to him appropriate.

Who were the wise men who came from the East to visit Christ, and from what land did they come?

Dr. Smith in his Bible Dictionary refers to the magi of Persia and Media in the Old Testament times. They are mentioned twice in the Old Testament, once in Jer. 39:3, where the word is translated "Rab-mag," meaning chief of the magi, and again in Dan. 1:20 where it is translated "magicians." These men seemed to have been the priests of the religion of the eastern countries, though by the time of Christ the name had a wider significance including the idea of divination, etc. The whole class of the magi included men of high standing and learning, with, no doubt, excellent character, and also inferior grades down to the greatest imposters. The three wise men, or magi, who came to Jesus, are usually considered as representing the higher type of their class. It is not definitely known from what country they came, various places having been held as their home, viz., Mesopotamia, Persia, Parthia, and even as far as India.

Matt. 12:40 says, "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." If Jesus was crucified and buried on Friday and arose on Sunday how do we reconcile these events with this statement?

It seems to have been a common practice among the Jews in conversation to speak of any part of a day or year as if it were a whole one. This appears in John 2:20 where the Jews said they were forty and six years in building the temple, while the history shows the time was 45 years and a few months. Jesus occupying the tomb a part of three days would be ordinarily spoken of by the Jewish writers as "three days."

The lesson in Senior Quarterly for Sep. 7th speaks of Christ ascending to heaven before he visited the people on the American continent. If he did has he not made his second appearance on earth?

The scriptures leaves us to infer that Jesus ascended to his Father after his resurrection, though during the forty days he made many appearances to his disciples in Palestine, as well as to his disciples in America. His final departure to his Father was made from his apostles at Bethany, and it was then that the two angels said: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." So that while Christ has appeared to some since, as to Paul and John in vision he is yet

to come in the heavens where all will behold him in his power and glory. This final coming is the one usually referred to as the "Second coming."

Why are branches of the church called by that name since in the Bible and Book of Mormon they are called churches?

"Branches" is a modern term popularly applied to the local congregations of the church, though they are frequently spoken of as "churches." We know of no place in the Bible or Book of Mormon where the word branches is used, though it is used in the Doctrine and Covenants. See 72:4 where both terms are used, and other places.

SYKESTON, N. Dak., Dec. 15.

Dear Ensign:—We look forward every week to greet you as a welcome visitor. We are among the isolated saints and belong to the Fargo Branch which is about 125 miles away. Saints are badly scattered in North Dakota, but we have four noble missionaries who are doing all they can for the Master's cause: Bro. J. C. Page, Thomas Leitich and J. E. Wildermuth have labored here the last year. Wife and I were privileged to attend the reunion at Fargo last June, and met many of the saints of North Dakota and Minnesota, it was a feast to the hungry souls.

I was ordained a priest at the district conference and have tried in my weak way to tell the gospel story; am superintendent of a union Sunday school. On my first effort to preach to them most of them left the school house, others tried to confuse me by their misconduct, but the last two times I had good hearing, with good attention. We have some people here who are not prejudiced but do not understand the plan of salvation. Our district conference meets at Minot, January 10th and 11th, and if nothing prevents I expect to meet with the saints there. I ask the saints to pray for me and my family that we may be faithful to the end.

M. Rasmussen.

BIGBLOW, Mo., Dec. 19.

Dear Ensign:—We are still holding forth at this place, four miles northwest of Portescue, to a full house—some nights there is not standing room, and one of the fine things about it is, the people are there early, never later than seven o'clock and many nights the house is full and running over by 6:30. I baptized four here today and I think there will be some more baptized in a day or so, but if not, there will be some more in the near future if some of the brethren will come in here. Bro. R. K. Ross of Mound City came down last night and gave me good assistance in song and prayer, besides helping in the confirmation. This is one among many things that this good brother is good in. When I was at Maitland he would drive the seven miles almost every night to help me. And it is help too. He is going to stay with me tonight, and Sunday night his son Roscoe is coming down to help.

One of the persons baptized today is a fine young man, a school teacher; the others were two fine ladies and one little girl. We had a fine confirmation meeting and the good Spirit was felt by many, and some of them said they believed this to be the truth. I hope the elders will call on these good people. Bro. Ross said he would as often as he could, and he will be their pastor for a time as his branch is the nearest one to them.

If the work is looked after here I feel that it will be built up. Bro. Silvers and Shavers did a good work at this place a few years ago.

Yours in gospel bonds,

J. W. A. Bailey.

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 BOY WHO ARGUES.

Have you one of these?

Have I?—yes! And I haven't succeeded yet in managing him, so far as my getting the best of his art is concerned.

"His art!" you say. Well, yes, at least I hope eventually that his decided inclination to prove his rights and to be so sure that he is right—may prove an art, tempered to the proper control, by wise parents in his training while babe, child, youth, under the shelter of home.

But what can one do in six or seven short years toward correcting a habit born in him; for he could

argue before he talked. One can only keep steadily at his problem, making mistakes through inexperience, ignorance, temper, or other causes.

It is a trait in the son, for which it is hard to punish him: because he does not intend to do wrong, but goes after his argument because he enjoys it—for one reason or another.

And here is the point where we must take notice in order to outline our course properly. No one should know or understand our children better than we do. They are problems and need constant study into their ever changing whims and fancies.

Parents should easily tell whether the boy argues from an honest standpoint of an outlet for his ideas as worked out in his own brain and through observation; or of willfulness, or of braggadocio, and an undue love for the exhibition of his own small voice.

This point settled in one's mind,—comes another—which must be quickly decided, to avoid present trouble and a bad effect on the boy's opinion of us parents, and on his future course, as he argues his way onward.

The point is—decide whether or not it is best to "take up the matter" with him. This according to "his state of mind." He cannot argue alone. And when "the same old thing" comes up, he will lose interest when ignored, he knows it is the same old thing.

Sometimes we busy mothers cannot, just at the critical moment, stop and reason and explain our version of some opinion or plan suddenly advanced by the young heir—unless we see it is necessary, to keep a wrong principle from gaining a start with him. Wisdom must guide us here, in the use of time. We can often let him do his work in his own way or please himself in carrying out his own ideas, where the outcome will mean only good experience to him, with his mother's permission, and advice as to her way, sounding in his ears.

In fact it is better to let him do things occasionally in his own way, rather than have a "wordy war"—which is the result of lack of patience or of quick thought on parent's part. A hasty or unnecessary demand or bit of sarcasm will provoke a child; when he has not meant to add to the strain of circumstances holding sway in the kitchen or elsewhere, by arriving at an inopportune moment.

We mothers know just how tired and "nervous" we are—and we know just what arbitrary words of ours are likely to do for the argumentative son, by way of replies and retorts. We know that before children reach their teens they are apt to not catch our meaning very often, when we think we have been very plain. This is more likely, if there is a display of temper on either side. Often I have received this council and it is good, "Be sure he hears you, and then that he understands you."

Oh, it all takes time in any case. If we decide to let him "argue," we must summon our patience and tact, and take "time" to do a good job, to make clear our side. The argument may be turned to a mere discussion, and a good time in majority of cases; or may result in his doing his chores to please another after all, according to what the powers that be, have decided—during the course of events perfectly "human events."

If the boy has been allowed to do his own way—by silent consent or otherwise, we must take the consequences, and that means "time," nine times out of ten. And thereby hangs a tale too long to tell here.

Children must learn to obey; but parents must not be exacting in their demands. Do not confound the contrary boy, or the "why?" boy, with the boy who argues. The "sulky, the disobedient, or the impudent boy," realizes he is wrong and that prompt punishment is reasonable. But, be too hard on the boy who argues—and these traits, and others will develop for our future consideration!

There is a fertile field in the case of the boy who will argue—for the acquiring of the nagging habit in the mother, (more deplorable than the other). Let us not take our boys up on all the little arguments they would have, and often start unconsciously, for "in nine cases out of ten" the arguing habit that is ignored, will soon be outgrown, as the egotism of boyhood is lost in the wider interests of school and business life.

After a long and beautiful life, when she was sitting in sunshine, calm and sweet, at eighty-seven years of age, the mother of Frances Willard, said to one who asked what she would have done differently as a mother if she had her life to live over again, "I should blame less and praise more."

In self-examination, take no account of yourself by your thoughts and resolutions in the days of religion and solemnity, examine how it is with you in the days of ordinary conversation and the circumstances of secular employment,

MISCELLANEOUS

CONFERENCE NOTICES.

SOUTHWEST TEXAS DISTRICT.—Conference will convene February 6, at 7:30 p. m., with the 2nd San Antonio Branch corner of Colorado and Ruiz St., San Antonio, Texas. All reports should be sent to Bro. C. F. Wheeler, secretary, Adkins, Texas.
C. D. Palmer, Pres.
R. 1, Box 152, San Antonio, Tex.

SOUTHWESTERN TEXAS DISTRICT.—Conference will meet with the Second San Antonio Branch at the saints' chapel on Colorado Street, February 6.
Carl F. Wheeler, Sec.

LAMONI STATE.—The next conference of the Lamoni Stake will be held at Lamoni, Iowa, Feb. 28th and March 1st. Prayer meeting at 9 a. m., business at 10 a. m. Branch reports, reports of the local quorums, and individual ministerial reports from those holding the priesthood and not enrolled in the quorums of the stake should be in the hands of the secretary by the 20th. At this session delegates will be elected to the general conference so all branches should be represented.
C. I. Carpenter, Sec.

EASTERN OKLAHOMA DISTRICT.—Conference which was to have been at Hailleyville, February 7 and 8, will meet at Wilburton, Okla., Feb. 21 and 22. This change was made by order of the minister in charge, Bro. W. M. Aylor and John Harp, district president.
Mrs. Nettie Bowers, Clerk.

NORTHEASTERN ILLINOIS.—Semi-annual conference will convene with the First Chicago Branch, 4416 Gladys Ave., Chicago, Jan. 24 and 25. Come, one and all, and bring the good Spirit with you. The presidency have urged better reports from all officers, note the fact, ALL officers. We earnestly desire a full report so that we can ascertain the true condition of the district. A cold statistical report is not sufficient; we want to know the spiritual condition of all. Are the membership attending regularly? Are all in good, spiritual condition? If not why? Are the priesthood active? Do you have regular meetings? Are the auxiliaries active? What is your need to aid you to success? Do you need help? Will you kindly look after this matter immediately? Advise with your secretary. Get up your reports and don't forget to have them approved by the branch, and send them in early.
Take Madison St. or Harrison St. cars to Kostner Ave. Formerly 4th Ave. or Garfield Park Branch of the Metropolitan Elevated to Kral Avenue. (Formerly 45th Ave.) Gladys Ave. is one block south of Jackson Boulevard.
Jasper O. Dutton, Pres.
Frederick E. Bone, Sec.
4339 Jackson Blvd., Chicago, Ill.

PORTLAND DISTRICT.—Conference will convene in the Montevilla Church, Saturday, February 14, 10 a. m.
N. T. Chapman, Pres.

NORTHEAST KANSAS DISTRICT.—Conference will convene with the Topeka Branch at 10:30 a. m., February 7. Matters of importance to come before the conference:—Amending district rules, election of general conference delegates, and election of district officers. Bro. John W. Rushton and E. L. Kelley will be present and on Sunday dedicate the Topeka chapel. Send reports to secretary, Mrs. Emma Hedrick, Fanning, Kansas.
Frank G. Hedrick, Pres.

SOUTH MISSOURI DISTRICT.—Conference will convene with the Springfield Branch, February 28th and March 1st, in the Saints' Church at Kellett and Dale Streets, at 10 a. m. Those coming on Saturday morning should take Boulevard car at Union Depot "for north side" to Turner and Kellett, then walk three blocks south to church. All reports should be sent to the undersigned by the 25th if possible. We desire all branches to report, as our representation at general conference depends upon our district membership. Also that branch clerks send or bring their dues of \$1.00 for district expenses. This conference was to have been held at Dagonia, but that branch could not take care of a winter conference, hence the change. Come bringing the Spirit of the work with you.
Beuj. Pearson, Sec.
Tigris, Mo.

WINNIPEG DISTRICT.—Conference will convene with the Branch at Winnipeg, Manitoba, Feb. 21 and 22. The Winnipeg church will be dedicated on Sunday the 22nd, and we request that all the saints of the district make special effort to attend; special rates are to be secured at this time, one first class fare for the round trip, purchasing dates 14th to 18th, return limit the 24th. We hope to have with us on this occasion, Apostle J. A. Gillen, Bishop E. L. Kelley, or Pres. F. M. Smith. We are making special effort to secure one of the three, with hopes that we will not be disappointed.
Mrs. W. J. Pugsley, Sec.

WESTERN OKLAHOMA.—Conference will convene at Eagle City, Okla., at 10 a. m., Feb. 14. We would like to have a good attendance from with the various branches. Bro. W. M. Aylor will be with us.
Hubert Case, minister in charge.
Dr. T. P. Powell, Pres.

CONVENTION NOTICES.

NORTHEASTERN ILLINOIS.—Sunday school convention will convene at the saints' chapel, 4416 Gladys Ave., Chicago, Illinois, Friday, January 23rd, at 2:30 p. m. We invite all throughout the district, who are interested in the Sunday school work, to attend the convention and to aid in the general uplift of the Sunday school cause. Elders J. F. Curtis, minister in charge of the mission, and J. O. Dutton, district president, have promised to give short talks on Sunday school work during the convention. It is expected that an excellent program will be rendered at evening in the chapel. May the divine Spirit aid us all to be efficient workers for the Master.
Mrs. F. M. Cooper, Supt.

WINNIPEG DISTRICT.—Religio and Sunday school conventions will be held at Winnipeg, Man., Feb. 19 and 20. A special rate of one first class fare for the round trip is to be secured at this time; purchasing dates from the 14th to the 18, with return limit on the 24th. We hope to see all the young saints at these meetings. It is hoped that some one of the leading representatives of the church will be present.
Mrs. W. J. Pugsley.

NORTHERN WISCONSIN.—Sunday school and Religio will meet jointly in convention, Feb. 6, at 10 a. m. at Appleton, Wis. A program will be rendered at night.
Ivy Fisher, Sec. S. S.

NOTICES.

To the Saints of Oklahoma and Arkansas.
We are informed that J. D. Erwin is continuing 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. January 9, 1914.

NOTICE TO FIRST SEVENTY.

DES MOINES, Iowa, Jan. 9.
Dear Brethren;—I am preparing the blanks for reporting to the quorum and am not sure of the present address of Birch Whiting, James M. Smith and Jacob Halb. If any others have changed their address during the year and have not sent me a card to that effect, I wish their latest address by the 15th of February.

The officers of the quorum have arranged a very interesting program for the sessions of the quorum in the spring of 1914. The subjects will be published later. Several of the brethren to whom subjects have been assigned have not replied. Should I not receive a reply soon I will again write, so that if the former letter was not received this will inform them of the duty assigned. I trust for a favorable reply in each case.
Respectfully,
J. F. Mintum,
Sec. of First Seventy.

COMMUNICATION FROM THE PRESIDENT OF THE QUORUM OF TWELVE.

I hereby give notice that per resolution adopted by the Quorum of the Twelve at their last sitting, the quorum will meet in the "Order of Enoch building," per courtesy of the board of the Order, Independence, Mo., March 18, 1914, at ten o'clock in the morning.

Whoever may have business requiring the consideration and action of the Quorum will please forward the same to J. W. Rushton, 701 N. Cottage St., Independence, Mo. (Let all communications be in ink and not written with pencil either lead or indelible).

In view of the responsibility resting upon these brethren and the importance of the business they are expected to transact in the interests of the Church, such as appointing missionaries in all the world, and many other items of equal interest in the cause of the Master, we feel desirous of soliciting the prayers and sympathy of all the church members, that our Father will bestow upon us his divine power to qualify these ministers for the peculiar duty and arduous work that have been committed to them by God and the Church.

SUGGESTIONS.

It has been impressed upon my mind, and very forcibly for some months, that the hastening time is upon us as a church, and by reason of the many demands made upon us for preachers in all parts of the world, the suggestion has been made to me that the appointing authorities should call for volunteers from among the young men of the Church, having authority to preach as priests and elders. At the same time it was propounded to me, "Why cannot many of these young men who have gained valuable experience in the several branches of the auxiliary work volunteer their services to the Church for a period of two or three years, in the active mission fields before they assume the responsibility of family life."

When we consider that young men in the world in many countries give several years in the "army service;" it seems to be an ideal within our reach to arouse the enthusiasm of young men to show their love for God and the good of humanity to consecrate two or three years of their life in the effort to save souls and seek to establish the kingdom of God.

Not only would such service be acceptable to God and of immeasurable benefit to the Church, but such experience would be of great service to the men themselves in widening their sympathies, giving them a most unique opportunity to understand life and human nature by direct contact and at the same time very helpfully assist such men in finding their

place in Church service and develop good men as missionaries and also executive and pastoral ministers.

We recommend a consideration of this matter to our young men and pray that God will arouse in them a great desire to respond to the Church's need and this call for the laborer of the Savior, viz:—"The harvest is great and the laborers are few," was never truer than it is today.

Among the most desirable qualifications for such ministerial service are contemplated are the following:

- First. To have a passion for souls and the serving of God.
- Second. An upright life.
- Third. Humility and a disposition to learn.
- Fourth. The cultivation of spirituality by constant prayer.

While we do not specialize on education we nevertheless recommend that all who can take advantage of every opportunity to educate themselves, not only in the grammar schools and the high schools, but by a careful and systematic course of reading at home.

Those who are willing to respond to this call are invited to apply to the secretary, J. W. Rushton, for an application blank, which after filling in return not later than March 31st to his address.

Praying that the coming conference will be the best ever held, that the spirit of peace and good will may predominate in all things that God's will can be fulfilled in all things.

I am your brother and co-laborer,
Gomer T. Griffiths,
Pres. of the Quorum of Twelve,
Per J. W. R.

IMMORTALITY ESTABLISHED THROUGH SCIENCE.

The possibility of proving the doctrine of the immortality of man through science may be quite a new thought to most people, but this is what John O. Yeiser has attempted to do in a book recently published, entitled, *Immortality Established Through Science*. (Published by National Magazine Association, 419 Bee Building, Omaha, Nebraska, \$1.00 post-p.)

Mr. Yeiser while not affirming the correctness of the position of the scientists on evolution assumes such position to be mainly correct, and upon that assumption reasons that since it is held that development of life into higher forms came as the result of desire, or yearning after higher things, so the present desire of man for a higher and continued life points out the possibilities of its attainment. The development of the various organs of sense which once were, non-existent or dormant in the lower forms of life may indicate, that man possesses other undeveloped or dormant powers which will come into use through development, perhaps under different conditions than those which now exist.

Assuming that the soul has attained its present standing through evolution, it is argued that the processes of evolution are still in operation leading onward to an advanced life even after death. He says: "Can the scientist deny the assertion that man has already evolved a purely mental or spiritual existence which will continue after the disintegration of the body?"

The argument brings out many good and interesting points though the lack of certainty in proving the claims of immortality from this viewpoint is admitted, but as the author asserts, "They are reasonable enough to be worth thinking over."

DIED.

BENSON.—At Magnolia, Iowa, Dec. 18, 1913, Sr. Mana J. Benson. She was born March 27, 1832, Oxford Twp., Guernsey Co. Ohio. Baptized Sept. 14, 1887, at Magnolia, by J. F. McDowell, confirmed by C. Derry and J. F. McDowell. She was a faithful saint, a kindly wife and mother. Funeral at saint's church Dec. 20. Prayer by A. M. Fyardo, sermon by J. F. McDowell.

LAMPERT.—Nephi L. Lambert died at St. Joseph, Mo., on December the 25 1913, at hospital No. 2. He was born April 6, 1884 at Oshkosh, Wis., baptized March 5 1893 at Stewartsville, Mo., by B. J. Dies. He leaves to mourn, father, four brothers, two sisters. Funeral held at Stewartsville, in charge of A. W. Head, sermon by I. N. Roberts. He was laid to rest in the German cemetery beside his mother.

MILLER.—Joel J. Miller, born Feb. 8, 1861. Died Dec. 19, 1913, after an illness of 15 months, at his home in Escatawpa, Miss. He was united to Nancy M. Young Dec. 6, 1882, of which union were born two girls, nine boys who mourn with their mother, and his mother, three brothers and three sisters. He was a faithful Latter Day Saint from 1883 till his death. His home was always a home for the missionaries. Funeral at the new church in Escatawpa, in charge of J. W. Mizell; prayer by the M. E. pastor Mr. Roberts, sermon by I. M. Smith. Interment in Ferril cemetery.

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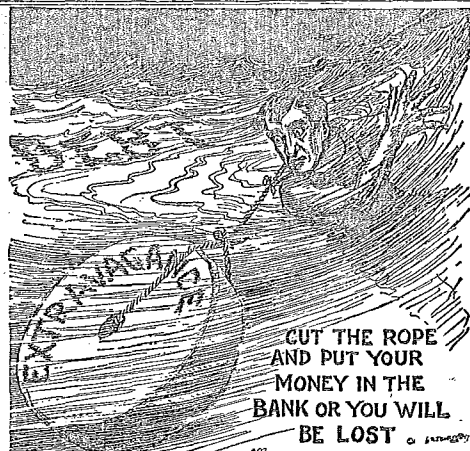
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W. H. DEAM, BUS. MANAGER

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EDITORIAL

THE TIDE.

On the far reef the breakers
Recoil in shattered foam,
While still the sea behind them
Urges its forces home.
Its song of triumph surges
O'er all the thunderous din;
The wave may break in failure,
But the tide is sure to win.
The reef is strong and cruel;
Upon its jagged wall
One wave, a score, a hundred
Broken and beaten fall.
Yet in defeat they conquer,
The sea comes flooding in,
Wave upon wave is routed,
But the tide is sure to win.
O Mighty Seal thy message
In changing spray is cast—
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin—
The waves may be defeated,
But the tide is sure to win!

OKLAHOMA INDIANS.

Little by little the lands once held by the native Indians have, since the time of the first settlements along the Atlantic coast, been taken from them, and the various tribes have been removed from one part of the land to another, the last general assembling place for them being in what is now the State of Oklahoma. In this region are what are called the Five Civilized Tribes, being the Creeks, Choctaws, Chickasaws, Cherokees, and Seminoles.

Conditions of injustice and oppression which have followed them for generations at the hands of the white men, seem to be continued at the present time, according to various reports, and while the government has been as a father to them in many ways, yet the fatherly watchcare has not been sufficiently close to save them from devouring wolves in the form of white men who have sought and are seeking in the spirit of aggrandizement the Indians' property, and who through sharp methods has succeeded in impoverishing many of them.

Mr. Warren K. Moorehead, Member of the United States Board of Indian Commissioners, has issued a little pamphlet entitled "Our National problem," in which he describes the sad condition of many of the Indians of Oklahoma following the activities of grafters and sharpers among them. Various methods are used by these men in separating the inexperienced and confiding Indians from their lands and money of which the following are noted as described by Mr. Moorehead.

One way adopted by many is in securing their appointment as guardians over minor and incompetent Indians who have considerable possessions, and then by corrupt methods turn these possessions into their own hands. Some deposit Indian funds in banks belonging to themselves and then bring about the failure of the banks, leaving the Indians nearly if not quite penniless. Expense accounts are usually peddled to the extreme limit. One ward owning 280 acres of land and \$10,000 cash was placed by his guardian in an orphan asylum for paupers where he died. The guardian was appointed administrator and as guardian reported the estate as \$2,884.30 and a \$5,000 loan on first mort-

gage. In settling this estate as administrator 25 per cent was charged in fees. One guardian sold to his own daughter fifteen acres of land belonging to his ward for \$750, and the next day repurchased it for his ward for \$8,000 making himself richer by \$7,250 at the expense of his ward. Guardians owning stores purchase at their own stores for their wards running up enormous accounts.

With men whose leading business is to act as guardians of Indian wards—as many as they can secure appointment over, these methods result in bringing immense wealth to the guardians to the impoverishment of the Indians.

Similar methods of extortion are used under appointment as administrators, one of such cases mentioned by Mr. Moorehead being an estate which was sold for \$1200 entitling the two heirs to \$600 each less the expenses. But the expenses amounted to \$800, and \$50 was charged against the heirs as having been advanced to them, leaving but \$175 each.

Others in return for proffered loans secure the signatures of uneducated Indians to a supposed note or mortgage, or perhaps a lease which eventually proves to be a deed to their property. These are but few of the many fraudulent methods used. In some parts of the state seven out of eight Indians had been fleeced out of their possessions, and it is said their condition is deplorable.

Commissioner Moorehead in suggesting remedies for these evils says: "Probably we cannot recover what was lost, but we should certainly conserve what remains. . . . One solution of the problem would be the organization of a trust company composed of honorable men with branches in various parts of Oklahoma authorized to act as trustee, guardian or administrator of these Indian estates. To continue the present course means pauperism." "They [the Indians] have little faith in their guardians or administrators and local courts, and they look to our Congress to protect them since it is impossible for them to secure help elsewhere. . . . I never dreamed that the famous Five Civilized Tribes, once so prosperous, had sunk into such poverty and distress, until I beheld with my own eyes what our removal of restrictions has brought about. . . . Our public men should realize that unless we afford the protection to which these poor people are clearly entitled by every law of both God and man, we will plunge the remnants of the famous Five Civilized Tribes into the depths of despair."

Among the remedial suggestions made are noted briefly the following:
The homesteads of restricted Indians among the five tribes should be restricted from alienation for not less than twenty-five years, and leases made only with the approval of the department.

The remaining lands now held in common should be kept intact until provisions can be made therefrom for Indians who are now homeless.

Title to personal property such as live stock and machinery purchased for restricted Indians by the United States should be retained by the department so that such restricted Indians might not be able to sell or mortgage improvidently and thereby lose it.

The jurisdiction of probate courts should be so changed as to safeguard the property of minor and incompetent Indians.

Since the public lands of the United States are about gone no other reservations can be made for the Indians of our country, and the lands now given them are of necessity the last that they can receive. The government should by all means take every measure possible and necessary to protect these Indians in their possessions for they as a whole are not yet educated in the ways of civilization, and are subject to the wily schemes of avaricious and dishonorable white men. The public conscience should be awakened and the influence of all good citizens should be used in securing to these oppressed people their rights.

Many of these Indians taking advantage of the opportunities of education have developed into strong, noble and capable characters, the equal in every respect of the best white men, and no doubt the Indian people as a whole possess the qualities which if developed would make them the equals of the white people. During the period of develop-

ment they should by all means be protected and assisted. The government has afforded some protection and many grafters have been prosecuted and others are now under indictment, but the safeguards cannot be too strict.

THE SPIRIT OF SACRIFICE.

The Protestant world is making diligent efforts to advance the cause of Christianity, and under the slogan "Men and millions" large sums are being donated for the extension of the work through foreign missions. Mr. R. A. Long, millionaire lumberman of Kansas City, has pledged one million dollars to the missionary organization of the Disciples of Christ on conditions that the whole church will raise five millions more. Three years' time is given in which to raise this amount.

This gift came as a result of an organized and systematized effort upon the part of the foreign missionary society of the Disciples Church, and the missionary societies of other churches are making similar efforts in the raising of funds. Colleges are being endowed, and men and women are being educated and trained for the work of foreign missions, and to such efforts is due the spread of Christianity in every heathen land.

If these who have been blessed with a portion of the gospel light are willing to do so much, what should not the saints of God who have received the fullness of the gospel? Is it that we fail to see our opportunities, and fail to discern the importance and vastness of the work, or the extent of our responsibilities? If so, why? Is it that we are not fully converted, and though called to a fullness of the truth have failed to receive it?

The gospel is "to every nation, kindred, tongue, and people," and must be preached "in all the world for a witness," and we have already been told that this is the hastening time—the day in which the Lord will "cut his work short in righteousness." If we are to do the Lord's work we must needs awaken to the magnitude and extent of the gospel work, and in this "day of sacrifice, and a day for the tithing of my people," make such sacrifice as the necessities of the work demand, and thus fulfill the law. Without this the work cannot make the present progress that it should make.

A PROPHETIC CONFERENCE.

At the Moody Bible Institute, Chicago, will be held an International Prophetic Conference Feb. 24-27, 1914. "The occasion will be used for students of prophecy to give prominence to neglected truths; to employ the true principles of Scripture interpretation; to warn against present day apostasy; to awaken slumbering Christians; to present the most majestic of all motives for world-wide evangelism; to call attention to the doctrine of 'last things' as a bulwark against the skepticism of modern theology; and to bring into closer fellowship all those who 'love his appearing.'"

Some of the speakers are Rev. Robert McWatt, Russell, D. D., LL. D., Rev. C. I. Scofield, D. D.; Dr. R. A. Torry; Rev. W. A. Sunday; and Mr. Charles G. Trumbull, Editor of the Sunday School Times. Among the subjects to be considered will be why I am a Premillennialist, the Doctrine of the Last Things, The Jews, the Present Day Apostasy, the signs of the Times, etc.

Prophetic revelation has ever been a matter of interest to Bible believers, though some have dwelt so much upon this feature of the divine scriptures as to leave in the background other and more important parts. In this day of rapid and unprecedented changes when ancient prophecy is receiving remarkable fulfillment, it should not be strange that the Spirit of prophecy should again be manifested to give immediate testimony to the coming of the Lord and the wonderful events associated therewith, in the same manner that prophecy indicated to various ones the coming birth of Christ in Bethlehem in fulfillment of other prophecies which had been given long years before.

If we did but know how little some enjoy of the great things that they possess, there would not be much envy in the world.

INDEPENDENCE ITEMS.

The city council recently passed an ordinance requiring that bread sold in Independence must weigh one pound net to the loaf, or a multiple of one pound. Hitherto loaves have varied in weight from twelve to sixteen ounces.

House breakers and robbers have been operating late in Independence and well as Kansas City, two homes having been broken into Sunday evening while the parties were at church, one being the home of Bro. J. A. Goodrich, the other Mr. L. A. Rayburn.

The offices of the stake presidency and bishopric were moved on Monday from the building on South Osage St. to rooms 7, 8, and 9, Hedrick Building at the corner of West Lexington and Osage Streets. The new location is more desirable and is easy of access.

At the regular annual stockholders meeting of the First National Bank on Tuesday the 13th, Bro. George H. Homes, son of the late president of the Independence Stake was elected assistant cashier. Bro. Homes has well earned the promotion through faithful service for the last ten years. Other items of business were the election of B. Zick, Jr. as president, J. G. Paxton vice president and Stanley E. Gregg cashier. It was resolved to join the federal reserve bank plan.

The series of revival meetings began Sunday with Bro. John W. Rushton as the speaker both morning and evening. A large congregation greeted him. Patriarch F. A. Smith is expected in a few days. The afternoon prayermeeting was reported good, the spirit of prophecy being manifested. The Woman's Auxiliary also held its regular session in the afternoon following the prayermeeting.

The presidency of the branch and the Woman's Auxiliary co-operating, a social evening was spent at the church and hall on Monday evening, the services being suspended for the occasion. It was for the purpose of furnishing opportunity for the members of the branch to get acquainted with each other. A large number of the saints attended, and passed the receiving line composed of many of the public men and women of the church, after which each received light refreshments and were invited "to shake hands with everybody else." The Orchestra furnished music.

One of the special features of the revival services is the informal afternoon meetings at which talks are given upon various subjects of interest followed by questions and answers. The topic for Monday afternoon was Prayer. Bro Rushton speaking upon it to the edification of the goodly number present. These afternoon meetings are especially helpful to mothers having small children and who cannot attend at night.

ST. JOSEPH MO., THIRD BRANCH.

The Third Branch, though somewhat unsteadily anchored at the shore of 1913, seems fairly well launched and in good working order for 1914's infauntable depths, to what port it will bring us only time will tell.

Bro. Pickering has been holding a series of meetings at the home of Bro. Webb at Elwood, Kans., with excellent liberty seeming to suit the demands of each occasion.

We had an excellent sermon by Bro. Cove. Archibald, Jan. 4th. One beautiful thought brought out was this: Why would not God give his Son for the redemption of all mankind? If mothers and fathers of this mortal clay will willingly give their sons for the redemption of one country of this earth how much greater then the need of the redemption of all mankind? Why then the wonder when the love of country is so great that sons are sacrificed for its safety that God would sacrifice his Son for the safety and redemption of the world?

Rosa Francis.

CENTRAL CHURCH, KANSAS CITY, MO.

We are pleased to report a much better feeling in all departments of church work at Central. During the present month the Stake Presidency and Bishopric as well as the missionary force have been represented in the pulpit. The attendance is better at all meetings, that of the monthly sacrament being especially gratifying. The wisdom of the change of time of the sacrament from Sunday evening to Sunday at 11 a. m. has been satisfactorily demonstrated.

The Religio gave a watch party New Year's eve, admission to which a small charge was made, the purpose being to pay up an old indebtedness of the society which had been hanging for some time. The program was excellent, consisting of music mostly, both vocal and instrumental, and readings. While the attendance was not very large, the receipts were about \$25. This auxiliary of the church seems to be in a fair way to do a great deal of good, and appears to be in better condition than for some time. At the last business session, the following were selected as officers for the ensuing six months: S. S. Sandy president, Mrs. G. H. Hidy vice president, Miss Effie James secretary, Mrs. Anna B. Rea treasurer, Miss Naude Gonsley pianist, and Miss Stella Bleil chorister. Besides the lessons, the program committee is providing some excellent programs.

The Sunday school we believe is in better condition now than for a long time. The officers and teachers are all working hard for the advancement of the organization. The following are the officers: Fred S. Anderson superintendent, F. P. Hitchcock assistant superintendent, Joseph M. Tanner secretary, George Hood treasurer. One of the attracting features of both Religio and Sunday school is our orchestra which is rendering fine service.

The Men's Welfare League which meets the second and fourth Tuesday evenings of each month will give a musical program the evening of the 27th, the Independence orchestra furnishing the music. The admission will be free, and the meeting open to all.

H. S.

LOS ANGELES, CALIFORNIA.

It was decided by unanimous vote of the branch to invite Francis McDowell to hold meetings for ten days beginning Jan. 7th and closing Jan. 18th. Bro. McDowell spoke the first five days, and this week is alternating with Bro. V. M. Goodrich. Excellent interest is evident and quite good attendance, and a number of non-members are at the meet-

ings. The preaching has been of a very high order, lucid, powerful presentations of the gospel and its adaptation to humanity in a logical, convincing and persuasive manner. Much good will undoubtedly ensue.

A number are desirous for patriarchal blessings but difficulty is had in finding a stenographer, probably Sr. Bessie Bonis of San Bernardino will solve the difficulty by coming over in the near future.

Bro. George H. Wixom was a visitor last Sunday attending the meetings at Long Beach with Pastor Goodrich and the writer, whod he formally organized the Home Class Sunday school into a regular local with a membership of about twenty-five and a full corps of officers: Supt., Sr. Mary C. Packard; assistant superintendent, Sr. Belle Griffin; secretary, Roy R. Phelps; treasurer, Anna Howell; organist, Stella Packard; chorister, Roy R. Phelps; librarian, Hazel Crouch; home department superintendent, Emma B. Crouch.

Bro. Ray T. Knowlton has been placed in charge of the mission at Hermosa Beach, and Bro. Peter Kaufman in charge of the mission recently organized at Montebello.

Bro. E. H. Lane recently arrived from Oregon with his wife are making their home in Pasadena. He received an injury to his spine from the rough sea on the voyage here, and failing to get benefit from medical treatment was administered with immediate beneficial results.

Election at Santa Ana resulted in the choice of the following branch officers: F. W. Burton president, J. W. Inman priest, H. S. Pankey teacher, J. W. Inman deacon, George Dickey associate priest, Olive M. Clapp clerk. Music committee Annie Burton, Floss Balchou, Olive Clapp, who selected Olive Clapp chorister and Mamie Burton organist.

At Garden Grove (Newport Branch) Bro. Nathaniel Carmichael was elected president, Stephen Penfold priest, H. C. Powell teacher, G. W. Clark deacon, Mary Carmichael clerk, Ethel Swall organist, Estella Swall chorister, and Estelle Swall library commissioner.

San Diego resulted in the re-election of the same officers.

An extremely enjoyable session of the priesthood was held at the regular meeting Jan. 5th. The local ranks were swelled by the presence of Nathaniel Carmichael, F. W. Burton, H. C. Powell, J. W. Inman and Bro. Dickey from Garden Grove and Santa Ana. A paper was read giving quite a complete history of the School of the Prophets, eliciting some discussion. The good influence of the Holy Spirit was present and seemed to manifest the pleasure of the Father on the efforts to "study and learn." The subject for next meeting is an address by Bro. McDowell on the order of the patriarchs. All the priesthood in the district, resident and visiting, are invited to attend these meetings.

Apropos of the marine disturbances which have been so widely noted in the press lately and attributed to causes within the earth, an occurrence was noted at the baptisms at Long Beach last Sunday which evidenced a power that did not come from "within" the earth, and exerted a comforting influence on the little body of saints gathered at the ocean's edge. Although not perceived at the time by the actual participants in the ordinance it is vouched for by the pastor, Bro. V. M. Goodrich, and others whose testimony is not to be impeached, that as the elder and candidate approached the line of "breakers," seeking the proper depth for immersion, the breakers ceased entirely, so that only beautiful smooth, gentle undulations were on the bosom of the deep until the baptism was accomplished when the breakers resumed and the resultant waves followed the parties to the shore. The phenomenon was mentioned by the brethren, and more particular notice was taken when the second candidate (a little girl not quite eight years of age) was led out, and it is recorded in the pastor's diary that their hearts were thrilled to the point of exclamation, at the love of God when the very same action of the waves was witnessed, as a witness that God is the same as of old, and his good pleasure at the obedience of the children of men.

The ocean never did look so beautifully peaceful and the pure clear sheen of the water purring up on the sands did seem like the entrance to a new and celestial world. To God be the thanks and praise.

R. T. Cooper.

1700 Trinity St.

CHICAGO, FIRST BRANCH.

Jan. 11th.

Sunday dawned clear and bright, with Old Sol smiling grandly, which is a welcome experience as we have had only fog and gloom for several weeks.

We are glad to say however that such unwelcome conditions have been prevailing only in the elements and has had no part in the hearts, minds and spirits of the saints.

A very good attendance was enjoyed in preaching and Sunday school sessions, and we were given a very peaceful sermon in the morning by our able brother F. F. Wipper on the "Signs of the Times." Original charts by Bro. Frank were submitted showing unquestionable, unmistakable evidence that it is time to "prepare the way of the Lord and make ready for the Bridegroom."

The past week witnessed the usual semi-annual business meetings and elections which were carried on in grand harmony and no radical changes were needed.

At the evening preaching service we were favored with a comprehensive discourse on "The Perfect Law of Liberty," by Bro. F. G. Pitt which was immensely enjoyed by all.

The work here is moving forward and all show by word and deed that they rejoice in the work of the Lord.

January 18.

Blizzard and snow all day did not decrease the attendance very much and it is good to note the spirit of sacrifice and worship which is prevailing here.

We were given a good, wholesome, "action-inspiring" talk by our missionary, Bro. David Dowler, Sunday morning. Bro. David has not been with us in this capacity for some time and all, as usual, enjoyed his effort.

At the evening preaching service Bro. John R. Grice of Flint, Mich., presented a splendid discourse on the gospel which came "in power and the Holy Ghost, and in much assurance."

We are glad to record a kind demonstration of God's mercy and power in behalf of the baby of Bro. and Sr. P. G. Fairbanks. The little one was very low, doctors having practically given up hope, but through administration and earnest supplication he has been restored.

We are eagerly looking forward to, and preparing for the conference which convenes here January 24th and 25th. Arrangements are being completed to care for and make comfortable a great number of visitors, and we hope all that can possibly do so will take advantage of this opportunity to try our hospitality.

G. A. Worrell.

3408 Franklin Blvrd.

SAN FRANCISCO AND OAKLAND.

In the city Bro. J. A. Anthony was the morning speaker and at night Bro. Kenneth Richmond made his first effort at preaching. The effort was very favorably spoken of.

On the last night of the old year at the church in the city just preceding the prayermeeting Bro. Virgil Hawley and Sr. Emma Schultz were united in marriage. Bro. F. M. Sheehy did the official work that made them "husband and wife." We congratulate with hopes of peace and success.

While on the wedding subject we will mention the wedding of Bro. Ben Parks, the bride's name we have not in mind—which occurred in the Oakland Church after the Sunday evening service. Elder R. Ferris read the ceremony that made them as one. The wedding was private.

The Oakland pulpit was filled Sunday by Bishop C. A. Parkin in the morning and our branch teacher Bro. Arcey Severy at night. The attendance was good and the services profitable.

A wave of affliction has struck us. Bro. J. W. Presley was taken violently ill on the evening of the 8th with intense pain in the stomach. He is recovering. Dr. Bush in work with acid in some way got it into his eyes. It was severe for a time but he is recovering. Others are afflicted also, but in it all our trust is in the Lord.

Bro. J. A. Saxe spent Sunday with the Irvington saints and reports a good meeting with some inquirers. The writer spent Sunday at Windsor and Santa Rosa having two interesting services at the former and one at the latter. We were welcomed at the genial home of Bro. and Sr. Luther Bell at Windsor and rested under the roof-tree of Bro. and Sr. Louis Cooper at Santa Rosa. The weather was cold but we were made comfortable by the warm iron and the little brown jug filled with hot water. These little thoughtful comforts mean a great deal to the missionary.

Bro. F. M. Sheehy came up from Sacramento where he spent a week in church work. He will spend a few days with us.

J. M. Terry.

1202 14th St., Oakland Calif. Jan. 16.

ST. JOSEPH, MO., FIRST BRANCH.

On Sunday the eleventh, the Sunday school made a splendid record as follows. Of the twenty teachers, every one answered to the roll call, of the eighteen officers all but one responded, that one being out of the city.

The morning preaching hour was occupied by Bro. B. J. Scott, the evening address being by Bro. R. Winning. At three thirty the Woman's Auxiliary met, and at five o'clock little Mary, daughter of Bro. and Sr. R. L. Henry was baptized by her grandfather Bro. Myers.

On Friday the ninth the Religio completed its election of officers as follows: Chorister, Nellie Heikes; organist, Edna Christianson.

The Religio prayermeeting on the sixteenth was a most inspiring one and all present were refreshed by the blessed influence of the Holy Spirit.

At the eleven o'clock hour for worship Bro. H. B. Taddicken was the speaker, and in the evening our pastor delivered a fine sermon, following an exceptionally good prayer service.

The district Sunday school and Religio convention met on the 17th at Stewartsville, and quite a large number of our delegates attended. This was the date of the annual election of officers, and the business passed off harmoniously and with dispatch. Bro. Roy R. Fifer was selected president of Religio, Bro. John Havenga, vice president; Sr. Grace Worden, secretary.

For the Sunday school Bro. S. H. Simmons, superintendent, Bro. Arch McCord assistant superintendent, Bro. R. L. Henry, secretary.

Our branch today is mourning in sympathy with our Bro. and Sr. G. W. Best over the untimely death of their only son George, who passed away Monday morning at four o'clock. The heartfelt sympathy of the entire membership in this city is with them in this severe trial. Truly the hand of affliction has pressed heavily upon them of late. We pray that God will enable them to bear up under this last and hardest of trials.

Patriarch Ammon White will begin a series of meetings at the Third Branch next Wednesday to continue over Sunday.

Mrs. J. S. Lawton and little daughter departed for Boston on the 12th.

Reporter.

CORRESPONDENCE

2 Coborn Road, Bow, London, Eng., Dec. 27.

Editor Ensign:—I have not sent much to the ENSIGN since I came here, but notwithstanding I have been as busy as any man could, no idle moments have gone by me at any time, yet we cannot see very much for our labors. However, a few have been baptized and others are about ready. This is a large city and it takes much labor and money to reach many people, and without money and an untiring effort and men (elders), a man might as well be at the north pole; I believe that there is no place in this world where a man can go along a whole life time unobserved as in London if he has nothing of interest to present to the people, or without business.

I am in Lóndón about one-half of my time; I have charge of the London Branch, and also the London District; besides my bishopic work which is no small work although the mission is small in membership, but they are scattered. I have found some very good and kind saints in England and Wales; as for Scotland, while it is the best country, we have but few or none there. I have not been in Scotland for a year and a half, and only twice since I came, and very short trips at that. I hope the time will soon come when the gospel will reach not only Scotland but every part of the British Isles.

There never was a time when the cry has been so loud for the gospel or a gospel of power as at the present, the press and pupils cry aloud for it. But when we try to present it to them, they don't know who we are, it is all right, but as soon as they find out who we are they will throw the jewels in the mud. I often wonder what we are going to do under the present conditions; we are poor and have no way of protecting ourselves when the venomous religious bigot throw all kinds of falsehoods in the winds and scatters them in the streets against us, and it is almost impossible to watch everything in a city like this. There are hundreds of papers printed here daily, religious, and otherwise, I do not pretend to watch very many of them, yet I see some that like to give us a dig once in a while. I find it does us good to visit some of them once in a while, and also get in touch with the religious tract societies.

London is a large place; just think of putting thirty Kansas Cities side by side, then they would not be as large as London; we could find room in London for every minister the church has in the missionary field and otherwise, and they have room for as many more, and then some. Nearly every leading religious movement in the world, Pagan and Christian, is represented here, and of all we are the smallest, but the best and the greatest, because we have the greatest number to convert, therefore the greatest work of any of them. Just think of one lone missionary and then only putting in a small part of his time in a city of seven millions and a quarter; what can be expected? I must confess that I am not equal to a small part of the whole; yes, it would take a Moses, or an Elijah, or a Jonah, or all three of them, to be equal to the conditions that exist here, not that I believe that they are the worst people in the world, but there are so many of them and the place is so large. I am fully convinced that notwithstanding the many hindrances that London is the best place in this mission to make the most effective nation wide impression in the interest of our church work, and with the least expense. More later.

Roderick May.

PACIFIC GROVE, Cal.

Editor Ensign:—It has been years since I have contributed to your columns and it may be that you will hope it will be years before I write again, as reading a blind man's writing is no easy task. But as no one ever writes from Monterey I think it best to inform your readers that there is such a place, and one of the loveliest places on the coast, situated 125 miles south of San Francisco. It is certainly a delightful place to live, with the peaceful Pacific on one side and the pine forests on the other, the raise from the ocean being just enough to be desirable for building; first class water, and it is needless to say the weather is delightfully cool the year round, and little frost. Property is very cheap owing to the fact that there are no factories or anything to furnish employment to working people. For that class I would not recommend it, but for those who have means and desire to live on the coast it is I think, the best on the coast.

There are some twelve or fifteen saints here. Religion is as elsewhere on a much lower base than corner lots. I am doing what I can for the cause, and have the use of a church morning and evening as they have no preacher.

This letter is not written with a view of influencing saints to leave Zion, for sometime we intend to leave here and go to Zion ourselves. With best wishes for the cause;

H. L. Holt.

PERYEAR, TENN

Dear Ensign:—This is my first letter though I am almost ashamed to tell how old I am in the work, and have not done more than what I have. But we are told that an honest confession is good for the soul and I know it is true, I was baptized in 1874 by John H. Hanson. I was one among the first in this country to fight the battle and I certainly have had a task. The road has been rough through life but thanks be to God, it is smooth at last. I can go to church close by.

When I came into the church I had to forsake father, brother and all associates. I cannot tell all I have had to go through. There are some in Independence who know what I have had to do. But thank God, I have tried the Lord and found him good. I have paid my tithes and found the Lord as good as his promise. Dear Saints, who have not observed the law, wake up to your duty and don't put off that debt, because the Lord is good, and don't dun you. You certainly will be blessed.

I am strong in the faith and hope to ever be found doing my duty. I have two children, one married daughter who has been in poor health for some time, I ask all who read this letter to pray for her. They both live with me and were rocked in the L. D. S. cradle. There is nothing that can separate them from the faith.

I send three dollars for my two girls and myself for the church debt. I hope to be found ready and willing to do my duty. As ever your sister in Christ,

Roxie Steppens.

NORWOOD, Mo., Dec. 1.

Dear Ensign:—As I have never written anything for your worthy pages I will write a few lines today. Bro. J. W. Du-hose closed a two weeks' meeting last night at Stony Point School. Hence, the nights were dark and cloudy, and some rain, yet we had large crowds out to hear. There was a good interest manifested at all the services; our brother was blessed with the Spirit of his calling. It would fill our hungry souls with praises to God when he would dig deep into

the Word of God and bring out the mysteries of the kingdom and present them to us. There was one baptized, and others are near the kingdom. Many outsiders said they never heard the gospel made so plain before. I think the work will build up here if not neglected. Asking an interest in your prayers, your sister in the faith,

Lizzie Burris.

SPRINGERTON, Ill., Dec. 1.

Editor Ensign:—While sending in this subscription I would like to write a few lines as I haven't seen anything from this part of the country for a long time. The work is not progressing very much here. We don't have preaching very often. Once in a while a preacher drops off and preaches a few sermons for us and we are always glad to have them do so.

While Bro. F. L. Sawley was with us we had lots of good sermons and enjoyed listening to them. We all think of him often, knowing his affliction, and sympathize with him. If Bro. Sawley sees this he will remember Aunt Mag.

I would like to add my testimony. I know this latter day work is of God, as I have received many blessings. One great blessing is the knowledge of the true works of God, with a great many other blessings. I ask the prayers of all the saints in my trials and afflictions, that I may stand when the roll is called.

Yours in the faith,

Maggie Smith.

LANCASTER, Wis., Dec. 1.

Dear Ensign:—I feel a great desire to write you a few lines. I am so happy to tell of the enjoyable time we saints had together on Thanksgiving Day at our house, long to be remembered by me. We had 2 o'clock and 7:30 o'clock services by Brn. Burton and Spese, and music by Sr. Spese.

Sweet the time exceeding sweet, When the saints together meet.

The prayer meeting at R. S. Rounds' house the next Wednesday evening was enjoyed and I must say our two brethren gave us much food for thought;—may the good work go on.

Our next sacrament day will be at Father and Mother Blackburns. They have been very poorly this fall but are now on the mend;—a place where God's saints always find a welcome. One of the F. M. sisters said to me, "I like to come to your church." "Well, I am glad you do; I always go where I like it best." So I told F. M. brother when he asked me to join his church: "Oh, no, I could never do that as I like mine so much better." They said to one sister, "I think we will soon have Sr. Rounds with us." "Oh, no," she said, "for I heard her say she had always lived a saint, and she expected to die one."

Wishing the Editor and all the saints a happy new year. Hoping God will strengthen my eyes so I will be able to read both the *Ensign* and *Herald* for there is so much to be learned from them.

Your sister in the one faith,

Isabell Rounds.

PANA, Ill., Dec. 19.

Dear Ensign:—As I don't see anything in the paper from this part of the Lord's vineyard I write to let the saints know my whereabouts. Dear saints, I need your prayers as I have been in poor health, for some time. I was out in the southwest part of Missouri two weeks ago visiting my oldest children there and found them all well. Came home two week ago and received a telegram from my daughter that her son was dying. He is my grandson, a nephew to my little children by the name of Kern.

I would like to know if Bro. and Sr. Dillee are living at Independence, yet. I do not hear from my little son Carl there, and I will be glad for anyone to let me know. I have not been able to answer all your letters, so I will write to the *Ensign* to let you all know where I am. My name was Mrs. Kern, but is Combest now.

Your true sister in the one faith,

Mrs. M. F. Combest.

316 South State St.

JENNINGS, Okla., Dec. 26.

Dear Ensign:—As we just lately moved here from Walnut, Kansas, leaving our Sabbath school also prayer meetings, we of course feel lonely, and sadly miss our brothers and sisters, and would like to learn if there are any saints near Jennings. Will some one please tell us if there are any saints near here. We would be glad if there should be any one of the saints stop and see us if they should happen through our town. If we remain here long will try to have some one come here and hold meetings, and I hope to be among the saints with my family again and mingle our voices with theirs in this grandest of all gospel truths. Wishing all a happy new year, I remain your sister in the one faith,

Mrs. R. S. McCormick.

PURCELL, Mo., Dec. 28.

Dear Ensign:—As I am sending the paper to an outsider I will write a few lines to your columns. I am 71 years old, but young in this gospel work. It will be twelve years the 9th day of January, 1914, since I obeyed the gospel, and I just want to say to all the readers that I am a living witness, to the truthfulness of this latter day work. And will say to all the saints to be faithful, and to outsiders, to seek after this great kingdom and its righteousness, for it is the kingdom of God.

Yours in faith,

Mrs. L. J. Walter.

FOREST, Ont., Dec. 29.

Dear Ensign:—I do not want you to stop coming to our humble home as you are our only preacher we have, and if you stop coming we may hang our harp over a willow tree. There are two of us here and no branch for twenty miles,

and there are no elders who come here, so we are alone, but so long as we get the *Ensign* and *Herald* we can live spiritually with our trust in God. We desire the prayers of the saints in our behalf that we may prove faithful to the end, and meet with all the saints. My prayer is that we will meet where parting will be no more.

Hy Huston.

OLATHE, Col., Dec. 26.

Dear Ensign:—We are very poor and in debt ourselves but we are going to try to pay our tithing and help the progress of the church work in every way we can.

My husband is an elder in the church and is branch president of the California Mesa Branch but we have had to move six miles from the branch now and it is difficult for us to attend all the meetings as we have to hire a livery rig to go out each time and that is no little expense in this country.

My husband is a blacksmith by trade and owns a small shop in a small town but there is lots of work comes in, but he is new and has to build up a trade here but I trust the Lord is able to provide for us and more and we will be able to pay our debts and help to pay the church debt and help in many ways. That is our desire and earnest prayer and I have faith in God that he will help each one of us if we put our whole trust in him.

Pray for us that we may live in such a way that God can bless us and that we may be the means of doing much good and helping others who are poor and needy and the ministry with their families who are trying to tell the glad tidings to others, may we also be able to help them. We have been made to feel and know that the time was short and the great millennial day is near at hand, and that we must strive harder and be more diligent in prayer.

We are sure the Lord was pleased with our efforts and was with us, guiding and leading us, but we all have sacrifices to make.

We have been greatly blessed with the Spirit in our branch in dreams, visions, and prophecies and have been promised great blessings if faithful. Satan tried to get in and promised us asunder but I trust it is all past and that if we all live as we should the adversary will have no chance to come in among us.

I was baptized three years ago last October by Bro. Evert Reser at the Lowell Branch while staying with my sister and her husband (Mr. and Mrs. Dan Lewis.) I have never for one moment regretted the step taken, but rejoice to know I have had the opportunity to be a Latter Day Saint. I have been here in Colorado over two years and I was married since I came here, but am waiting anxiously for the time to gather with all the saints in Zion.

I often think of the kindness of the Joplin saints to us on our way out here as we spent a short time with them. May we all pray for each other and for the redemption of Zion is the earnest desire of

Your sister in gospel bonds,

Mrs. Olive Hubbard.

DIXONVILLE, Ala., Dec. 26.

Dear Ensign:—While renewing my subscription will ask admittance to your valuable columns as I enjoy reading the letters of others, maybe this will interest some. I dearly love the work of the Lord. It is a great pleasure to me and family to read of it and to talk about it and we are trying in our weak way to serve him though we come short many times.

The reunion held here in October was grand, we had some fine preaching by a number of the missionaries, also had some fine prayer meetings. The music was good. We were greatly blessed with the good Spirit a goodly part of the time.

The Sunday school and Religio work is progressing nicely for all of these privileges we feel thankful. We feel thankful that we have had such worthy brethren as Elders F. M. Slover, I. M. Smith and Sven Swenson and C. J. Clark to help in the work here and instruct the saints, for truly they need instruction and encouragement to press onward in this glorious work. True Latter Day Saints are a very busy people, and there is always something to do. So let us keep the camp fire blazing until the summons home be heard.

We feel it is a grand privilege to read the good sermons delivered in distant lands; to think we can sit in our homes and read the sermons from the best elders and get the good instructions and enjoy the good Spirit while reading as well. We have so many things to be thankful for. We desire the prayers of the saints that we may hold out faithful to the end, always letting our light shine so that others may see our good works, and that our heavenly Father may be glorified.

Will close lest I weary you, wishing the good *Ensign* and its many readers a happy and prosperous new year. Love to all the saints.

Your sister in the work we love so well,

Laura Jennigan.

121 So. 7th St, LEXINGTON, Mo., Jan. 2.

Dear Ensign:—I thought I would write a few lines to let the saints know how we are getting along. On Dec. 26 there were three who went down into the waters of baptism. One was an old brother 73 years old and his son which had the promise of being called to the priesthood. Another was a sister that the Lord had healed when the doctors had given her up, but the Lord was good to her and raised her up. The Spirit of the Lord is with us. He has brought some that had got off into bypaths, into the straight path, and they have repented and are blessed. The Lord is blessing his children.

Some of the brethren are going over to Valley Camp and preaching. They are having good interest. Bro. Dishman the president of the branch and J. H. Howard seem to have been led over there.

May God bless the saints more and more is my prayer.

Your brother in Christ,

Fred Howell.

Earnestness is the devotion of all the faculties.

SERMONS AND ARTICLES

SIGNS WHICH PREFIGURE THE COMING OF CHRIST.

BY ELDER W. A. SINCLAIR, M. D.

We will choose for a basis of our remarks this morning, a text found in Matthew 24:3. "And what shall be the sign of thy coming?"

This seems to have been a very important question in the days when Christ was here, and one which the disciples were anxious to have some definite knowledge upon; and so they came to him privately seeking the information that would quiet their own minds, and probably put them in a position to intelligently instruct others concerning this wonderful event.

You will notice that the question had to do with some future event subsequent to that which had taken place in Jerusalem, when Jesus came as an infant under natural, though extraordinary circumstances; these signs spoken of were yet to come.

St. Paul when speaking on this subject as is recorded in Acts 2:19,20, says of God: "And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood; before that great and notable day of the Lord come."

I do not think for a moment that Paul meant literally that the sun would be turned into darkness; and the moon into blood; but I do believe that these two great orbs would have that appearance; these and other signs in the heaven and earth, were all to be precursors or forerunners of the wonderful advent of the Christ. They were to precede his day. Just what some of these signs were to be we will try to discover as we proceed.

Daniel 12:4, opens the vision of our understanding somewhat as to the condition of the people in the latter days, their state of intelligence, and spirit of unrest: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro; and knowledge shall be increased."

It is needless to state that we are living in the age of the most superior enlightenment that this world has ever known, and it is absolutely unnecessary for anyone to enumerate the wonderful inventions and superabundance of evidence of man's advancement along temporal or physical lines, this is apparent on every hand; there is one notable statement however, in this quotation which I think means considerable in this line of evidence. "Many shall run to and fro." This may picture an unrest among the inhabitants, as we have sometimes heard it explained, but after a closer analysis of the subject, I believe it points more particularly to the means of transportation, and the ease by, or through which people can hastily go to and fro, and this is made more apparent when coupled with the statement found in Nahum 2:3,4:

"The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his PREPARATION, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."

This is no doubt a reference to the means of transportation that will supervene just prior to the coming of Christ, it is but a sign of his advent. Is it fulfilled in our day?

Again we read in Isaiah 29:17, after certain things should transpire relative to some book that should come forth: "Is it not yet a little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest."

Lebanon, which is the land of Palestine, was barren for a great many years, and according to this prophecy it was to again bloom in the richness of its productiveness, previous to the coming of Christ. This we find has been literally fulfilled; Palestine is now producing all that can be cared for by the inhabitants who occupy her domain, who apply themselves to the labor of cultivating the soil. These things are the present day evidences of the near approach of the Son of God.

Jesus when conversing with his disciples on that memorable occasion on the mount, warned them still further, as is recorded in Matthew 24:24: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect."

I believe this verse means a great deal more than we are inclined to attribute to it. These false Christs and false prophets are not to come unsupported, but on the contrary, they are to counterfeited, or originate some of the very evidences which Christ said should mark the date of his coming. Will these signs be genuine? I think so! Just as the signs displayed by the magicians in Egypt, with serpents, blood, and frogs were genuine, if possible they are to deceive the very elect. They will undoubtedly be genuine in every particular, allowing the deceivers every possibility of deception.

Peter gives us to understand that these things are not to be the advent of a single day, but the subtle, insidious workings of master minds. He says, 2 Peter 2:1-3: "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 bought 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. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."

You will notice the peculiar trend of this prophecy of Peter, for it is a prophecy, and one which has had its complete fulfillment in our day. Pay close attention to our analysis of this prophecy and see if it does not fit to a nicety.

In the first place we notice the trend of these false teachers, they are privily to bring in damnable heresies, even denying the Lord that bought them. These teachers must of necessity have been at one time members of the church of Christ, they were bought, the efficacy of the atonement had reached them, and after this, they became false teachers, seeking self aggrandizement, catering in a private way to the lusts of the flesh, satisfying the cravings of a diseased mind, reprobate under ministerial garb. Have we such an instance? Let us see.

The church was set up in all of its spotless purity in the early days of its organization, it was like the net cast into the sea, it brought in both good and bad, and for a time even the bad were softened and subdued under the spiritual endowment; but like Lucifer, love of position carried them beyond the love of their Maker, and they connived to set themselves up as dictators, and under this role they even denied the Lord who bought them, and became sons of perdition.

Brigham Young was once a member of the church of Christ, the evidence shows that he privily brought in damnable heresies into the faction which followed him, he turned them from the truth unto fables, and from the law of God to the worship of the devil. The following is taken from the Journal of Discourses, Vol. 1, page 51. "I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost."

Here we see is a complete denial of the Lord who bought him, the making of the Christ a common man, yea, worse, for under this insinuation he would be the illegitimate offspring of an unvirtuous woman. Continuing Peter's prophecy: "And many shall follow their pernicious [very mischievous, hurtful, ruinous, destructive, noxious] ways; BY REASON OF WHOM THE WAY OF TRUTH SHALL BE EVIL SPOKEN OF." Many shall follow, not all, and the way of truth, which they once proclaimed, the institution to which they once belonged, shall be evil spoken of. Not necessarily that they are now members of the way of truth, that could not be, they departed from the way of truth, but their departure which is undifferentiated in its outward analysis by the world, causes the way of truth, their first or former church relationship to be evil spoken of.

Jeremiah also takes up the same theme, and possibly his prophecy is regarding the same individual, wherein he states: Jeremiah 17:5,6. "Thus saith the Lord; Cursed be the man that trusteth in man, [ADAM AS GOD] and maketh flesh his arm, and whose HEART DEPARTETH from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness in a SALT LAND not inhabited."

Who fills this so completely as the man who said, "Adam is our God, and the only god with whom we have to do." Who denied the immaculate conception, and makes the Christ nothing more than a common man, holding God himself up to ridicule? We said such was a son of perdition,

Peter says: "Their damnation slumbereth not." But this was to be one of the signs of the near approach of the coming of Christ.

Paul in writing to the Thessalonian saints, second book, second chapter, from the eighth to the twelfth verses, has this to say concerning the time of Christ's second advent. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

This is following out the same line of thought, that deception will be in the world because, people will not seek righteousness, but will be led about by the wiles of unholy teachers. They will not do as Jesus and Paul and Peter admonished them to do: "Take heed that no man deceive you." They will depend to a certain extent upon the supernatural exhibitions portrayed by their spiritual advisers, and it is here, that God will send them, or allow STRONG DELUSION to supersede intelligence and reason.

It is under this caption that we read in Revelation 13:11-16: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound of a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."

This as can be plainly seen, puts a discount on miraculous exhibitions, for the beast which is a great organization, will have power to such an extent, that he can make it appear that he can call down fire from the very heavens; he can cause inanimate things to live and command. While these are extraordinary issues, Paul in 2 Timothy 3:1-7 gives us to understand that other insidious evils much more damageable to us as individuals will be rampant in the latter days. "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, trucebreakers, 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. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

Paul calls such characteristics PERILOUS TIMES in the sense that they are without God, and ripening for destruction which will come to all the disobedient.

We hear many teachers of the people solemnly declaring that the world is getting better, and that the millennium is now upon us. But Paul says in his letter to Timothy, second letter, third chapter, thirteenth verse: "But evil men and seducers shall wax worse, and worse, deceiving, and being deceived."

Another great sign which was to prefigure the coming of the Master is recorded in Zechariah 2:2-4. "Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

In this case we would have a young man receiving information concerning the rehabilitation of

Jerusalem, previous to their occupancy, and the towns were to be built without walls. The young man's information must come from an angel. Has that sign come to pass?

Again in Zachariah 8:4,5 we read: "Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."

Here we find that the angel said Jerusalem should be inhabited, and the Lord verifies the statement by declaring that it would be full of old men and women, and boys and girls; activity and age, as in former days. Has not this been more or less accomplished? This was all to precede the coming of Christ.

Again in Zechariah 14:1-3. After the city has been inhabited as we have just pictured, and peace and tranquility seemingly predominating, we read of a second calamity which is to overtake this ancient city: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of these. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."

This great war has to precede the coming of Christ, and it is at its termination that Jesus will come. This is the one great event which stands out clearly defined as the precursor of his advent.

Taking up another line of thought; previous to the last great battle at Jerusalem, we read of certain things relative to the dangers on the waters. In Doctrine and Covenants 61:3. "Behold, I, the Lord, in the beginning blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart."

And again in Doctrine and Covenants 61:1. "Behold, there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed, in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters."

As a sign of the latter-days these things were to become apparent. Has the water been troubled? Have disasters occurred to prove the wisdom of the statements as read? Is there safety on the waters at the present day?

Again we read in Doctrine and Covenants 108:7 of another important sign of Christ's coming. "And now verily saith the Lord, That these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth; and this gospel shall be preached unto every nation, and kindred, and tongue, and people."

This angel seems to be the one in whose custody the everlasting gospel has been given, and when a dispensation appears favorable to its teachings, he transmits or confers the authority to some individuals to exercise its laws. There is one significant statement connected with this message which we wish to notice in passing, that is the thought, that although he has committed his message to man, he still retains the same message to reveal to other men at a later time.

We now come to one of the most important signs of the times, so far as we as a church are concerned, for it is specific and definite in its language, and sets a time wherein there is no room for controversy.

Doctrine and Covenants 83:1. "The word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, BEGINNING at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri and dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased."

This city of Zion is to be built BEGINNING at the Temple Lot. Under this statement we look for a city of refuge for the saints to be built, and can

hope for its accomplishment when we see the temple being erected on the Temple Lot; and not until then; for that is to be the beginning of the city of Zion.

Has that been accomplished yet? No! And as Christ will not come until such a place is built, it is still future to our time.

Again, we read of another event which must prefigure the coming of Christ. Jeremiah 16:14,15. "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 the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the North, and from all lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers."

Where are the children of Israel? Does any one know definitely where they are located? Let us read another passage to connect with this one, and probably it will give us something for meditation.

Doctrine and Covenants 108:6. "And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living waters; and the parched ground shall no longer be a thirsty land, And they shall bring forth their rich treasures unto the children of Ephraim my servants."

Now while this does not state definitely where the children of Israel are, it gives a few leading thoughts on the subject. We find there are prophets among them, and these are true prophets who are in communication with the Lord. Are there any factions of Israelites on earth that we know of who have prophets? Are there any churches other than our own that believe in present day prophets? I don't know of any. Where are they then?

Let us look to our text again; They are beyond the ice and rocks, somewhere in the north countries. More than that, they are beyond the border land of the arctic coasts which are known to man, they are beyond the great deep necessitating the Lord interceding in their behalf, and casting up a highway for them to travel through the great waters. Have they come into our zone of communication yet? No! Then this is still another accomplishment that must precede the coming of Christ.

The world at the present time is more or less, with the accent on the more, dominated by the beast power. The mark of the beast is very apparent, and almost every successful business enterprise, must cater to, and associate with this beast power. Daniel 7:26 tells of something that is going to happen to this power. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." And Revelation 19:20, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

And Doctrine and Covenants 85:26. "And immediately there shall appear a great sign in heaven, and all people shall see it together, And another angel shall sound his trumpet, saying, That great church, the mother of abominations, that made all nations drink of the wine of wrath of her fornication, that persecuteth the saints of God, that shed their blood: she who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore she is ready to be burned."

This points out very strongly who the beast is and what shall become of her, which destruction is to take place just immediately before Christ shall appear. So that now we have two great events that take place synchronous with the coming of Christ. The last great battle at Jerusalem and the destruction of the beast power; which events do not take place until all the other signs have appeared, and angels have heralded the tidings to mankind.

Then the saints will be caught up, and Jesus will come and take the reigns of government, and the millennial reign of evangelization will have begun. Shall we be participants in it? If we would, let us give heed to the admonition, to be up and doing, that when the Lord shall come he will find us watching. Let us remember our text. "And what shall be the sign of thy coming."

HAVE FAITH IN GOD.

"Be still and know that I am God." A quiet heart is a treasure more precious than rubies, a desirable thing amid the world of outward commotion, is to discover the secret of inward peace, to have a heart that can rest quiet from all fear of evil.

"Be still and know that I am God." This injunction to "be still," is not a command to fold ones arms and rest always, if it was then it would suit some people; splendidly, they who like the resting part of life, and don't mind who takes the working part. But there is no real peace of conscience, to any whose duty is neglected, who excuse themselves from their share in the difficult conflict of life; most assuredly not to the one who has had a testimony of Jesus, who can say "I know this is the gospel of the kingdom. I have heard the voice of inspiration, therefore I do know whereof I speak and can testify to what I have seen." To such as have felt the quickening touch of Divine power, duty is not a task, but brings peace and satisfaction.

There is comfort to that soul, who when crushed with life's perplexities, when the storms of life beat wildly, and the troubled waters roar and dash against his feeble bark, and is fearful for the ark of God, goes to the Creator and Father of all the earth in whose hands hangs the destiny of men, and earnestly pleads for faith and courage to endure, and to be able to stand before the enemy who comes before him like a roaring lion. Fierce and wild the battle sometimes rages, especially when the messengers whom God has sent to bear this latter day message to the world, dares to lift the gospel standard high and raise his voice in defense of the same principles that Christ our great Commander and Law Giver taught.

When his appointed ministry, like the apostles of old, cry repentance and baptism for the remission of sins, "Ye must be born of water and of the Spirit;" when they teach that this gospel of the kingdom must be preached for a witness before the end comes, when they preach that they must contend for the faith which was once delivered to the saints, the cry is soon raised "They are the Latter Day Saints, hoot them down, do away with them." The clergy are often the leading ones to cry out against the truths of heaven, and they little realize they are fulfilling Scripture, and like the unbelievers in former days, are rejecting the counsel of God against themselves, lest the people might hear and obey. How fittingly do these words apply to such, "In vain do ye call me Lord, Lord, and do not the things that I say."

With all this clamor and opposition, many who set out as children of the kingdom, become depressed and discouraged because their efforts are often so fruitless, and results so disappointing. It is then they have to go to their God for courage and faith, and then the consoling word of comfort comes, as a ray of living light, "Be still and know that I am God. Fret not thyself because of evil doers. Do not worry but be faithful to your trust, and leave the rest with me." Faith in God is the great watch word. He that believeth, has a firm grip on the promises of God, knowing the rock upon which he stands is safe and sure, with such there is no need of disquietude, or forebodings. The worst calamity to a child of God is loss of faith.

A depressed saint can never win striking victories, the officers of ancient Israel in time of battle said, what man is there that is fearful and faint hearted, let him return to his home, lest his brothers heart melt as his heart." The great need of God's children is a revival of faith. Think what great things have been accomplished by faith. With faith in his possession there is no need for despondency, for the battle is not his but God's, and if he be for us who is there that can prevail against us. Though storms may howl and clouds may gather, God will temper the winds and waves for the good of his children watching and controlling all things for the bringing about of his purposes.

Oh the blessedness of quiet confidence! what a comfort to the sad heart in the midst of sorrow, and grief oppressed. How different, when the sun of prosperity is shining, when the home circle is complete, and health is good and the pocket well lined, it is easy then to be calm and to believe that God doeth all things well. But when the bread winner, or the child of many hopes is stricken down, when disease undermines the health, when the hard knocks of misfortune come to the home, and make it almost impossible to keep even with the world, when sorrows hurry to us one after another as they came to Job, then is the test of our faith. Can we say as did Job: "Shall we receive good at the hands of God and not evil?"

It is in such a situation as this, that faith finds its greatest opportunity and produces the choicest fruit, we cannot estimate how much we owe to the painful things of life, life is not complete without the shadows as well as the sunshine and as the rain causes the fruit of earth to spring forth, so tears of time bring forth the peaceable fruits of righteousness.

When we look around and see the sin and degradation among God's creation, we remember that Jesus wept over the wickedness and unbelief of those he came to save, when they would not receive him, as also his servants had cause to mourn today when they consider the value of a human soul, and the message they bear is scoffed at, and treated as a light thing. But alas, the cup of their iniquity will ere long be full, their opportunities lost, the summer will be past, the harvest ended, and their souls not saved. So let us work while it is yet day, before the night cometh when no one can work. With a prayer for the redemption of Zion and her children.

Your sister in gospel bonds,
Sr. R. May.

2 Coborn Rd. Bow, London, England.

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.

PENNIES.

(One day noon; just home from school.)

"Mama, mama! I want a penny please. Please mamal Blanks have a snap-grab up to their store and I want a really good watch. Charles got one. And oh, hurry mama—I—"

"But son; I haven't one bit of money in my pocket book, not even one penny. Any way, you ask papa. He'll be here in a minute."

(An hour later; father gone to his work.)

"Oh mama, I wish—I could have a pennie-ee!"
"Well did you ask papa about one?"

"Yes, 'n he said to come and ask yoo-oo!"

"And you knew about me without asking, didn't you, brother?"

His smile was wan and hopeless: but it was there, and she knew that the storm had passed 'round then.

But—

(Next day noon; just returned from school.)

"Oh, mama, I've just got to have a penny.—Up to Blank's all the boys are getting the nicest things. And I want a whistle. All the boys 've got 'em."

"Who are all the boys?"

"Oh, Charles and Ralph 'n—'n—"

"Well son, I have no penny as you know. I know you haven't spent one for a long time, but I think it would be nicer to save it anyway. Did you ever save any for the Children's Home?"

"No, but I pay my tithing and my Christmas offering—don't I?"

Yes, but you spend quite a few pennies too."

"Oh, but I want a whistle so bad!" he wailed as he was washed for dinner.

(An hour later; father gone to his work again.)

"Oh, mamal papa gave me a penny! Good—ee." And the whistle soon was his.

She felt that she wished the other mothers would not be so lenient in allowing their children to spend their pennies so freely; tempting little ones less fortunate; and whose parents daily try to train their sympathies and instruct them in the teachings of the church, about temporal affairs, and who long for them to be unselfish.

(The third day morning.)

Mr. ———— in for a few minutes. The mother asks, "Boy John; what do you do when your boy asks for pennies? How do you get him to save them?"

"Me—oh, he's too near the little store over in our end, to save pennies." (This in fun and the rest in disgust, and all in sarcasm; for John's son does not spend all his pennies by any means.)

"And besides," continued he, "how can we constantly refuse him when all the neighborhood youngsters and his little playmates especially, have pennies to spend ever—ee day! Yes, sir!"

"Well we are having the same experience with our boy and his playmates. I have such a hard time sometimes, for son is strenuous and loves to try everything. I don't know what I'd do if he were not also reasonable; he often gives up easily."

Left to herself she bemoaned the ever increasing little penny fads; and longed for the time to come; when the mothers of the church should be united in their purpose concerning the penny craze which attacks all children; and also the matter of the child's allowance; remembering those who are struggling financially to make the best of ten or eleven dollars a week, or who have a little more money than this perhaps, but more family to go with it.

A child taught in its infancy and youth to have proper regard for pennies and for the unfortunate in body and spirit, will prove to be one of the wise virgins ready to meet the Master when he comes, an honor to the church.

It is not wise to hand out a fat Christmas offering for your penniless child, at the appointed time; and to see that he has a fat bank account from which comes his tithing regularly. It is right to not neglect teaching these principles to our babies, but what of

THE SPIRIT OF SACRIFICE.

Concerning the thought we will quote from a letter just received, which will no doubt be of service to many of us, because of its suggestions.

"I am writing you with the thought that you may be able to use my story as a help to mothers in teaching our children of the church along lines of sacrifice rather than self indulgence. I hope you will not feel that I am bragging of what my children have done.

Our three oldest children have had an allowance of ten cents per week for several years; the youngest child, five years, one cent a week, and the one next it, five cents a week.

From this, they who belong to the church pay tithing and all send Christmas offering. This last year the girls raised some chickens, and the next youngest, some ducks, which increased their earnings somewhat.

Some time before Christmas, the thirteen year old said to me, "Mama, I have been trying to think of something I wanted that I could do without, and I would send it for Christmas offering, too."

So I said, I had been thinking about what I could do, too. I thought the matter over and the thought came to me to do without our usual Christmas candy and nuts. So I asked her if she wanted to do that and told her if she wanted to, I would also. She was quite pleased with the idea and we told the rest, and they were anxious to do as we were doing. They hung up their stockings as usual because they said it would seem more like Christmas, (knowing there would be no oranges, candy or nuts.)

Each one received just one little remembrance in his stocking. I read over a letter the thirteen year old had written a little friend and read these words, "We had a most joyful Christmas!"

We calculated about what our treat would have cost, and sent the amount to the bishop along with the rest. I told them they did not have to do without; if any of them would rather have candy and nuts, I would get it for them, but they all rejoiced in the thought that they were helping.

They are personally acquainted with Bro. Gomer Griffiths, and have followed the articles about him and Bro. Miller very closely in the ENSIGN, and the next youngest said one day, "Maybe Bro. Griffiths will get some of our money."

Ever praying for the welfare of Zion,
I am your sister."

FROM KIRTLAND DISTRICT.

By letter from Sr. W. C. George, one of our field workers, we learn of a special effort in behalf of the Children's Home which the Kirtland W. A. S. S. is making. The effort is in the form of souvenir stamps, over an inch in size, each way. At the top of these, is printed plainly, "Children's home," at the bottom, "Woman's Auxiliary," on the sides, Kirtland District and "Souvenir Stamp," as well as the price each, the number ten. On the body of the stamp is pictured a kneeling child.

A sample of their printed announcements accompanied the letter, from which we quote the following statements:

1. Put them on your correspondence.
2. Put them on your gifts.
3. Put them on your favorite books.

Every time you use one, you show your interest in protecting and caring for the children. Every ten stamps sold means a dollar directly applied to an urgent need. Every stamp you send out will carry a message for the work.

Get more from Sr. W. C. George, Kirtland, O. Don't use them on address side of letters or packages."

Sr. George says in her letter:

"We are sending some stamps to each local for them to sell; also anyone who wants, can sell whether in a local or not. We hope to get the dimes in this way, that would not be given otherwise. Bro. Earnest Webbe of Cleveland, Ohio, has done the work of these stamps; to him is the credit for the design.

The work of the Auxiliary is still moving, in some places quite slowly, yet we are not discouraged. This work which is required of the women of this latter day gospel is destined to do a greater work than we can understand now. Many of the mothers and daughters are awakening to the necessity of this work. I know that the Lork is pleased with this part of his work, because he has blessed me in my labors for it."

These reports are encouraging. Many—even the children are laboring for the Children's Home. We are promised news of some of these for the near future.

MISCELLANEOUS

CONFERENCE NOTICES.

NODAWAY DISTRICT.—Conference will convene with the Bedison Branch in the union church, three and one half miles southeast of Bedison, on Saturday, February 7, at 10 a. m. This is the time to elect officers, and the resolutions and by-laws suggested by Bro. J. W. Rushton will be considered. Send reports to secretary, please. The Sunday school association will hold a convention the day before,—Feb. 6, at 1:30 p. m. Election of officers and selection of delegates will take place.

W. B. Torrance, Sec.

UTAH DISTRICT.—Annual conference will convene on Saturday and Sunday, February 7 and 8, at Salt Lake City Chapel, 336 South 4th East, at 10 a. m. Take cars to Main and transfer over 3d or 4th South East. Elder Peter Anderson, missionary in charge, is expected to be in attendance. Branch clerks will please forward annual statistical reports and branch reports to the secretary. Ministerial reports may also be forwarded that everything be in readiness for the business session. Branch clerks will also forward delegate credentials to secretary at 462 24th St., Ogden, Utah. All saints and friends are cordially invited.

G. J. S. Abels, Sec.

SOUTHWEST OREGON DISTRICT.—Semi-annual conference will convene at Myrtle Point, Feb. 14th. Besides routine business district officers will be elected for ensuing year; also delegates to the general conference.

F. J. Chaburn, Pres.

CONVENTION NOTICES.

NORTHEAST KANSAS.—Sunday school and Religio conventions, will convene at Topeka, Kans., Feb. 6. Matters of business to come before the conventions will be election of officers and delegates to general convention.

Mrs. Martha Cool, Sec.

NAUVOO DISTRICT.—Sunday school convention will meet at Burlington, Ia., Feb. 6 at 10 a. m. Prayer service from 9:30 to 10 a. m.

Mrs. John Laubscher, Sec.

1336 Garnet St., Burlington, Ia.

UTAH DISTRICT.—Sunday school convention will convene at 336 South Fourth East St. Salt Lake City, Friday, February, 6th at 10 o'clock a. m. Reports and credentials should be in the hands of Miss Pearl Wardle, Midvale, Utah, prior to that date. This is the annual convention at which we elect officers and delegates to the general convention. Let us have a good attendance.

J. E. Vanderwood, Asst. Supt.

NORTHERN WISCONSIN DISTRICT.—Sunday school and Religio convention will be held in connection with conference which convenes at Appleton, Wisconsin, Feb. 7 and 8. The afternoon and evening of the 7th being set apart for this purpose. All those contemplating attending will please notify Edward W. Neison, Carver St., so that provision may be made for all. Our number is not large but all who come will be kindly cared for by saints and friends. As this is our first Religio convention we desire a good attendance. Let us respond to the call.

Mildred Zertel, Sec. Religio.

QUORUM NOTICES.

NORTHERN ILLINOIS.—Quorum of elders will meet during the Northern Illinois District conference, January 24, 25, at 4416 Gladys Ave., Chicago, Ill.

SECOND SEVENTY.—Please send to the undersigned at Holden, Mo., Box 144, the address to which you wish blank report mailed. Also send any change that has been made in permanent address.

H. E. Moler.

NOTICE OF APPOINTMENT.

To all whom it may concern:—

Bro. W. R. Steele of Independence, Mo., has generously offered his services for missionary purpose for the rest of the conference year, this is to notify the Southern Missouri District particularly, that Bro. Steele is hereby appointed to labor in that part of the field and we take pleasure in commending our brother to you for your support and sympathy. In this the Presidency also agrees.

I. W. Rushton,

President of Mission No. 2.

Frederick M. Smith,

Secretary First Presidency;

NOTICE OF TRANSFER.

To all whom it may concern:—

Bro. Lee Quick has been transferred from the Spring River District, to the Clinton District, Mapleton objective point. This transfer will hold good for the rest of the current conference year.

In this the presidency also agrees.

John W. Rushton,

President of Mission No. 2.

Frederick M. Smith,

Secretary First Presidency.

NOTICE OF RELEASE.

To whom it may concern:—

Bro. J. F. Cunningham of Thayer, Mo., has requested release from missionary appointment owing to the losses sustained by the severe drouth which has affected that part of the country. His request has been granted and the brother is honorably released from his conference appointment.

John W. Rushton,

Frederick M. Smith,

Secretary First Presidency.

CONVENTION MINUTES.

MONTANA:—Sunday school convention met in Deer Lodge Dec. 5, 1913, with G. W. Thorburn presiding. Reports read and approved. Bill of Home Class Dept. of \$1.52 and dist. sec's for \$9.41 ordered paid. Delegates to general convention chosen. Motion carried that the school collections on the first Sunday in every other month beginning with Jan. go to the district association fund. Adjourned to meet the day previous and at the same place as the next district conference.

Wm. J. Murry, Sec.

NORTH DAKOTA:—Religio convention was called to order by Pres. Jas. C. Page. Verbal report of president was made. Reports of secretary and treasurer were read. Delegates elected to general convention: Thomas Leitch, J. E. Wildernuth, J. M. Higgins. The home department superintendent reported. Adjourned subject to call of president. Bertha E. Graham, Sec.

Minot, N. Dak.

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 1914, 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 required by conference action. 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 "restrictions of delegate voting" provide as follows:

"Each district shall be entitled to one delegate to every one hundred members of said district, and one vote in conference for each delegate to which they may be entitled. Seated members in districts, including those enrolled as members of other districts, may be included in the enrollment 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 one hundred it shall be entitled to one delegate for each one hundred members."

Take notice, that fractions of one hundred, except in cases where branches not in districts number less than one hundred, are not to be enumerated in the appointment of delegates.

For further information concerning representation, choice, and instruction of delegates, etc., see Rules of Order, chapter 17.

It should be remembered that the General Conference of 1913 amended the Rules of Representation to provide that the basis of representation shall be one delegate for every one hundred members.

R. S. Salyards, Church Secretary.

Lamoni, Iowa, Jan. 15, 1914.

FINANCIAL REPORT OF ELDERS FOR YEAR 1913.

Following is list of ministry whose reports have been received by Presiding Bishop's Office to date, January 16, 1914. Angus, A D; Allen, Arthur; Anderson, Wm.; Anderson, Peter; Arber, Joseph; Ayler, William.

Barrett, J B; Baker, J H; Gamet, L V; Bailey, J W A; Baldwin, Richard; Becker, J A; Bishop, J E; Bozarth, C E; Booker, N L; Booker, Alma; Bond, M H; Brown, Samuel; Brackenbury, F S; Brooner, W A; Braun, H V; Bronson, J A; Burt, Earnest N; Burt, George E; Burt, George W; Butterworth, Charles E; Burr, C H; Bullard, R; Burdick, Leon G; Burr, A E; Bootman, W P.

Cady, Charles J; Chase, A M; Case, Hubert; Campbell, Duane; Chatburn, T W; Chambers, D R; Christensen, A H; Christy, Ward L; Chrestensen, W W; Chatburn, F J; Chrestensen, J C; Closson, A V; Condit, S D; Cousins, Charles; Crabb, J C; Craig, Paul; Crumley, C E; Curtis, J F; Curtis, J D; Cunningham, J F;

Davis, E A; Davison, H J; Davis, Wm.; Davis, James; Davis, J Arthur; Davis, J T; Davis, John; Davis, R D; Deuel, C W; Derry, Charles; Dickson, S E; Dowker, J E; Dowker, David E; Dowker, Wm.; Doty, B H; Dutton, Jasper O; Dubose, J W.

Evans, R C; Ebeling, F J; Edwards, George; Elvin, R M; Ely, John; Ellis, W D; Ellis, Clyde F; Ellis, A R; Erwin, E A; Etzenhouser, R.

Farr, F B; Fetting, Otto; Fike, Lyman; Fitzwater, T E; Flint, B C; Flinn, P A; Foss, S O; Foss, J C; Fields, S H; Fulk, R L.

Grimes, J F; Garrett, W H; Gamet, Levi; Gillen, J A; Goodrich, V M; Goodman, J C; Goodenough, E J; Gowell, M F; Gratz, August; Greenwood, W H; Grace, J R; Gregory, Fred; Grice, Wm.; Griffiths, G T.

Harrington, G E; Hardin, J M; Hanson, Paul M; Harp, John; Haden, W E; Hays, O J; Halb, Jacob; Helms, E L; Hidy, W C; Higdon, Amos T; Hills, L A; Holmes, J; Holloway, L C; Houghton, L; Hughes, J E; Hunt, C J; Hull, E B; Jenkins, George; Johnson, Oscar; Jordan, T J; Jochnak, C C; Knappick, W R; Keck, F. C; Kelley, James E; Kelley, T C; Kelley, W H (Lamoni); Kelley, W H; Kinsley, Alvin; Koehler, J A; Kuykendall, G R.

Lambert, J R; Lambkin, B; Layland, A J; Leitch, Thomas; Lewis, William; Lettell, J R; Longhurst, R C; Long, E E.

McConley, M A; McDowell, W A; McFadden, L M; McKiernan, James; McKim, B L; McKnight, J W.

Macgregor, Daniel; Mann, R O; Maloney, R M; Maonering, W H; Martin, A C; Metcalf, I W; Miller, A G; Miller, O R; Mills, A H; Minton, J F; Moler, H E; Moler, James; Moore, A J; Moore, L C; Morgan, E B; Moser, Fred, Jr. Newton, Wm., Nolan, C A; Nunley, J M.

Okerlind, Oscar; Oster, Wm. Page, J C; Parker, J L; Parkin, C A; Paxton, J W; Peak, W E; Pendleton, Samuel T; Petre, J F; Phillips, A B; Pickering, W P; Pierce, H N; Pitt, F G; Premo, Parley; Prettyman, C W; Pritchett, F O; Pycock, J.

Quick, Lee.

Rannie, E; Reese, Thomas; Reiste, S M; Reynolds, W E; Renfro, B F; Riley, J T; Robertson, E F; Roberts, N; Roberts, J A; Robley, G W; Roth, J S; Rusby, H L; Rushton, J W; Russell, F A; Russell, R C.

Sade, O E; Salyards, R S; Scott, B J; Scott, C; Scott, S W L; Self, R O; Self, W M; Shakespear, W E; Shields, John; Shippy, G M; Shirr, O D; Shower, J D; Shupe, W S; Siegfried, M H; Silvers, A C; Simmon, S W; Slover, F M; Sly, Roy F; Smart, W H; Smith, F A; Smith, Hale W; Smith, Heenan C; Smith, H O; Smith, I M; Smith, J M; Smith, John; Smith, J W; Smith, S S; Smith, W A; Smith, W R; Snow, C L; Sparling, Henry; Sparling, Wm.; St. John, G T; Stead, J D; Stebbins, H A; Stone, A E; Strand, T O; Stubhart, J M; Sutton, J R; Swenson, Sven.

Tanner, J A; Thomas, O B; Thomas, IT U; Thorborn, G W; Tomlinson, G C; Tomlinson, S W; Tucker, D E; Turner, W E; Turpen, M M; Twombly, Samuel.

Vanderwood, J D;

Wagener, J S; Walters, R T; Weaver, R D; White, Ammon; White, I N; Whiteaker, A L; Whiting, Birch; Wight, J W; Wildernuth, E M; Wildernuth, J E; Wildernuth J B; Wildernuth, Lester; Willey, C E; Williams, David J; Winegar, H E.

Yates, J. E.

Jan. 16, 1914.

BOOK REVIEW.

The study of sociology in America cannot be complete without including a study of the subject of immigration in its effects upon the social status. The student will find of invaluable aid in his study of this subject a recent book entitled: "The Immigration Problem," by Jeremiah W. Jenks, Ph. D., LL. D., and Wm. Lett. (Funk and Wagnalls, New York. 551 pages, Octavo Cloth. Price \$1.75, Net. By Mail \$1.90. Third edition, revised and enlarged.)

This work contains the gist of the matter collected by the United States Immigration Commission, including forty-two volumes, with which commission the authors were associated,

and covers every phase of the subject from a discussion of the conditions in the countries from which the immigrants come to the absorption of the alien into the American social life in the second generation. The discussion follows the immigrant into every part of the country where he goes, and into his industrial, social, and home life, as well as into his religious, and educational life, and his effect upon the various communities and the nation at large. The advantages and the disadvantages of the influx of foreigners into the country are pointed out, and a series of remedies suggested for apparent evils while yet leaving the reader free to form his own conclusions.

A number of appendices are included showing the recent congressional action, with many statistics arranged in tables for convenient reference. A pocket in the back cover also contains a large colored chart showing at a glance the number of immigrants of the various nationalities annually during the past thirty three years.

WANTED—A reliable, industrious man with small family to work a fruit farm at independence. Must have experience in fruit culture and reference as to habits, character, responsibility, experience and industriousness, an all around hand the year round. I will make satisfactory inducements and terms. Write or call N. M. Freling, 606 Delaware St., Kansas City, Mo.

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STAR K BROTHERS NURSERIES, MISSOURI. Largest nursery in the world. I am handling this nursery stock at Independence and want your orders for spring planting 1914. Bell phone 613 C. A. GURWELL.

DIED.

McNAMERA.—Dorothy the three year old daughter of C. and Sr. Thomas McNamara, of 763 Baker St., Flint, Mich., died Dec. 1, 1913 of pneumonia. Besides her parents she leaves four sisters and seven brothers. She was the grandchild of Squire Tarble. Funeral services held in the L. D. S. Church in charge of Elder William Collins.

ANGEROTH.—Theodore Oliver, son of Mr. and Mrs. G. M. Angeroth, died January 5, 1914 at the age of one year 16 days, at his home near Council Bluffs Iowa. Parents and other relatives felt keenly their loss but comfort is found in the statement "Of such is the kingdom of heaven. Interment in the Hazel Dell Cemetery. Services conducted by J. A. Hansen assisted by Peter T. Anderson.

SCOTT.—Bro. Jephtha Scott, was born in New Brunswick, Nova Scotia, Sep. 1, 1835, and departed this life at the Independence Sanitarium, Jan. 5th, aged 78 years, 4 months and 4 days. The records are inaccessible, but it is thought he was baptized by Elder Joseph Burton in California. He sailed in the gospel boat, Evanelia, with Bro. and Sr. Burton, and Bro. and Sr. Hubert Case across the Pacific Ocean on their mission to the Society Islands. He was an industrious, faithful servant of the Master, living consistently, and having the esteem of all who knew him. His demise resulted from a fall on the ice a few days before. He leaves a wife, and so far as we can learn, one son, in California. He has entered into the rest prepared for the people of God. Funeral service conducted at stone Church by Elder W. H. Garrett, sermon by Elder H. B. Bond.

CRAWFORD.—Harry Crawford, brother of Sr. B. C. Loar, of Indop, died at Joplin, Mo., January 12th 1914, at the age of 40 years, leaving wife and two children. The remains were sent to Granby, Mo., his former home for burial.

HADEN.—Annie E. Haden died at Tiffney Springs, Mo., January 1, 1914. She was born at Baltimore, Md., Dec. 2, 1839, her maiden name being Harris. She was married to Bro. E. Haden on Beaver Island, Mich., January 7, 1856 of which union were born five sons and four daughters, two sons and daughter having passed on to the other shore. She obeyed the gospel in 1862 at Sauska, Wis. She loved to visit the sick and others in distress and do all she could to relieve them. Her husband remains to mourn with others. Services at Christian Church, sermon by Elder H. B. Sterrett.

OLSON.—Sr. Sophia Danielson, was born June 17, 1841, in Norway. With her parents migrated to America in 1847, settling in LaSelle Co., Ill. where she was married to Soren Olson December 21, 1857. Of this union were born eight children, five of whom survive. In 1865 the family located on a farm near Kempton, Livingston Co., Ill., and left years ago to Kempton where she died December 24, 1913, aged 72 years, six months and thirteen days. Funeral service in charge of Rev. Meehan, sermon by Elder F. M. Cooper. Sr. Olson was a devout and faithful member of the Reorganized Church, having been baptized at Mission, Ill., in 1866.

CHOBAR.—Richard Chobar was born March 5, 1833, Married Miss Jennie Patterson January 31, 1859. To them were born ten children, seven of whom survive. With his wife deceased united with the Latter Day Saints' Church June 11, 1895. Died near Ritchie, Kanaksee Co., Ill. Dec. 6, 1913. Funeral was held at the home and sermon was by Elder F. M. Cooper in the presence of neighbors and friends. Bro. Chobar and his faithful wife lived together 54 years. The aged wife and mother will follow her faithful companion to the promised rest. The good brother was humble, kind of heart, and loved by all who knew him.

ALDERMAN.—Charlotte Marshall was born at Orseff, England, April 28, 1858. Came to America at the age of 15 years. Was united in marriage with Franklin W. Alderman Sept. 20, 1879. To this marriage were born eight children and all are living. Died at her home, Belvidere, Ill., Nov. 8, 1913. Funeral at the home was in charge of Elder J. T. Brunson. Sermon by Elder F. M. Cooper. Mrs. Alderman presided over a most excellent family of children whose love for parents and home was expressed in many ways. A faithful and devoted husband survives her. Deceased was of a loving disposition and none knew her only to love her. Her departure is keenly felt by all.

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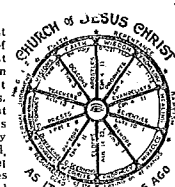
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101 K C. & Joplin Mail	12 17 A M
21 Kansas City & St. Louis Local (all stops)	6 05 A M
102 Kansas City & Joplin Local Mail	10 45 A M
4 St. Louis Special (no stop at Independence) passengers only	9 35 A M
4 St. Louis Mail & Express	12 40 P M
12 Sedalia and Nevada Local	5 32 P M
4 St. Louis Express & Mail	9 48 P M

WEST BOUND.

101 Joplin to Kansas City	6 02 A M
3 St. Louis to California Special	6 19 A M
1 St. L., and Kans Express (no stop)	7 12 A M
37 Sedalia, and Nevada Local	9 30 A M
7 Fast Mail (no stop)	9 01 A M
107 Joplin to Kansas City Express	2 01 P M
1 Colorado and St. Joe Express	4 36 P M
21 St. Louis Local (all stops)	6 25 P M

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VOL. 25

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CHARLESFRY, EDITOR

W. H. DEAM, BUS. MANAGER

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EDITORIAL

WELL DOING.

A man from barefoot boy has grown,
So rich rewards from kindness shown
Bring blessings in the times of need,
For every helping, kindly deed
And good things done in days gone past,
Like chickens, all come home at last.

Aye, good things, also works of ill
Come back our efforts off to kill.
The seed we sow is the fruit we reap,
So let us constant virgil keep,
That we may do the Master's work
Be ever ready, never shirk;
So when the race of life is run,
We bear the verdict, "'Tis well done."

—Wilder H. Walters.

WORKERS TOGETHER WITH GOD.

Men's greatest achievements in the material realm have been accomplished not by the bare arm of flesh, but by the intelligent use of the natural agencies which he has brought under control. The multiplied and wonderful mechanical appliances operated by the forces drawn from the natural elements such as oil and coal, or from the winds and waters, do far more and effectual work under the direction of man's intelligent hand than mere physical strength could do alone.

The more highly developed and complicated the instruments of man's achievements, the more perfect and extensive do those achievements become. Modern railroads, in places cut through mountains of stone, in others carried over great valleys and rivers by great bridges, with the powerful locomotives and steel cars which "run like the lightnings," could never have been built had not man brought to his help the forces of nature—fire, water, steam, electricity, etc., with all the mechanical instruments of his own invention. So with all the wonderful developments of the age.

Should it be thought strange that God in fulfilling his purposes in the world should follow the same principle that man has found so effectual in his work, and use the forces and instruments which were appropriately adapted to their accomplishment? In his work among mankind God has seen fit to use in the accomplishment of his highest purposes men who were found to be suitable instruments. Jesus Christ, as his Only Begotten Son, was sent as his representative, and through him God operated to reveal himself, his character and purpose, to the world, and to set in operation other forces by which his purpose might be achieved.

In bringing about the great result of destroying "the works of the devil," and bringing mankind to "eternal life," God has chosen to work through his Son, as well as other individuals among men, co-operating with them. As men select the means most available and best adapted for their purposes in carrying out their work, so God chooses from among the available individuals those best suited to the particular work that he has to do. But while some are called to bear the leading responsibility in his work, the Lord has said that "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the world of business and of work labor together with God for the accomplishment of the work entrusted to all." Thus all may assist in the work of God.

Man's availability and capacity for service for God is in proportion to his ability to understand God, and his consonance with the divine character. Christ was the Father's most perfect instrument because the unity between them was complete,—"the Father in me, and I in him." By obedience men partake of the divine nature and God works in them, as Paul wrote to the saints at Philippi: "For it is God which worketh in you both to will and to do of his own good pleasure," and as Jesus said: "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and we will make our abode with him." For the Lord to work in a man to will and to do of his own good pleasure, the man must be willing and in condition to co-operate with God.

From these thoughts it may be concluded that if God is not destroying sin today more than to a very limited extent, it is because men are not willing or capable of co-operating with him in his work. Who would doubt that it is God's will that the sin of drunkenness should be removed from among men? yet none would require the Lord to come in vengeance and destroy that which he has given man power of himself to put away. In this he worketh through men, and the men who in honor and wisdom engage in the work of suppression of this sin, and other similar evils, are co-operating with God in destroying the works of the devil.

The Lord would abolish poverty, but it would be inconsistent to expect the Lord to miraculously provide for the poor, for were he to do so they would soon be again in need, and those of avaricious tendencies would be enriched thereby. But he has already provided abundantly for the needs of all, and were his law covering social and economic needs carried out by man, there would be no poor, and no fear of poverty. God can consistently work no faster in the elimination of poverty than man is willing to co-operate with him in its accomplishment.

So it is in all the work of God among men. Men are his instruments, and the more perfect instruments the more perfect will be the work, and the more perfect instruments there are the sooner will the work be accomplished. So the great work of God is largely dependent upon men. The most skillful workman cannot do the best work with poor tools, and his first purpose would be to put the tools in proper condition for the work. So God cannot accomplish his highest purposes among men so long as those whom he calls to his work are inferior instruments in his hands, and his first purpose will be to bring his instruments to the proper standard of efficiency.

God desires that all men should know him, but those who are the first to receive that knowledge must be dispensers of it to the world. God would help the widows, and orphans, and the helpless, but others more blessed are his proper instruments in doing it; he would raise up the sick and afflicted, but he needs the skilled physician and nurse, and others to co-operate with him in that work—not that he is unable of himself to heal the sick, but his healing power operates according to faith and other conditions in men and oftentimes this faith is lacking.

In every department of life God works through men for the uplifting of all men, and the man who takes of the things of God's creation whether of knowledge or of material possessions, and reserves them for selfish purposes alone, is failing to co-operate with God and is losing life's most valuable opportunities. The appeals of selfishness are so strong, and necessities of the unfortunate brotherhood so dimly seen, that humanity the world over is suffering for the very things which others have in their power to give. When a great disaster occurs and large numbers are left destitute, the terror of it breaks through men's hardened natures and touches their sympathies, and they give liberally of their means to help the distressed, but too often the destitute widow and orphans in the next street made so by long sickness and death in the family cry in vain for relief.

The man whose soul is in attune with God, will, when he sees his brother in distress, be touched with the divine love and pity, he feels the impulse of the merciful God moving upon him to relieve

that distress,—God working in him to will and to do his good pleasure, and he works together with God. Such was the Samaritan who gave help to the Jew smitten by robbers, and such is the man who out of a true love for his fellowmen in need imparts of his possessions for their relief; and such also is the man who not having worldly possessions to give, consecrates his life to the uplifting of his fellowmen and the accomplishment of God's purposes.

Those of the church are chosen of God to be his instruments of righteousness and enlightenment to the world, but to be effectual instruments they must be themselves righteous and full of light. God God must shine in them and through them. As Christ sought not his own will, but the will of the Father, so must the children ever seek to fulfill God's will, thus truly co-operating with him in all things.

ON DEBATES.

"Some men seem to think that 'mud-slinging' and 'buse' constitute the main elements of a successful debater, while, in fact, such tactics disgust sober-minded people and bring religious discussion into disfavor. A religious discussion, *properly conducted*, in which a contention between truth and error prevails, is one of the most propitious times to reach the people with the gospel who otherwise would never hear it. Those who oppose any and all religious discussions unwittingly oppose Christ and the apostles. Much of the Master's time was devoted to such discussions with the Jews, and the Acts of the Apostles is filled with the same thing. Nothing but a sickly sentimentalism leads one to oppose a gentlemanly, fair, and honest investigation of religious subjects by men who are seeking gospel truth and not personal victory. The writer is fully conscious of the fact that many who engage in such discussions work injury to the cause of Christ, but they are so *egotistical* and *head-strong* that kindly and brotherly suggestions are treated with contempt. Such men imagine that they are wiser than all the sages of all the ages, while in truth their self-esteem has blinded their minds to their own ignorance."

This wholesome statement is taken from an article by F. W. Smith, in the *Gospel Advocate*, (Christian), and it gives us reason to believe that light is at last breaking in upon the minds of some of our Disciple friends. The elders of the Reorganized Church who have had to meet so many of the class of opponents decry'd against in the above clipping will welcome the attitude which the brother takes upon the subject of debates, and will ever hold themselves ready to enter into a "gentlemanly, fair, and honest investigation of religious subjects," with "men who are seeking gospel truth and not personal victory."

The Ward County *Independent* published at Minot, North Dakota, contains a favorable report of the saints' conference held there on January 10th and 11th, with statement of our faith by Bro. J. C. Page.

Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it depth of shadow.

HELPING OTHERS.

"Your heart is never so full of its own worries that you can't care a little for them of other people," said Mrs. Shea over her wash tub. "If ye crowd some of your own out, sure 'tain't no great loss. Any way, it ain't empty-handed folks that's hilpin' others, if ye take notice, it's them with loads of their own." Then she went on washing for her sick neighbor, —Christian Register.

A teacher told a negro pupil to construct a sentence using the words "defeat" and "debasement." After thinking awhile the boy replied; "John went down de stairs. Defeat slipped and he fell inter debasement." —Sacred Heart Review

Too low they build who build beneath the stars.

INDEPENDENCE, SECOND BRANCH.

The local ministry of the Second Branch were well represented throughout the day, not one from the First Branch being called upon to take charge, a rule, it followed, will aid in developing talent now lying dormant. If opportunity is given, it will be conducive in bringing them to the front.

The attendance at the Sunday school, was 228, and collections, \$4.70.

At the 11 o'clock a. m. hour, Bro. A. K. Dillea was the speaker, and he chose for his subject, Charity. His rendering of the word was well done, and its application to every day life was urged, not to giving of our goods, but a principle, which was of much more importance than even faith, it being that which is required in order to secure eternal life.

At the 2:30 prayer-service, a godly number were present, and the presence of the Spirit was plainly felt, though no outward manifestations, more than a peaceful, gentle feeling.

At the 7:30 p. m. hour, Bro. J. T. Curtis was the speaker, although his subject being one that few care to discuss, for good reasons, yet Bro. Curtis was equal to the occasion, being very hoarse, he launched out as though in earnest, and did well, although a subject that so many are not agreed on, that it requires more argument, and perhaps never can convince, especially those who do not care to be convinced. All were exhorted to observe the law of tithing, and come forward with their moneys, and goods for that matter. It has been argued from almost every conceivable standpoint, and all who attempt it, say I am not yet satisfied, but as soon as I am, will begin. Some are not paying their tithing for different reasons, not satisfied.

CHICAGO, FIRST BRANCH.

District Conference convened here Jan. 24th and 25th and a good season of rejoicing was our happy experience. The attendance was good at all meetings and our one-year old church had to stand a good test as regards seating capacity.

All seemed to be comfortable and because of this evidence of success the committee feels well repaid. We were well favored by donations from bakeries, grocery and meat markets and feel indeed that God's power was manifest in our behalf.

Bro. Grice, Curtis, Pitt and Cooper occupied the time allotted for preaching, Saturday night, Sunday morning, afternoon and night in the order named, and all were enabled to set forth "reasons why" in a manner confirming to those of the fold and convincing to those who are not at present identified with us.

Sunday at 8 a. m. and 2 p. m. prayer-meetings were held at which all had cause to rejoice, the power of the Spirit being manifest.

Bro. Robt. Bateholder of Independence who is wintering here with relatives is rendering his usual faithful service with his violin.

Bro. Cooper and Bronson intend to hold a series of meetings here commencing Tuesday, Jan. 27, 1914, which we hope will be well attended.

The work just completed by the various committees has revealed the happy fact that the ranks are rapidly filling with "lifters" and just as rapidly are the "leaners" falling in line and thus we hope to be able to record from time to time the progress which must inevitably follow unity of faith and purpose.

G. A. Worrell.

3408 Franklin Blvd.

SAINT LOUIS, MO.

The morning of January 11th our assistant superintendent, Bro. Chas. Tanner, addressed the Sunday school, his subject being the Bible. The new year seems to have brought renewed interest and attendance in the Sunday school work. The morning of January 18th our attendance was 131. The parents are to be especially commended for setting a good example and bringing the little ones with them.

The evening of January 17th a farewell party was tendered Bro. H. C. Burgess, our retiring Sunday school superintendent, at the home of his parents, Bro. and Sr. S. R. Burgess. The school and choir presented him with a very pretty gold charm with a diamond setting on one side and the engraving Z. H. S. S. and S. L. B. C. (Zion's Hope Sunday school and St. Louis Branch Choir) on the other. Our pastor, Bro. T. J. Elliott, gave the presentation speech and Bro. George Reeves acted as toast master. Bro. Harold then responded. The speeches were very appropriate and the high esteem and love for our brother was expressed by all who know him. May God's choice blessings go with him as he leaves us this week, and ever be with him and dear Sr. Bertha in their new line of work in Lamoni.

Bro. Griffiths was the speaker the morning of January 11th, his subject being, "Our Thoughts." We are to receive judgment according as our thoughts are. Selfishness robs us, love rewards.

In the evening our pastor delivered an excellent discourse, commenting on Prof. Elliott's idea of God and the Scripture.

The morning of January 18th Sr. Maude Parrish, superintendent of the primary department of the Sunday school, gave the school a splendid outline of her plans and requested the co-operation of the parents. Bro. Geo. Reeves delivered the morning discourse in his very sincere manner. His reading was from 2nd Corinthians, 4th chapter, and the 3rd of John. Among other things he said activity and zeal were necessary factors for growth.

Bro. Joerndt of Lansdowne was with us January 18th, and has arranged to have Bro. Geo. Reeves as book agent for the St. Louis Branch. Bro. Joerndt was announced as the speaker for the evening of January 25th.

Special prayer is requested for the little boy of Bro. and Sr. Wesley Gibbs of Mill Spring, Mo., who is reported as being very ill.

Sr. Anthon has been on the sick list but we are pleased to hear she is improving. We sympathize with Bro. and Sr. George Beebe of Colorado Springs, Colorado, in the death of their little twin girl. May God's mercy be extended to all his tried children.

Our choir rendered the beautiful Cautata, Daniel, to an appreciative audience in Lansdowne, Illinois, the evening of January 18th.

Bro. John Davis was the speaker of the evening of Jan. 18th. The attendance no doubt was small because of a number going to Lansdowne.

Elizabeth Patterson.

2793 Greer Avs.

OMAHA NEBRASKA.

The Sunday school officers elected for the ensuing year are as follows: W. E. Stoff superintendent, W. N. Hill assistant superintendent, Doris Larston secretary, Ray Rumel treasurer, Paul N. Craig chorister, Verna Eden organist, Lorena Leeka member library board, A. E. Stoff home class superintendent.

The Religio: A. E. Stoff president, Anna Hicks vice president, Mrs. A. E. Stoff secretary, C. C. Coffeen treasurer, Mrs. Paul N. Craig chorister, Josephine Marmoy organist, Mrs. W. E. Stoff member library board, David Lewis home class superintendent.

In these strenuous times of money making and laying up treasures, how many of us realize to any extent, how much we are in debt to the faithful missionaries, who labor for months in the mission field against difficulties and privations we can never know in the business world and at home, and then are compelled to seek some employment to provide for the scant necessities of their loved ones?

What an impetus our church would receive if several hundred of our wage earners would deposit from \$10.00 to \$25.00 with the bishop every month, instead of lending support to worldly institutions. "Where your treasure is, there will your heart be also."

Our district conventions and conference held last week and Sunday were quite well attended, and interesting sessions held. The officers elected will follow in our next. The prayer meeting Sunday afternoon was very spiritual, Elder J. W. Wight speaking in tongues to the commendation and admonition of the saints. "Come up higher and dwell on the heights of Zion," Bro. H. A. Scott and A. E. Stoff were ordained to the office of elder.

"What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God."

Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg.

SAN FRANCISCO AND OAKLAND.

At a recent business meeting in the city branch Bro. J. A. Saxe, Kenneth Richmond, Cecil Hawley and Virgil Hawley were elected branch officers, with A. C. Hawley clerk. The regular young people's morning prayer meeting was well attended and spiritual, the pastor and Bro. Emery Parks in charge.

The priesthood of the district should report on the new blanks to the district conference to be held at San Jose, Feb. 28th and March 1st. Send reports beforehand to Elder J. A. Lawn, Hollister, Calif. Blanks have been sent to branch presidents for distribution.

Bro. G. S. Lincoln preached one of his argumentative sermons in defense of the truth on Sunday morning in the city and was followed at the evening hour by Minister in Charge, F. M. Sheehy in his usual strong style.

The Oakland pulpit was ably filled Sunday morning by Elder F. M. Sheehy on motive, means and end—a logical argument in support of right motive, correct means to reach satisfactory conclusions. The pastor spoke at night.

The prayer meeting in Oakland Wednesday night was of a very spiritual nature, presided over by Bro. Archey Severy, teacher, and George Taylor, deacon. Bro. Sheehy bore a strong testimony in defense of an implicit trust in the Lord. A greater number should enjoy these splendid meetings.

J. M. Terry.

1202 14th St. Oakland, Cal., Jan. 22.

CORRESPONDENCE

Haverhill, Mass., Jan. 2.

Editor Ensign:—As a member of the Latter Day Saint's Church I believe it is my duty to bear my testimony to the saints through the Ensign, that it may be of some benefit to them.

I am a native born Greek; came to this country when I was fifteen years of age and since then I began reading many religious books, until I got hold of the Bible, and having seen so many good promises given to them who kept the commandments of God, I desired to walk as near to God as I could. But the more I was trying to live close to God and have some rest in my heart the more my conscience was causing me to know that I was wrong.

But not to make this letter too long, four years went by and the more hopeless I was, about inheriting the kingdom of God, and to live a better life than that. I desired to return back to the old country which I did. But I found the things different than I thought I would find, and caused me to return back again. This time I did not stay in Massachusetts where I was before, but being persuaded by some of my companions I went to Kansas City with them. About a year after my arrival there I happened to get the acquaintance with a Latter Day Saint by the name Sterling McGraw, who also was my co-worker, and as busy as most of the Latter Day Saints are about spreading the gospel, likewise the said brother began to preach to me the truth, and at first I was not paying much attention to him as I thought I was in the only true church not knowing she was an abomination.

Finally I was persuaded to read the Book of Mormon which I did in a few days and the more I was reading it the better I liked it until I read it all through, and understood its divinity. The next book which was given me to read was Doctrine and Covenants of which after I had read from ten to fifteen chapters I understood again the power of God, and little more investigation of the doctrine taught by the Reor-

ganized Church, I found them to be very satisfactory and perfect in my sight. The same time my mind was enlightened and understood all about this church, and I lifted up my eyes and glorified my God and my Redeemer for the light given to me, for surely I had been in darkness. The next thing I did I went to be baptized, as I did by Bro. J. A. Tanner of the Central Branch the 5th of Nov. 1912, thus I have found rest.

Now friends there is no use for me trying to tell you the wonderfulness of God and his goodness to me, but some of us may say, what is the use keeping all the commandments of God? Saints do not let us deceive ourselves, but rather try to continue in faith, for the more we are living in this world the sooner our end comes, and the time for us to stand before the throne of God and give an account for our works. Let us therefore, saints, be humble as our Lord Jesus Christ was, who was brought like a lamb to the slaughter, that power may be given to us to stand before God and praise his name in eternity.

Your brother in gospel bonds,
Stilianos Pouloupoulos.

CATARACT, Wis., Jan. 5.

Editor Ensign:—This leaves the writer in mission work, in an inland vicinity, in Central Wisconsin, where I have spent the past ten days, including Christmas and New Year's day. As the holiday season comes on it is quite tempting to one to go home and spend the time with wife and children.

However not being able to do so we try to be as cheerful as the circumstances permit and make the best of the opportunities given.

We have a wide field for mission work here in this western Wisconsin District considering the limited number of missionaries. Much more opportunity for labor than can be filled by those laboring.

Bro. A. A. Whiteaker, one of the Master's earnest workers in this field for many years has been detained at home most of the past year on account of the serious illness of his wife. We much regret the loss of his work in the mission field, and also the affliction in his home, and hope the Master will meet out such divine favor to him as will give him comfort and strength in these days of trial.

We find many of the saints in this district trying to reach the high plane of righteousness pointed to by the latter day message. But as in other fields some are attracted by the world's alluring influences, and are loitering by the way, making little progress. We often find some earnest ones among the scattered saints.

Some time ago I spent a pleasant week at the home of Dr. and Sr. Archie Butler at their home in Lake Nebagamon, and tried to tell the people the gospel story. Bro. and Sr. Butler did all they could to get their neighbors to hear. A few seemed interested in listening and we had a fair attendance. But as in days of old, Paul said, "Alexander the coppersmith did him much evil." So one at Lake Nebagamon though of another craft, sought to do us much evil, but his efforts did not seem to profit him much. Coppermiths and silversmiths who were the makers of the gods in olden times did not like to have the gospel presented, neither do they in these latter times.

Among other places I visited I spent some time at Two Harbors and Knife River on the north shore of Lake Superior in Minnesota, and am always glad to visit the few families of earnest saints living in those towns. Among other evidences of sincere interest in the gospel work the writer was presented with a good cloth overcoat, which at the time of year was much needed and appreciated, as the cold winds of winter were just beginning to blow. As a reward for their kindness I hope and kind Master will afford them protection from the cold winds of sorrow and adversity in the time of their need.

I also spent some time in the cities of Ashland and Chetek, and trust that some good was done. The few saints at Ashland did all they could to get their neighbors and acquaintances to attend our services, of whom some did attend. I tried to tell the gospel story in as simple and effective a way as possible, and hope the good seed of gospel truth sown may in due time grow, and in the day of the Lord's reaping prove to be a few sheaves added to his harvest.

At Chetek I held a few services and attended other meetings, and was cared for kindly while there. The saints there are making a good effort along the line of Auxiliary work which is doing good.

Bro. B. C. Flint joined me in mission work for about ten days just before Christmas, near Black River Falls. The time was spent pleasantly, and the experience of having a companion in missionary work was a little out of the ordinary with me, as in most of the years of my labor I have traveled alone. However to have someone to assist in the services and bear the burden of work, was appreciated by me, and I trust was also by Bro. Flint. He is a pleasant young man and if faithful in his mission work will accomplish much good. There are two places very dear to Bro. B's heart, heaven and home. However we all must admit they are both very interesting places.

The few families of saints living a few miles north of Black River Falls are very fine young families of saints, and if they continue as now, will be among the Master's own when he comes. At this place I am having good attendance and interest. Baptized a young man and wife a few days ago. The few saints here are conducting a Sunday school which seems to be doing fairly well. Bro. R. D. Davis is kindly and well spoken of as a young missionary in this district where he labored last year and I think the one previous.

I have a number of places in mind to visit before I close my labors here for the year, and return to the one place always dear to the missionary,—Home.

Now lest my letter becomes tedious I will close. Sincerely wishing all the Ensign readers a happy new year.

In gospel bonds,
L. Houghton.

Slender is a poison which extinguishes charity, both in the slanderer, and in the persons who listen to it.

MT. VERNON, Ill., Dec. 29.

Dear Ensign:—As I was sending a new subscription, for books, I will put in a few words to our valuable paper. We are not permitted to attend our church services as we would like but we try to keep our lamps burning. Some are interested in the gospel as we tell it to them, they seem to think it is something new. Have tried in the past to get a place for our ministers to preach in but could only get a place for one or two nights, then they would have some excuse and close the doors. We now have the promise of a hall in which we may hold a few weeks' meeting; if some of the elders would write us we could arrange for a time and probably some good could be done. The population here is about 12,000. Surely there would be some who would know their Master's voice and follow him. We thought after the conference to be held at Springfield, Illinois, in January, some of the ministry would come here. Hope we won't be disappointed in our plans.

In gospel bonds,

Dora Lowry.

301 E. Main Street.

WILMORE, Kans., Dec. 14.

Dear Ensign:—I am sending you some subscriptions for non members and a renewal of my own, which will be due the first of this year. I am taking this method so a few may read the good sermons and letters, from over the world.

The letters are interesting from Bro. Griffiths. But, say, brothers and sisters if we only had Bro. Griffiths with us, or if he was home here in America I believe he could do lots more good. Some will say well we are told to go and preach to every kind of people on earth. So we are, but let us have elders at home to all the vacant places, not all of course, but most of them once a year anyway.

Our field elder is J. Arthur Davis and he is doing lots of good and going all he can. But he couldn't fill all of his field if he tried, that is if he spent a week or more in a place or town. It has been three years since we have heard an elder or even seen one of ours. There are something like 20 or 30 towns on our railroad from Wichita west and some are towns with rich people in them that have never heard our good gospel as our elders preach it. The Utah people have been here and most of the towns west, but not ours. And it isn't because the elders haven't car fare; that keeps them away either. Then again why not pay all of our faithful elders and families their portion of living, some are behind in their allowances. Now the way to avoid such things is for one and all to heed the admonition and pay their tithing.

I love this grand latter day work, that is the work of others, for remember we might as well live in China, for we are isolated from doing anything only paying our tithes and other church debts. But I am only too glad to do what I can to help the cause along and wish I could do more. So come on, ye good and faithful, and pay your tithes and help the church do what ever you can, and other church work. Well dear beloved old ENSIGN have I taxed you to the limit? If so just put me in the waste basket and oblige.

Earl N. Redfield.

R. 6, UNIONVILLE, Mo., Jan., 15.

Dear Ensign:—As it has been some time since I will read anything in your columns from this part I I write a few lines.

There are just four members left here now. It has been some time since we have had any preaching by our elders. The Baptists, Christians, and Holiness people have been holding protracted meetings here this winter.

My brother Oliver W. Johnson asked me to ask the saints to pray for him, that if it is the will of our heavenly Father that he may regain his health and strength. He was eighteen years old Oct. 19th. On April 23, 1913, he was brought home from Kirksville, Mo., where he was attending school, with rheumatic fever. It seems to have settled in his heart, leaving him almost an invalid. I take this means of asking the saints one and all to kindly pray in his behalf.

Your sister in Christ,

Mrs. Anna Pickering.

SPRINGFIELD, Mo., Jan. 1.

Dear Ensign:—The saints in this branch closed the old year by making a surprise on their beloved pastor, Elder John Quinly who has served them faithfully the last thirteen years. A purse of money was presented the Brother with a few well chosen words and an original poem read by the writer. A very earnest and touching reply was made by the pastor, which brought tears to the eyes of all.

Bro. John has been a faithful worker, and by the number which gathered at his home New Year's eve, shows plainly we know when we have a good president, and we don't change simply to have a new man in office. The saints are well satisfied and we hope and pray our good, kind old brother will be able to serve us yet many years longer.

We are pleased to note that Bro. and Sr. Woodruff of Denver, Col., Bro. and Sr. Bradford, Poplar Creek, Ill., also a Bro. Henson and others are, arranging to move here in the spring. Prospects appear very favorable here for building in spring. The large Frisco Railway shops are the principal dependent for laborers. The saints in my own field who are expecting me to give them a call will hear from me. I am billed for Sorento commencing the 10th. I may give Alton an other call as I left some very near the kingdom at that place, and thank the Lord, I found a noble band struggling hard to keep the camp fire blazing.

The saints here are looking forward with some degree of pleasure to the visit of our missionary in charge Bro. John Rushton. There is the rumor of two debates, one is with the Non-Progressive Campbellites, they are thinking of Arkansas Black, or Blue, or John Giddens, let them bring the whole three. It would be more interesting, glad something is coming to awaken up things a little. Best wishes to all and a happy prosperous new year.

In bonds,

Henry Sparling.

TRENTON, Mo., Jan. 18.

Dear Ensign:—It has been some time since I have written anything for your columns, but as all the saints here have had a hand in the outfitting of seven saloons from our city, I feel that it is good news for the saints in general, and that as the awakening time draws near, God is taking a hand in preparing this part of the vineyard for the future abode of the faithful.

The work is progressing in this city slowly, but surely and we hope to hold on until God sees fit to search out the honest in heart. We realize that he has shown in this place. We hope to live honorable, upright, saintly lives, so that those who are investigating for the truth, may see our good work and be anxious to open the door for him who is standing at the door and knocking.

One thing we have missed so far this winter, is the annual visit of our worthy brother, Elder J. S. Roth, but we are still looking for him, and hope that he may yet pay us a visit, soon.

I desire, through your columns, to extend to any saints who may be thinking of changing their location, an invitation to move in or near our town, as we have now banished the saloons from our midst, and have a very business like town, surrounded by the very best farmers and good soil, that will produce most any kind of crop planted. The O. K. and the C. R. I. & P. R. R; enter our town, the latter have the division and the machine shops here.

We are anxious to welcome more saints, that we can build up our branch. Bro. E. L. Henson, and John Ely have been with us and did some preaching, and this with what little I have done is the whole of the winter's work.

We have Sunday school and Religio every Sunday and prayermeeting every Wednesday evening at the different homes. At our last election of officers for the Sunday school Sr. J. D. Proffit was elected superintendent, Sr. E. J. Fullick, assistant; and Sr. Ruth Walton, secretary.

Sr. Proffit is the president of the W. C. T. U. of Trenton, an organization of about one hundred women who are going to see that the laws will be enforced since Trenton has gone dry.

Ever praying for the blessings of God upon his people and that Zion may exalt herself, and present to God and our Christ, a glorious church.

I am yours in bonds,

J. D. Proffit, Pres. Trenton Branch.

313 E. 11th St.

BISBEE, Ariz. Dec. 29th.

Editor Ensign:—I see only a few lines of obituary regarding the demise of Elder J. W. Morean. I looked for some editorial concerning his life work.

He had been a missionary for about twenty years, a number of years in the 1st Quorum of Seventy, being superannuated in 1907, since laboring in Colorado, Texas and closing his career in Arizona. We are not in possession of data, or much of the facts concerning his life work, never having met him but once before he came to Arizona about July 1st. Though poorly in health he entered actively into church work with the workers here; but located a claim of 320 acres and moved upon it about Oct. 1st and put up a neat little house getting comfortably located when his illness grew so severe that he was brought to the residence of Bro. James Farley in Bisbee about Nov. 1st; where he was kindly cared for and nursed by the family, and Bro. Manning and others until the end came, Dec. 5.

He died firm in the faith bearing a remarkable and strong testimony to the divinity of the work, the Sunday previous to his death.

I spent last Saturday night with one of his ranch neighbors who had become interested in the gospel by association with Bro. Morgan and Bro. and Sr. Manning, and I enclose fifty cents to pay for the ENSIGN for them for one year. With a happy New Year to saints.

We remain in the faith.

S. D. Coodit.

BELVIDERE, Ill., Dec. 13.

Editor Ensign:—It is with joy and gladness we receive *Saints' Herald* and ENSIGN, filled with the soul inspiring testimonies of the brothers and sisters, and we rejoice in the good that is being done throughout the world by the preaching of the angel's message on earth so that the honest in heart may be found. I feel glad that I can bear my testimony that I know this restored gospel is true, and a gift from God.

We pray that our family and relatives and neighbors may come to a knowledge of the restored gospel that they too may rejoice in the hope of a coming Savior.

Your sister,

Mrs. Helen Daer,

PITTSBURG, Kan., Jan. 2.

Dear Ensign:—I am a constant reader of your valuable paper, and it has been some time since I contributed to your pages. Thought a few lines from this locality might be of interest to some one.

We are not free from difficulties in trying to discharge our duties here in the work of the Lord, as well as elsewhere, but we can report some progress in some lines in particular. By a united effort we succeeded in re-plastering and shingling our church, which was badly needed.

The Sunday school and Ladies Aid are doing a splendid work, and by a more combined effort by all the forces available in our branch, great good could be done. We have a number of talented young people here, and it is our daily prayer that they may become useful men and women in the defense of the cause. The Lord has seen fit to remove from our ranks one of our faithful leaders among the young, in the death of Sr. Mabel Holsworth. Our branch and the Spring River District has sustained a great loss, and while we must say "Thy will be done," we also pray that God will supply the vacancy thus occurred. Sr. Mabel's year of faithful work in Sunday school had made of her a proficient and humble worker in the Master's cause. Her sickness and death was a marvel to all around her. She talked of her ap-

proaching death as though she was going on visit. Also her interest in the gospel was evinced by her calling the young people to her bedside and advising them to live so God could make them useful. She planned all her funeral in detail, who should preach, sing, pray, selected the songs, etc. Everything was nicely carried out as she had planned. While the dear mother, brothers and sisters mourn her departure for the present, they know if they but live right they shall meet her again, where parting will be no more. Surely it can be said of this sister, "Precious in the sight of the Lord is the death of his saints."

I take delight in the Auxiliary work and enjoy the opportunity and needful truths brought out in the leaflet lessons, and I feel keenly the necessity of mothers impressing upon their children the importance of right living and shunning the evils of the world, and believe the only way it can be done is through a united effort on the part of all mothers and by the assistance of the Master. We can do more than we sometimes think we can.

We have had considerable encouragement with our young ladies in organizing them along auxiliary lines. The thing most needed by all is faith in God and his institutions.

In July I went to visit my sister and family near Baden, Oklahoma, in company with my husband, J. Arthur Davis. As none of our preaching had ever been done there, arrangements were made to hold a meeting. Many friends were made to the cause. Two noble souls were baptized, Bro. and Sr. Clark, and it they live faithful they will do good, and if time would have permitted us to have stayed longer, much good could have been done. From there we went to Wichita, Kansas, and assisted in a tent meeting. The saints all sustained the tent work splendidly, and as a result of the effort made there this summer, quite a number have been baptized. I enjoyed my trip and the association with the saints and friends greatly.

One thing was very noticeable, the zeal manifested by the scattered saints, and the power in preaching the gospel by the brethren on the fringe line. It the same zeal and power was in our branch, a wonderful work could be done.

I request the prayers of those that read these humble lines that I may be able to do my part in life so the gospel may be preached to the honest in heart.

Your sister in Christ,

Emma R. Davis.

TOPPEKA, Kan., Jan. 5.

Dear Ensign:—We wish to contribute a few items concerning the latter day work in this part of the vineyard. There seems to be more members here than ever before, hence the work is being firmly and we trust permanently planted, being ably conducted by Eld. Ed. Lucas and his faithful corps of officers. Both the Sunday school and Religio are given splendid attention by young, earnest workers, whose talents and usefulness bid fair to leave an impress for good through the coming years. I truly rejoice at the success of our young men and maidens in their righteous and Godly efforts to carry on the cause of truth amidst the turmoil and cares of life, never growing weary, nor fainting by the way.

We closed an interesting series of meetings at the church, Elder J. C. Ross returning home to Independence today. We remember starting out in missionary work with him years ago in Kansas, and we rejoice to know that he has not lost any of his old time vigor and vim in presenting the precious gospel that he loves so well. God bless him, and may his days of usefulness with us be greatly multiplied to the joy, comfort and blessing of many in Israel. We succeeded in getting a number of outsiders out to hear the word in spite of the cold weather, and an interest awakened in some which we believe will be permanent.

At this Sunflower State Capital, as well as elsewhere, the Christmas activities ran high for awhile both in church and the home life of the people. One novel feature that we witnessed on the principal street of the city was a goose race with boys and girls under ten years of age; the distance being fifty yards, and each applicant being required to purchase a pair of shoes from the advertising store. Well, the well-trained goose won the race.

Lately we have met here a number of Pentecostal families, with whom it seems to be a foregone conclusion that in order to receive the baptism of the Holy Ghost today each person is expected to speak in unknown tongues. Such a delusion, and such a cunningly devised fable the devil is able to manufacture purely in order to deceive. The Bible plainly states there are many spirits gone out abroad to deceive, and the same precious book teaches that none are entitled to the various gifts of the Holy Spirit who are outside the kingdom of God. These very Pentecostal people boast that they have no use for a church organization nowadays, neither do they believe in keeping any sort of record of their own membership. However, we are hoping, praying and working to the end that sooner or later honest hearted souls may recognize the voice of the Good Shepherd, even as we did, when first we heard the glorious angel message speaking peace, love, joy and rest to our troubled heart. In hope of eternal life, your brother in Christ,

F. J. Pierce.

Greenwood, Mo., Jan. 23.

Editor Ensign:—I herewith enclose one dollar as my subscription expires today and I cannot do without the ENSIGN. I read the contents with much interest, and enjoy the spiritual as well as instructive letters from time to time. I wish some brother or elder living at Springfield, Mo., would make the acquaintance of a young man by the name of Shiro, Nabeshima (Japanese). I have lately learned he is there in the interest of the Y. M. C. A. He is very bright and intelligent, and anxious to learn about God and the Bible. I have sent him some of our church tracts. Mention Mrs. Ginn and son; Rawlins, of North Platte, Neb. They had a card from him lately. Mrs. Ginn is my sister.

May the Lord bless all who are laboring and making sacrifices for his cause as my prayer, and I ask the saints to remember the few who are at Greenwood. We need your prayers.

Your sister in the one faith,

Mrs. C. J. Carlson.

SERMONS AND ARTICLES

OUR PREPARATION FOR ZION.

Sermon of Elder George Harrington, delivered at Independence, Mo., Nov. 2, 1913. Reported by Mrs. A. Morgan.

I am going to read a portion of Section 129 in the Doctrine and Covenants.

To the church: After constant meditation and prayer, both before and after coming to conference and during the sessions, so far as the peculiar conditions obtaining in our sittings had permitted, I was in the Spirit during the nights of the 15th and 16th of the month and the day passing between at such times during the calm that occasionally ensued and the quiet of the night when the burden of my care forbade sleep. My dreams also have been enlightening and encouraging.

Then follows instruction relative to the officers, after which this information is given to the body.

The attention of the church is called to the consideration of the revelation, given in answer to earnest supplication, with regard to temporal things. The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the ingathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. (I am God; I change not;) has been known to the church and the eldership since the coming of the angel with the message of restoration. Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, both of the spiritual and the temporal divisions of the work. The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart.

The Spirit saith further unto the church: The Lord is well pleased with the advancement which has been made in approaching unity during the conference year; and though there may have been differences of opinion, these differences have been held in unity of purpose and desire for the good of my people, and will result in helping to bring to pass a unity of understanding. So be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory. Amen.

I felt to impose upon myself the task of talking to you this morning, thinking that there was a desire upon the part of the Divine One that I should occupy. I realize that this is likely to arouse expectations that may not be realized, but I feel I must perform the duty that seems clear to me, and I trust that I may have the blessing of the Divine One, as our brother has prayed, and that I might likewise have your prayers in that direction, that by reason of the mutual appeal to God there may be brought to your attention the things that will please him.

What was uppermost in my mind, and which impressed me above all other things was the subject of "Zion," her attainments, and I wish so call your attention to a view of the revelations that have been given concerning this place. Hence, I will read.

Hearken. O ye elders of my church saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom, here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse: wherefore it is wisdom that the land should be purchased by the saints.

This is found in section 57, paragraph 1. I will call your attention to one or two other statements given by inspiration. One is found in section 98, paragraph 4:

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; and they and their children with songs of everlasting joy: to build up the waste places of Zion.

Also section 94, paragraph 5.

And as ye build, if Zion do these things, she shall 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, Surely Zion is the city of our God; and

surely Zion cannot fail, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to her salvation, and her high tower; therefore verily thus saith the Lord, Let Zion rejoice, for this is Zion, THE PURE IN HEART; therefore let Zion rejoice, while all the wicked shall mourn; for behold, and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it.

Thus far we have ascertained this thought, that Missouri was consecrated for the gathering of the saints. That it was the land of promise; the place for the establishing of Zion. Independence the center place and the spot for the location of the temple. The object for which Zion was brought into existence is one with which we must be concerned, and we understand it to be a gathering of the saints; for the building of the ideal city, Zion, or the New Jerusalem; to develop the highest degree of intelligence and spirituality to show to the world, the effect produced by the gospel of Jesus Christ upon a community of the people, pure in heart, seeking to do God's will. What might we say with reference to results? We read to you a revelation this morning that was given to us recently through our beloved president and prophet of the church, the concluding language of which is, "unity, honor, sanctification and glory."

Here we have found what is aimed at. Here we have that which will when brought to pass, be the result of all that has been given of God that was to contribute to bring to pass this wondrous city and condition which should be a reflection of the power and intelligence of God upon a community that were willing to listen to his voice. We have this, too: "Blessed are they whose feet shall stand upon the Mount of Zion with an eye single to my glory; who have obeyed my gospel, for they shall receive for their reward the good things of the earth and it shall bring forth of its strength and they shall also be crowned with blessings from above; yea, and with commandments not a few and with revelations in their time, if they are faithful and diligent before me." This we find in section 59, paragraph 1.

After giving further instruction, additional promises are given as follows:

Verily I say, that inasmuch as ye do this the fullness of the earth is yours; the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; 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 the 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.

With these thoughts before us, we have some kind of an idea of the purposes of God in gathering his people together. There have been questions asked as to why there was a necessity of a gathering of the people of God. Why can not we make a development as complete and as full without being associated together.

Sometimes we have heard the remark (by way of criticism): "When we were back in our little branches, we had much more of the Spirit then than we have in the large gathering,—we seem to have our liberties curtailed, and we become disinterested, and as a result we fail to get the blessing that we otherwise would have received when we were with those who were few in numbers." But here we are, gathered together in a large body; and I heard a remark a short time ago from one of our teachers in a prayer meeting that impressed my mind. It has lingered with me, and I believe has been fruitful of good thought. Speaking of those who were dissatisfied with the conditions here he remarked that we have come to learn how to live together as a community. We are here to learn how we can, in large numbers, get along, and I thought it was a splendid idea for us to think about. We can, perhaps, get along with ourselves (individually) very easily. We may get along very well with some one else besides ourselves, but when we have to deal with a hundred, when we have to deal with two hundred, fifteen hundred or three thousand, have to be mixed among them, and have to adapt ourselves and stand all the peculiar conditions that come as a result of this association, we have something to think about, something to do which is no ordinary task. To be able to fit into the place where we belong and do our work and contribute an influence such as we should to the end that there may come glory, honor, sanctification and unity as we have had it expressed to us; which we are told is the task before us, we meet a condition here with responsibilities not imposed on us under other conditions.

I have said it, I may be wrong in it, but I believe it just the same, that the greatest work that God has in process of accomplishment is the work of the development of Zion. He sent the angel to the world in the latter day with the message of the gospel, and incorporated within that message was the idea of centralization, or bringing to pass a condition where there might be given to the numbers gathered together the influences of divinity that will reveal the possibility of God with a great number of people consecrated to perform his righteous will, which is to be done, as we understand it. So we say that the miracle of healing, the miracle of an individual speaking in an unknown tongue, that the miracle of turning water into wine, or bringing to pass a supply of bread, or anything else that might be sought after is nothing compared with this great and wondrous accomplishment, the true unfolding or the evolution of the souls of men.

We have to learn to know how to live in community life. We should understand gospel influences and be capable of an adaptation, upon our part, to all the conditions in which we are placed in a manner that there should be a revelation to God, and to each other that we are upon the land of Zion, with a pure heart, having an eye single to the glory of God. If we have such a thought, if we have such a purpose, then there is reason to believe that this wondrous work which the Almighty has intended shall be consummated.

One of the revelations that have been given to us in these latter days says: "The Lord requireth the heart and a willing mind." Is that being had? Has the Lord secured that? Has he so influenced us, have we become so effected by the reading, by the studying, by the perusing of his law that we have given ourselves up to God? That we have given him our hearts, and that when his instructions come, to us, when his advice is given unto us there is a ready response, and we are ready to move forward?

Well, you say, "That requires confidence. That requires the expression of faith in those whom God hath selected, for from their lips comes the words of counsel and the words of inspiration." Again you say, "We have to know whether or not these men are as they should be, for we are not always prepared to receive that which cometh from men, and by reason of that," and then making—I was going to say a very careful examination of the conduct of such officers,—there is ascertained some point of weakness in them, and we say, "If a man who holds a responsible position for the purpose of guiding the people of God, has such a weakness, we cannot trust him, and consequently withdraw our trust, our confidence, in him whom God hath appointed, and by reason of that we feel we cannot work with them."

If we assume this attitude their voice to us is dead, so far as affecting our lives. We are not willing to heed their counsel. Our minds are not willing. We are not susceptible to the guidance of those whom God hath placed in responsible positions for our good, and hence, when we hear the bishop calling for us to help the church, when he, under the direction of inspiration is asking the people to come to the help of Almighty God in his great and wondrous work; immediately there is set up an examination of the conduct of the man, and it stands as a barrier to the affectiveness of his work because we fail to have the fullest confidence, and refuse to yield because we are not always sure as to what he is going to do with what he gets from us. Have you confidence in God? Have you confidence in the divine Being? He has said, I want a certain process to be carried out. I am asking you to help raise the debt that is upon the church. I want you to be free. You have the power; you have the means; you can do what I want you to do if you choose to, and there need not be any failure in accomplishing what I have in my mind. But are you willing?

In the times past the very condition that seems to be apparent, to an extent, now, existed with the church. They withheld their substance and the Lord expressed himself in complaint against them because he said they withheld that which, if they would impart, was sufficient to redeem Zion. O, we understand there are two considerations to be taken in regard to this question of Zion. There is a Zion, a location, and there is a condition. The Almighty intends that there is to be a gathering of his people. Hence, the necessity for a location. Then, after the gathering of the people there is a necessity for a perfection of the souls of those who are gathered, and that is Zion in very deed—the pure in heart, as we have read to you this morning,

Now the work with us as saints is this: God has proposed that he will give us the opportunity of giving a revelation of the effect of the performance of his will, of the power of the gospel upon the souls of mankind, and hence give forth to the world that which will cause them to fear, to come up against Zion because she is terrible; because she is good; not because she has guns and ammunition or anything of that kind—that which the world would use to annihilate those who would come up against them, but that his people have been so affected by divine power that there will be a revelation of goodness and righteous strength that the wicked man will fear to come up against; because God is with us and his glory dwells in our midst.

I have been surprised sometimes in the past when our opponents have said that we were among the most honorable people that there were in the city of Independence; yet when it comes to the question of trusting us with the governmental affairs of the city, they seemed to have a fear lest we may do something detrimental to their interests; but if we are to be animated—here is the thought—if we are to be animated by that holy and righteous principle of doing unto others as we would that others should do unto us, no good man need fear anything that we will do, for we will do right, and good men will always be benefitted as a result of the actions of good men. They could not condemn us for our actions, for our actions will be in harmony with the divine mind, and we will give forth evidences of a pure heart. "Blessed are the pure in heart, for they shall see God." Zion, the pure in heart. Zion, the place of power. Zion, the place of intelligence. Zion, the place of refuge. Zion, the city of our God with its glorious association of souls controlled of God. What can give a better expression of intelligence: a better expression of beauty; a better expression of the powers that could be his for the gathering and utilization of all things temporal?

Nothing could equal the intelligence of a people pledged to God for God is pledged to a people who are pledged to him; and consequently, as a result of their consecration to God they will be capable of administering in governmental affairs; in the raising of the products of the soil; in the construction of anything that is necessary and useful; capable of giving expression to the finest of feelings; the best of thoughts, profoundly wise, thoughtful of others needs; sympathetic and generous; and where such is accomplished there cannot help but be brought forth to the world's gaze the effect of divine teaching upon the consecrated soul.

I plead for confidence. In me? Shall I do that? Shall I ask men to believe me? Shall I ask them to believe our Stake Bishop? Shall I ask them to believe our Presiding Bishop? Shall I ask them to believe our Apostles? The Physician to the church, or our Prophet and President? Would there be anything wrong in it if I did so? I would like to know how the affairs of the kingdom of God would be managed where each individual would have the privilege of designating its officers, and making arrangements that would accomplish God's desires.

You can readily see that it would be an impossibility: For if the order of God is to be executed acceptably he should and must speak and direct his work, and you making a discovery of the divine mind, should be in agreement therewith, and by reason of that agreement, acknowledge and support those who have been selected by him. Need we have any fear, of these men, having the law in our hands, with the privilege of a full and free examination of the same, thereby ascertaining whether or not these men are doing as the law requires, and by which if they do wrong or fail in their work can be judged thereby? With all this in your possession there need not be any danger of a serious character hurtful to the church, and for these reasons there ought not to be withheld a proper support from those men until there should be just cause in law for such withholding. You must listen to the leader, and be guided thereby, otherwise discord and disruption is sure to follow. He who is going to get the benefit of associate effort must recognize in some individual or individuals the right of direction, and if we acknowledge there is that right somewhere, which we should, especially so when the Almighty has designated individuals for the responsible places, it seems to me we can win our way into the heart of God, and feel the divine powers working with our souls that will cause us to make the effort that will contribute toward this wondrous accomplishment—the development of the Zion of our God.

I think the one aim of our God is that every good influence that effects us will have its effect upon the body also. That we, in our association

one with the other, shall effect one another in a favorable manner, so that the greatest result in development—in everything that goes to make glorified beings shall be had, because our environment is conducive to that end. Then our thoughts and desires should be for what? For ourselves, for personal gratification of selfish desires, for our own glorification regardless of others? Ah, no. Our thoughts should be, what can we do for somebody else? What is it that God requires that I possess, that I can express, that I can give that will touch somebody's soul and make them feel better and happier. "Well," you say, "sometimes we see things, and hear of things, that are discouraging to us, that make us disinclined to do as we would otherwise, things that indicate an undesirable and unsatisfactory condition in Zion." Yes, sometimes the people are in conditions where if they are not aroused and arrested in their course, having yielded to the weakness of the flesh and the directions of evil influences. If there was not some abrupt calling of their attention to the condition they were in, the dangers would be greater than before. Hence the necessity for the expression of the truth relative to the condition existing with the soul, and teaching the soul, a realization of its true situation by reason of which it may avoid going in the wrong direction and start in the pathway of righteousness.

We know that with those gathered here, with those we may expect to come in the future, there will have gathered such a variety of minds that there will no doubt be a great many questions as to the right of this, as to the right of that, about that which will produce the best results, as to what will produce the most unfavorable results. We can necessarily look for the expression of the opinions of the people in variety. As we increase in numbers we necessarily will have that to consider, but there must be a controlling mind somewhere. There must be a mind that is capacitated for a comprehension of the entire conditions existing with a view to an adaptation of the matter necessary so that the body shall not be injured, no matter what is projected upon it. No matter what the claims may be of inspiration, of intelligence. It makes no difference. There must of necessity be somebody somewhere that will be touched with the divine light that will discern the influences approaching, and save the body from destruction or misguidance or ignorance and disruption. Somebody must be believed, and who will you select? That's the question. Let the Almighty put the question to you and say to you, My children, you select. I quit the job of selecting, of directing you. I leave that with you now.

How many of you would have the presumption to say, I know the individuals who will best conserve the work of God, and if the Lord will let me choose them I know they will be first class: they will go ahead; there will be no mistakes, no jars. Everything will run smoothly. The whole thing will work together harmoniously. If that be your conception I wish to plead with you, to leave this thought with you, that the Almighty has expressed his best wisdom in his selection of his representatives and has looked upon the children of men for thousands of years and made his choice and when he has accordingly failed, according to your view, do you yet propose to make a success in directing his work? Think of it. But God is going to teach us patience. He is going to give us opportunities for endurance.

The quality of the soul will never be known until it is put into the hardest and most trying of situations. We have had the One who stands before us as One glorified in intelligence and spiritual power to give to us an evidence of what he was capable himself of accomplishing, the patience that he was capable of manifesting, and there was no excusing him from the trying ordeals of life. He went through them. He went through them without murmuring, but nevertheless they were as trying as they possibly could be, so much so that he sweat as it were drops of blood. What was he thinking about? What were the thoughts, moving his great soul? I cannot say. I may guess or speculate, but to my mind there must have been within him feelings that were ponderous, and the agony, I rather believe, was because of the weakness of humanity.

You remember that one of the revelations given to us in latter days speaks of Enoch pleading before God to know why God should weep. Yes, he saw the great God weeping. Weeping! over the race of beings he had created. Planning for their good, creating them with a glorious destiny ahead of them and giving them every facility for the reaching of that glorious destiny. Yet they were constantly throwing down his efforts of love. They were re-

fusing to listen to his pleadings and were ignoring his precepts, and leaving his work undone. Throwing themselves out of the pale of the influence of his great soul to do them good. No wonder there should be weeping, and sorrowing on the part of the divine One. Jesus wept, we are told. He sorrowed, and God wants us to be touched with this kind of feeling; touched with these sympathies that are keen, that will evidence our feelings of love for suffering humanity. That will lead us where we would not go naturally. That would take us and cause us to perform the duties of life in deeds of kindness. Where the tear would drop in gratefulness for our services; where the youthful heart would express itself with joy because of kindly consideration given to its faults or problems.

Ah, you remember, our beloved brother Paul said, We should suffer with those who suffer. Yes. If one member suffered, what? What is it he said? If one member suffered,—ALL THE MEMBERS SUFFER WITH IT. How do they do that? How do they do it? Let the pleadings of the saints go before God for the sick, the poor, the helpless, and wanderers. When the calls are for the necessities of life and the parties have been deprived of it, what will it mean to us? Their suffering for the necessities of life? We suffer with them, how? Think of it. I wish to call your attention to the fact that God has provided a way by which we can relieve those who are in suffering; those who are needing the necessities of life. Those whose physical tortures are because they have not the food or the clothing needed. It is by personal effort, also indirectly, "Inasmuch as ye do it unto one of the least of these, (my disciples), ye have done it unto me." Christ working in the soul. Christ influencing our hearts for others. Christ making us feel that our brother is our equal. That if he does right, if he tries to do the best he can,—if he cannot do as well as we can do (we may have been favored beyond him because of circumstances or because of an increase of intelligence, which we did not make,) he is our brother and our equal.

Don't forget that some of us fortunately, are able to gather money and the properties of this world,—not because of any great amount of knowledge but rather circumstances has favored us, or that the Almighty has given us an additional amount of intelligence along a particular line, and we have prided ourselves on the ability that we have done this or that of ourselves alone, and that it is ours. We say, "It is mine to do as I please with." Yes, and do you propose to please to do as God pleases that you shall do. Or do you propose to please as you propose to do? Are you consecrated to God? Are there calls being made? Have you the ability to make the sacrifice? Are you doing it? "Where one member suffers all the members suffer with it." Yes. Sometimes. Sometimes, or is it all the time? Suppose somebody should be terribly injured physically and we should witness them in their broken state, we would look upon them in sympathy and perhaps the tears would start from our eyes because they were suffering physical torture. We would, in a sense, then, be suffering. We would be sympathizing but that's not sufficient. What is it we can do to alleviate the sufferings existing there? There comes in the responsibility.

I heard of an instance where a lady over in Russia who had gone to a theatre with her coachman, and there listened to a play on the inside which revealed the fact of one occupying the position she did, with a coachman to drive her around, as having gone on a pleasure trip, while her coachman was freezing to death, and the picture was placed so effectively before her mind's eye that she wept, yes, and on the outside of the theatre her own coachman was freezing to death. Wonderful humanity. Our tears fall, but sometimes our actions are so far removed from consistency that we allow death to come when we could have saved it and kept life in the individual.

Zion, the pure in heart; the children of God; filled with divine light; always merciful; refusing to lend assistance to the discrediting of honorable men and honorable women who are struggling to do the best they know how in the furthering of God's work. I have seen them, although it hasn't been told me, but I have sensed the terrible trial that it seems to me some men have been resting under. They have been struggling for years with the best powers of their mind, consecrated wholly and solely to God and his work, having qualifications which if they wished to use for personal ends they might glorify themselves in the financial world, but they have submerged these feelings and have consecrated themselves to God, and have put themselves in a way to enable them to ac-

compish the purposes of God, and they, as I have witnessed them in mental picture, bowed down their body with grief and sadness because of the failure of the accomplishment of the noblest purpose of their hearts:

Yes, but when Zion is glorified, when she is sanctified, when she is honored, when there is unity, then these thoughts will not trouble the mind. No. There will be no trouble of this kind. There will be a love which will express itself in a unity and in a crediting the individual with trying to do the right thing. Of course some say iniquity should be thrown out of the church. Yes, but hardly that way. We have to labor very patiently, very carefully with the sinner. We must give him consideration and assistance because we didn't call, or God didn't call the righteous into his church and kingdom. He called the sinners. Those who are steeped in iniquity, and he has called many to help those sinners become cleansed and purified souls. That's the work of the church. Not that we have got to draw the best of society to us, the greatest singers, the greatest musicians, the greatest artists, the cream of the world. We must throw out our arms in love and mercy for the whole of the creation which God has made, that we might, by the influence of the Spirit working with us, teach the ignorant, touch the wounded soul and make it stronger, and make men feel that God loves them just as much as any other soul he has created, regardless of the fact that they have gone astray. Men are called into office to take the responsibility of drawing them back again. As the Shepherd left the ninety and nine and went after the one, so the Master said, is the intent of the divine being.

We hope that we shall be influenced by these divine impulses which are going to bring to pass this great condition; this revelation of the purpose of God in giving to the world an illustration of the power of the gospel work upon a united body. Yes, that's what we need. That takes time. There is no doubt but that there has been advancement. The Lord has credited us with making some advancement up to the present time, but this advancement must go on. I am not insensible to the fact that I am possessed of weaknesses myself that will have to be eliminated before perfection shall take place in my soul, and shall I condemn the work of my brethren and sisters because of their weaknesses, when I realize in myself weaknesses that will necessitate a great work upon the part of the divine One to help me to remove. May we therefore study, and pray; may we work, giving unflinching our time and power to the end that God will have the privilege of showing to the world the fact that in Zion is the opportunity to hear, and to see a people such as He desires, that he is willing and will invite the world to come to learn from her, because they have been enabled to study out the best way to do most everything. While we know at the present time we are going out and gathering information from the world, which is our privilege, for it has been said, "For the Spirit shall guide you into all truth" being possessed with this Spirit we have a discerning power that enables us to discover things of value everywhere, consequently we are at liberty to gather information from the world. But it is not to be that way all the time. Otherwise, Zion would not be the best product of heaven. We are to rise and shine and put on the beautiful garments of righteousness and intelligence.

Now I wish to state a few words to the auxiliary societies that I have invited to be present this morning, and it is likely that a good many of their members are here. You perhaps feel that you are animated with the same desires that we have who are carrying the greater responsibilities of looking after the interests of the church work here, and you may think to make your special work a success you can let go (that is a mild way to put it) let go of your interests in the general services of the church. I wish to state to you that is a mistake; and if you are auxiliary, or aim at helping, you will come to the assistance of the body in its general services, and while we know that you are doing a great deal of good in your efforts to lead the minds of those who are under your care into the greater and higher church activities, you should not feel that your work is done when you have simply taught a little, or done some other work along this line, but encourage the youth to come to the other services, the regular services of the church, and to have a reverence for the house of worship.

The Lord has messages to deliver and they are to be delivered to the lambs as well as to the sheep, and you should recognize the necessity of the lambs coming in touch with the influences of God in the

services of the church, and therefore we say, and we think advisedly, influence your children in your classes to come with you to the general services of the church because there is where the Almighty is supposed to move, and you and they will be the beneficiaries as a result of your visiting this place, and if you are to be affected, if you are to contribute to bring to pass the glorious state of being God designs in Zion you will not only teach but as far as you are able, you will be among those who shall lead the children to where the pastures are green for their soul's growth and development.

I hope we shall feel the importance of the mission that we have. The great responsibility that is upon us that we shall learn how to live together for happiness and sympathize with each other and perform the services intended of God, that God may shower upon us the blessings of direction such as he has promised. Let us have an unflinching faith, and increase of knowledge, backed up by the Spirit's power that will guide us into the avenues of righteous activities in the way that will reflect upon God great honor and glory, and upon ourselves also honor, and give us the gratification which is born of the performance of a service that we feel conscious is designed and proposed of God for us to perform.

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 MOVING PICTURE.

The moving picture in all its vividness and with all its sensational situations and plots and alluring effects on people, has a much greater attraction and is more lasting in its effects, than is reading matter of the same character. "The pictures possess a reality and vividness that printed words can never possess." This is the rule; but there are exceptions thereto. It applies to scenery, to much light and sensational material, and to events where details are not recorded, anyway, or where it is possible to reproduce the detail.

LES MISERABLES.

Recently (and for the second time only in life) we attended a moving picture "show"—advertized as interpreting Victor Hugo's *Les Miserables*; a masterpiece for character delineation and for the massing together of words, words, words—which rooted deep in one's mind and heart, conditions and experiences in France at the time of the Revolution; the depths of hope, despair, love, misery, fear, sadness, cruelty, happiness, remorse—to all of which no pictures could truly do justice. More than that, its characters and events were absolutely misrepresented in important parts, and the plots re-arranged, although it would have seemed as easy to have pictured them truthfully.

We were just about through reading the book, and the temptation was great to see it carried out under as nearly life like conditions as possible. Besides, Kansas City had held the same play three weeks and people were "raving" to have it stay longer; declaring it to be the greatest thing yet, in moving pictures. So we went. We sat two and a half hours in pent up disappointment and disgust. As a result, we know this much for good and always, that a good book cannot be improved or done justice by moving pictures, because the words are not there. The details of language are necessary to the proper appreciation of years work an author has spent on his work,—heart and soul in it, for the good of the public. Every spark breathing of romance (which in truth occupies but a small portion of the book) was enlarged upon, till we could hardly recognize it, and to the point

of making the actors ridiculous, and common; where as the real situation is one almost of agony and is extraordinary.

We feel safe in saying that those who pronounced the display to be "grand," and "perfectly wonderful," and who declare that we of an opposite stand are lacking in powers of comprehension and appreciation, have either never read the book, or have lived years since skipping through it.

There were a few beautiful scenes; there were touching ones (exaggerated), there were thrilling ones, and unnatural, there was death, crime (given overdue prominence) (and crowds of wide eyed children about us were watching on.) Much and more, of the thrill and excitement of the book were there. But the skillful word pictures of the strivings of conscience; of the good in the hearts of men; of the wrong, of their inmost thoughts and desires which only the printed word could express, were not there; the best of this or any other good book cannot be put into moving pictures.

An onlooker who knew nothing of the contents of *Les Miserables* would have no more conception of the beauty of the work or of the real trend of events, than our six year old son who, as he undressed for bed one evening, was listening—while his father read aloud from it. Later, while saying his prayers, he burst into tears and couldn't tell why. We instinctively realized that he had listened, and we had been unwise. After he had been quieted and asleep, he woke several times in crying spells, and couldn't tell the cause. Our suspicions were soon confirmed when each of several nights after, he would ask us questions about the book and then, "Don't read any more of it out loud. I don't like it." He has had his first and last experience of the kind we hope.

If the mere hearing will affect an ordinary child so, what will constant feeding on thrilling and passionate scenes do for anyone in time?

SHALL WE "DRAW THE LINE?"

The moving picture is one of the greatest pleasure attractions of the times. "A child's pleasures have a lasting effect upon its character." His mind is itself a film, most sensitive, upon which is stamped every most minute expression.

The scenes of crime of various kinds,—drunkenness, revelry, unrefinement and oftentimes immorality, in moving picture "shows" have caused no small percentage of wickedness among the young. Watch your newspapers! And the judges of various courts will add their word. Judge McCune of Kansas City exclaimed in disgust as he censured the moving picture show, while addressing a gathering of young people, "I should like to meet the men who form the board of censor."

There is a great means for education in the moving picture. But so long as we cannot allow our children to attend them without their looking upon the sights, which are injurious to older minds and senses; and which will age children in their knowledge of what should be kept entirely out of their thoughts, making them forward instead of childish and innocent; since we cannot draw the line and the boards of censor seldom do it successfully—then we had best keep them from our children entirely.

We ourselves have not the power or the opportunity to right the wrong in this matter. Almost always, the "shows" consist of a variety of reels. The one you may have taken the children to see especially, may be very fine and educational, but before or after you see it, comes one which you would give a good deal to have kept from a child's notice. It is harmful and much more attractive to the young mind. (How some of us do hope and pray that the parents will see nearer alike on the question soon, so that our little folks will not be tempted and tried, and cry out, "Oh,—papa, mama, do let me go; the others get to and I never do have any fun!")

When the moving picture is introduced into the schools as an educational feature, then we need not fear them. At present they take our young people out late at night, which should not be, no matter how good the "show." While in school at all, late hours should be regularly avoided, and questionable pleasures.

And always (although membership in a church making the claims which we do), as promoters and would be partakers of temporal laws and their promised blessings, we should put forth every effort to become united in the training ourselves and our children to a proper use of time and money.

TENDENCIES OF THE TIMES.

With an accord we all agree that we do hurry our work, we do cram our studies, we do cry out—

we have not time to spend on or with our children the way we would like. (This and more.) We have not money because of the increase in prices of food, fuel and clothing, to give to the church, and yet when it comes to pleasures, the tendency is to cram them in also, a nickel here, a dime or a dollar there—thoughtlessly, selfishly; and we so become lovers of pleasure more than lovers of God, and forget to love our neighbor as ourselves.

The tendency among the young is to appear just a few years older. At nine and ten years, the girl does up her hair; at thirteen and fourteen years, she goes alone with her boy friends here and there, etc.

Wherever there is a poor mother who tries to keep her fourteen year old, a child for a while longer, who loves the shining hair braid and childish dress and manners; who loves to let her girl run to and from school if she wants to, and doesn't curb every little innocent remark, in order to keep the child's mind unhampered by overgrown thoughts of dress, boys, style, and of pleasures always away from home—wherever this mother is—we find scores of others arrayed against her, who are led by the tendency of the times to allow the girls to spend their time and money foolishly, and to dress like grown women.

And the mother who has better judgment and the one who is too poor in this world's goods anyway—knows not which way to turn, for apparently they are all against her principles. She don't mind that however. She herself can stand it, but her child—her child must suffer. The boy is plagued, soured, conscious because he cannot have spending money to use as the others do. The girl is simply left out in some cases.

One hears, "Oh, if we ask Jane to our things, no one'll have a good time. She isn't like the rest of us; and nobody likes her. She acts and dresses so different and none of the boys like her either. It's her mother's fault!" This actually happened and the girl is left out. And it is the fault of the other mothers.

It may also be your girl who went to a church affair with you, (but who leaves you to come home alone) and skips off with a friend to the "movies" up town. As she meets the passing neighbor she exclaims, "Oh, hello; is that you? Say don't tell on me please!" And this is true too.

And we cannot blame just a mother here and there; it is the fault of the combined neglect of mothers or parents who support or cause the increasing tendency of the times for exciting, thrilling pleasures; which the "good old times" bring no more.

MISCELLANEOUS

CONFERENCE NOTICES.

KIRTLAND DISTRICT.—Will convene with Cleveland Branch, Wade Park Avenue, near 71st St., Cleveland, O. Feb. 28 and March 1. All branch reports should be in hands of secretary by February 15.

Martin Ahlstrom, Secretary.

90 N. Oakland Ave., Sharon Pa.

SPRING RIVER DISTRICT.—Conference will meet Feb. 14 and 15, at Scammon, Kansas. Election of delegates to general conference, consideration of district by-laws and other important business to consider. Brethren of the priesthood will not receive blanks but are expected to report, using their own form. This by order of conference for this quarter.

Mollie Davis.

CLINTON, MISSOURI, DISTRICT.—Conference will convene with the Nevada Branch, March 7th and 8th. Prayer meeting at 9 a. m., business 10 a. m. Delegates to general conference will be elected; also other business, such as providing for a reunion will be taken up. Branch reports and ministerial reports should be in the hands of the secretary by March 1st. All reports as well as the collections taken for the expense of the conference should be sent to Roy S. Budd, Eldorado Springs, Mo.

Roy S. Budd, Sec.

NORTHEAST MISSOURI DISTRICT.—Conference will convene at Beaver, Mo., February 21st at 10 a. m. Bro. J. W. Rushton has promised to be with us. Delegates to general conference are to be elected. The question of operating the tent the coming season and the holding of a reunion this coming fall are to be settled at this conference. Send all reports to Wm. C. Chapman, Higbee, Mo., R. 3.

Wm. C. Chapman, Sec.

SOUTHERN CALIFORNIA.—District conference will be held in the church in Los Angeles, 114 Wall Street, at ten o'clock a. m., Saturday, and Sunday, February 21st and 22nd. The Sunday School and Religio conventions will be held commencing at one o'clock p. m., Friday, Feb. 20, 1914, at the same place.

Sec.

CONVENTION NOTICES.

SOUTHEASTERN ILLINOIS.—Sunday school association will convene at Springerton, Ill., February 6th, at 10 a. m. Will be glad to meet a number of Sunday school workers from each Sunday school. Have your reports from January 1, 1913, to January 1, 1914, and send them to Sr. Neva Carter, district secretary, Springerton, Ill.; or to Sam Hoover, district president, Xenia, Ill.

MOBILE DISTRICT.—Sunday school and Religio associations will meet in joint session at Escatawpa, Miss., March 6th, at nine o'clock a. m. for an all day session. Officers must be elected for the coming year.

A. E. Warr, Supt.

EASTERN MICHIGAN.—Sunday school and Religio will meet in joint convention in the Saints' Church at Flint, Mich., February 14 and 15. The usual Religio session will be held the evening previous. A good representation is desired and an unusually good program is guaranteed. All local secretaries kindly send delegate credentials to respective district secretaries before convention.

Henrietta Hodgins, S. S. Sec.
233 Howard St., Detroit, Mich.
Corra Anderson, Z. R. L. S. Sec.
909 7th St., St. Clair, Mich.

NOTICES.

Information wanted of the following names who are members of the Farmington, Iowa, Branch. Elizabeth M. Behros, Walter Dorothy, Robert Dorothy, Mary Dorothy, Emma F. Dahlman, Amanda Heiberg, Henry Harris, Sarah Rebecca Kay, Stephen More, Nannie More, James F. Nelson, Caroline Rowley. Anyone who can give information in regard to these people will confer a favor by addressing C. C. Joehn, Farmington, Ia.

TO THE SAINTS OF THE NORTH DAKOTA DISTRICT.—We appeal to you to help us in getting the "Open Letter to the Clergy," to all ministers in the state. This is the way you can do it. Make a list of names and addresses of all the ministers you know whether in your locality or not and forward them to Sr. Emilia McLeod, Lamoure, N. Dak. If you feel able to assist any in paying for this work, send your mite along. The convention of the North Dakota District ordered this done. Do it now; don't wait.

Emilie McLeod.

KIRTLAND DISTRICT.—The Woman's Auxiliary for Social Service will meet in convention during the conference which convenes at Cleveland, Ohio, Feb. 21 and 22. We trust all sisters will manifest a deep interest in this Auxiliary of the Master's work by their presence and by doing what they can to help those who are bearing the burden of the work.

Mrs. F. J. Ebeling.

Willoughby, Ohio, R. F. D.

CONFERENCE MINUTES.

EASTERN IOWA.—District conference convened with the Fulton Branch at Fulton, Ia., October 4th and 5th. Delegates to the General Conference are, A. Welch, L. G. Holloway, E. Welch, C. G. Dykes and C. C. Joehn, who were instructed to cast the full vote of the district and in case of division to cast the majority and minority vote.

Melvin Gray, Sec.

COMMUNICATION FROM THE PRESIDENT OF THE QUORUM OF TWELVE.

I hereby give notice that per resolution adopted by the Quorum of the Twelve at their last sitting, the quorum will meet in the "Order of Enoch building," per courtesy of the board of the Order, Independence, Mo., March 18, 1914, at ten o'clock in the morning.

Whoever may have business requiring the consideration and action of the Quorum will please forward the same to J. W. Rushton, 701 N. Cottage St., Independence, Mo. (Let all communications be in ink and not written with pencil either lead or indelible).

In view of the responsibility resting upon these brethren and the importance of the business they are expected to transact in the interests of the Church, such as appointing missionaries in all the world, and many other items of equal interest in the cause of the Master, we feel desirous of soliciting the prayers and sympathy of all the church members, that our Father will bestow upon us his divine power to qualify these ministers for the peculiar duty and arduous work that have been committed to them by God and the Church.

SUGGESTIONS.

It has been impressed upon my mind, and very forcibly for some months, that the hastening time is upon us as a church, and by reason of the many demands made upon us for preachers in all parts of the world, the suggestion has been made to me that the appointing authorities should call for volunteers from among the young men of the Church, having authority to preach as priests and elders. At the same time it was propounded to me, "Why cannot many of these young men who have gained valuable experience in the several branches of the auxiliary work volunteer their services to the Church for a period of two or three years, in the active mission fields before they assume the responsibility of family life."

When we consider that young men in this world in many countries give several years in the "army service," it seems to be an ideal within our reach to arouse the enthusiasm of young men to show their love for God and the good of humanity to consecrate two or three years of their life in the effort to save souls and seek to establish the kingdom of God.

Not only would such service be acceptable to God and of immeasurable benefit to the Church, but such experience would be of great service to the men themselves in widening their sympathies, giving them a most unique opportunity to understand life and human nature by direct contact and at

the same time very helpfully assist such men in finding their place in Church service and develop good men as missionaries and also executive and pastoral ministers.

We recommend a consideration of this matter to our young men and pray that God will arouse in them a great desire to respond to the Church's need and this call for the statement of the Savior, viz:—"The harvest is great and the laborers are few," was never truer than it is today.

Among the most desirable qualifications for such ministerial service as contemplated are the following:

First. To have a passion for souls and the serving of God.

Second. An upright life.

Third. Humility and a disposition to learn.

Fourth. The cultivation of spirituality by constant prayer.

While we do not specialize on education we nevertheless recommend that all who can take advantage of every opportunity to educate themselves, not only in the grammar schools, and the high schools, but by a careful and systematic course of reading at home.

Those who are willing to respond to this call are invited to apply to the secretary, J. W. Rushton, for an application blank, which after filling in return not later than March 31st to his address.

Praying that the coming conference will be the best ever held, that the spirit of peace and good will may predominate in all things that God's will can be fulfilled in all things.

I am your brother and co-laborer,

Gomer T. Griffiths,

Pres. of the Quorum of Twelve.
Per J. W. R.

ANNOUNCEMENT.

I have decided to move to Florida and offer for sale my residence, acreage and business property. Will offer it first at private sale, if not sold within a reasonable time, will then put it up at auction to the highest bidder. They must be sold.

Residence 7 rooms, bath, city water, hot water heat, cement wall and floors in basement, including furnace room. Large front porch, cement floor, all screened in. Cement walks, cement outbuildings, 2 cisterns, big barn, garden, fruit, asparagus bed, \$4,500, one-third cash, balance 1 and 2 years, 7 per cent. Lot 155 by 200 feet, on Lexington road, just outside of city limits, in Independence school district.

Cottage, three rooms with cement basement under all, cement walks, front porch and cistern top. Woodshed, hen house and other outbuildings, \$1,075 by 155 feet, \$500. Half cash, balance 1 year, 7 per cent.

Acreage, 5 1/2 acres across street from residence, all fenced with cement posts; 1 acre alfalfa, all kinds of fruit; apples, peaches, grapes, raspberries. All kinds of flowers, garden, all fenced chicken tight. Good spring. Building site on Lexington road, \$4,500, 1-3 cash, balance one and 2 years at 7 per cent.

One vacant lot 50 by 150 feet, South Orchard Home, Low ground, \$50. All cash.

Business property, 82 1-2, by 82 1-2, on Air Line tracks. Large building half block from square. Will be valuable some day as a factory site. Besides the business room and good basement, there are coal sheds, wagon sheds, hay room, and stables. Just the place to conduct the wholesale business, \$3,500. Half cash. Business to go with it at invoice on goods or will sell separate. Everything goes. Can show successful business. A good money maker to the right party. For particular, see me quick, as want to leave here by March 1st.

E. Peterson.

RELIGIO RECORD BLANKS.

These are very concise and handy for keeping a complete record of all Religio meetings—no writing more than placing figures in blanks, except names of those in charge. The Independence Stake Religio officers are anxious that these blanks be used in all locals in the stake, and what is good for the locals in the Independence Stake is good in other places. Price 60 cents a hundred postpaid.

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C. A. GURWELL.

MAYOR'S PROCLAMATION.

By request of the Ministers' Alliance and the laymen of the Churches of Independence, I herein issue a proclamation, designating Sunday, February 1, 1914, as a special Sunday for a day of worship, asking everyone who can to attend Church service that day.

Christian Ott,

Mayor.

DIED.

WILLIAMS.—Sr. Scena Conkey, born June 8th, 1879, baptized by Elder L. N. White June 10, 1894, at Rich Hill. Married Mr. Edward Williams, June 28, 1903. She died Jan. 12, 1914, at Kansas City, Kans. Our sister was a true loving wife and mother, and a devoted member of the church. She leaves a devoted husband, three children, mother, three brothers and two sisters. Funeral at the Armstrong Church, in charge of E. Tucker, sermon by F. C. Warnky. Interment at Mount Washington.

The tree will not only lie as it falls, but it will fall as it leans.

FOR SALE

No. 56. This is a 5 room cottage, hard wood floors, full basement, is well built, has electric lights and gas, bath room but not hot bath tub, city water, lot 50x200 ft, improved street. Price \$3200.00. Terms \$250.00 cash, balance in monthly payments like rent.

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No. 64. 20 acres 1-2 miles north of Independence on Courtney rock road, 6 room brick and frame dwelling, good barn and out buildings. Price \$5000.00, incumbrance \$1900.00.

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No. 66. This is 18 1-2 acre suburban farm about 4 miles south of Independence, good 6 room house, barn and usual out buildings, family orchard and is one of the best bargains for a suburban home near Independence. Price only \$4500.00. Part terms can be given.

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21 Kansas City & St. Louis Local (all stops)	12 05 a m
204 Kansas City & Joplin Local Mail	10 43 a m
6 St. Louis Special (Stops for St. Louis passengers only)	9 55 a m
2 St. Louis Mail & Express	12 40 p m
34 Sedalia and Nevada Local	5 12 p m
4 St. Louis Express & Mail	9 46 p m

WEST BOUND.

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3 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 30 a m
7 Fast Mail (no stop)	9 01 a m
107 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)	6 25 p m

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WEST BOUND.

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621 Sedalia to Kansas City	7 20 p m

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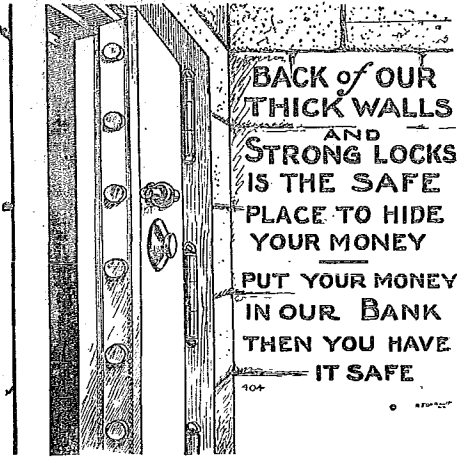
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Mar. 1, 1912m

TRASHY LITERATURE DWARFS MENTALITY.

With most persons this is an age of quantitative reading rather than of a qualitative or thought reading, and with a few it is a chronic and frivolous kind of mental indigestion that temporarily stimulates feelings and numbs the reasoning faculties. Spasmodic short cuts are the order of the day, and untried experiments the panacea for all human betterment. To cultivate deeper reverence for the best that had been preserved in printed form through all the ages, and to keep in touch with the best lines of thought in modern life, should be the objects held in highest esteem.

HOW TO READ.

To read a book properly is a matter of scientific work, and during the last three or four years several distinguished authors have written on the subject, and how it ought to be done. Their advice in the main is good. Some persons read a book slowly, ponder over each essential thought so well that when the volume is put aside its contents have been assimilated and form a part of the reader's mental equipment. Others read rapidly and master the printed pages easily. How one reads is a question of quick mind action and ready response to verbal stimulus.

PUTTING THE QUESTION.

Should this question, "Why do you read books?" be put to 500 or 1,000 well informed men and women, the different answers given would reveal many different motives and would form one of the most curious and instructive chapters in literature, and at the same time the replies, being true expressions of the thoughts and feelings of the writers, would uncover the hidden sources that impel to reading. At the bottom, reading is a very personal question, for it is better to imitate Cato and Mary Somerville who took up new studies when past 80 years, than to die of paresis at 40.

Long since the writer came reluctantly to the conclusion that persons who had no higher object in reading than to pass the time away, or for amusement, or to read a book or books because it happened to be just then the prevailing fashion, were reading to little purpose. The supreme test is when one has read a book to ask himself what new thing did he get out of the book that he did not know before? This is an invaluable test to measure conversations by with the persons one meets when important topics are discussed.

Charles Dudley Warner said, "to teach a person to read, and not what to read, is to put a dangerous weapon into his hand." Life is too short and time ought to be too valuable to read worthless books.

GREAT BOOKS.

I am thoroughly in sympathy with the thought of reading great books. All such books contain the views the authors felt towards life and men and their destiny. Such treatises, from large minds, show what relation great ideas bear to those who read their own limited experience into the rich and abounding lives of the world's leaders who tell of the higher things of the mind. Each great work is the philosophy of a human soul. The object in reading such a production is for the purpose of getting a complete picture into one's mind of how civilization has been an unfoldment in time and space, and that it can be thought of as a reality. The light trashy reading in which the vast major-

ity indulge has the fatal consequence of narrowing and dwarfing one's mental horizon, paralyzing reason and bankrupting intelligence.

THE BEST THING.

The greatest thing to be secured in the line of right reading is to keep sacred in the heart the tonic effect of high and noble thoughts. It has well been said that time is a sifter of books, and that is why the young should read largely at first the old, old books. Knowledge thumped and poured into most minds soon oozes out. Doubtly so is this true of that vast mass of light and sentimental drivel that has neither body nor soul to fit Emerson's plea for only a little fiction for recreation. He was right. A book that does not strengthen and concentrate the intellect and moral powers of the reader has done a positive injury. If a book once read stirs no lofty emotions in the mind to read it again, it is a useless book and never can lift one out of himself. To read, then, is a process of taking in mental nutriment which should be wholesome, stimulating, sanitary and uplifting. The poorest poverty that of a human mind, bankrupt in thoughts, ideas and originating power.—J. M. GREENWOOD, in K. C. Journal.

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Entered at the Post Office at Independence, Mo., as Second Class Matter

OUR CREED: "ALL TRUTH."

VOL 25

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 5, 1914

NO. 6

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. DEAN, BUS. MANAGER

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EDITORIAL

THE GREATEST LOSS.

Upon the white sea sand
There sat a pilgrim band,
Telling the losses that their lives had known;
While evening waned away
From breezy cliff and bay,
And the strong tides went out with weary moan.

Some talked of vanished gold,
Some of proud honors told,
Some spoke of friends who were their friends no more;
And one of a green grave,
Far away beyond the wave,
While he sits here so lonely on the shore.

But when their tales were done,
There spoke among them one,
A stranger, seeming from all sorrow free:
"Sad losses ye have met,
But mine are sadder yet,
For the believing heart has gone from me."

"Then alas!" those pilgrims said,
"Then, however it came to thee,
Thine, brother, is life's last and sorest loss!
For the believing heart has gone from thee,
Ah! the believing heart has gone from thee."—Sel.

IN SPIRIT AND IN TRUTH.

The worship of God by man has assumed an almost infinite number of forms and manifests various degrees of truth and sincerity. The rude ceremonies of the darkened savage have some elements of truth associated with much error, and are performed in all sincerity, while under the higher civilization the degrees of truth is greatly increased. It is quite evident however that error has found place in all forms of worship even under the teachings of Christianity, and that high standard of worship of God expressed by Christ when he said that "They that worship him must worship him in spirit and in truth," has been attained by but few.

It should be clearly apparent that any service for God, or worship of him which is not according to truth, or which is not rendered in full sincerity of purpose, could not be accepted of him. Of those who worshipped according to the commandments of men, (and those commandments must have aimed at something good or they would not have been followed by any intelligent people,) Jesus said: "In vain do ye worship me." The doing of these things which meet only the standards of worship designed by men cannot bring the results which can be attained by doing the things which are clearly known to have been given of God.

The doing of the things commanded by Christ is repeatedly required in the Scriptures, and upon this basis only are the promises of God to man made, and man has no claim upon God, and has no legal or consistent right to call upon God or make demands of him without an effort or desire to do the things required. On this point Solomon says: "He that turneth away his ear from hearing the law, even his prayer shall be abomination."—Proverbs 28:9.

To serve God diligently in some points of the law while disregarding others will not bring a man to full acceptance with God and hence the necessity of observing the whole law of God. Creeds and forms of worship which have multiplied with the years until their names are legion tell that the "unity of the faith" given by Christ has in some measure been lost sight of, that the truth has been mixed with error, and that in many instances at least the commandments of men have substituted

the commandments of Christ. It is therefore apparent that much of the worship of God today is after the teachings of men as distinguished from the teachings of Christ, and if a man would serve God "in spirit and in truth," he must find that system of faith and practice established by the Lord and which is free from the errors of men.

With the finding of a perfect system of worship the individual still has occasion for care in order that his obedience to the requirements of that system may be complete. The best system of government in the world would be quite ineffectual were its executive officers and its citizens to ignore the enforcement of its provisions and to refuse obedience to its laws, and so to him who disregards the essential things of the gospel of Christ; that gospel becomes ineffectual. This is true whether the individual occupies upon the outside of the church, or by obedience to certain parts of the gospel has become a member of the church.

SINCERITY.

It has been often said that if a man is sincere in his religious service that he will obtain the reward of salvation whether that service has been in accordance with the law or not, but under such teaching as that the man who bows down to his idols will be just as certain of salvation as many professing Christians. Sincerity coupled with justifiable ignorance may require mercy, but sincerity with unjustifiable or willful ignorance will not bring a realization of the promises of God. Sincerity is absolutely essential to the acceptable worship of God, and when associated with an intelligent obedience to the truth the results divinely promised will be realized.

The things of God are not placed within the reach of man for him to experiment with. A rigid observance of the letter of the law for the sole purpose of determining its truth would bring failure of results. In developing the science of psychology scientists have sought to bring within the range of experimentation the psychic forces which exist apart from human consciousness, and while there are intelligences which have submitted to such experimental examinations, the first evidence of the scientists having come in contact with the Spirit of God are yet to be shown.

Several years ago it was proposed, if we remember correctly by one who had little faith in the efficacy of prayer, that Christian people unite upon asking God for some certain thing in order to determine whether there was any virtue in prayer. All Christendom might have united in perpetual prayer with such a purpose and the heavens would have remained unmoved regarding the thing plead for. Such a motive would involve the asking of a sign, which Christ in his ministry ever refused to give though frequently asked by those around him. Nothing short of a true sincerity of purpose will meet the divine requirement.

Paul says that "God hath called us with a holy calling, not according to our works, but according to his own purpose." (2 Timothy 1:9). Man may not substitute his own works for those required in the gospel of Christ, nor is any man justified in teaching his own views or those of any other man in the place of the things taught in the Scriptures. And furthermore, even the teaching of the scriptural truth with insincerity, or without the proper motive is not warranted by the law of Christ. Paul in commenting upon this thought says: "For Christ sent me, not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." 1 Corinthians 1:17, showing that even the gospel would be made of none effect if its preaching was dependent upon man's wisdom alone.

With an eye single to the glory of God is the motive which the Lord gave for every man in his worship and service to God, and any attempt to use the things of God for experimental purposes, for furthering personal ambitions, for building up of human institutions, and for satisfying vanity and pride or courting favor of the world, will be without divine approval and without divine reward. Much of Christian work which is of itself good is made ineffectual because of the absence of the true motive, though no doubt many of those who per-

form such work are so blinded by their own ambitions that they are deceiving themselves. "They that worship him, must worship him in spirit and in truth."

NO DEFINITION OF LIFE.

Man's wisdom and learning are incapable of furnishing a definition of life. The attempts of the wisest and most learned to furnish such a definition only serve to exhibit the futility of the attempt.

Herbert Spenser, who had made the most ambitious attempt of modern times to explain the visible universe, gives this as the result of his efforts to define life: "Life is the continuous adjustment of internal relations to external relations."

This definition manifestly stands as much in need of explanation as that which it purports to explain. But it will serve at least to remind us that the wisdom of men is foolishness with God.

The ignorance of scientific men on this subject is frankly confessed by Alfred Russell Wallace, who in one of his latest books, "Man's Place in the Universe," says: "Most people give scientific men credit for much greater knowledge than they possess in these matters." And again: "As to the deeper problems of life, and growth, and reproduction, though our physiologists have learned an infinite amount of curious and instructive facts, they can give us no intelligible explanation of them."—Philip Mauro in *The Fundamentals*.

EX-SENATOR SHELBY M. CULLOM.

The following statement by Governor Dunne of Illinois relative to Ex-Senator Shelby M. Cullom following his death on January 28th is a worthy though brief tribute to his honorable life. Living in a period when scandal has followed so many men in public life either with or without cause upon the part of men concerned, it is refreshing indeed to find one whose garments are free from even the smell of the fire. Senator Cullom was a friend of Lincoln's and shared the simple honesty of that great man, and served the public for the public's good. The honesty of his life and the integrity of his purpose should be the example of every man.

In the death of Senator Cullom the citizenship of the state of Illinois has suffered a signal loss. The best proof of his honesty is that for half a century he went through the fiery ordeal of holding public office without ever being accused of enriching himself in public life and died comparatively poor.

"The grafter and the corruptionist never dared to approach this honest son of Illinois, or if he did, never succeeded in interesting him in any of his nefarious schemes. In what was known for many years as the "house of plutocrats" he remained poor and invulnerable to temptation a consistent and shining exemplar of honesty in official life."

FINDS NEW INDIANS.

Albert Lang, who is exploring the sources of the Amazon for the Brazilian government, has informed F. N. Dellenbaugh, secretary of the Explorers' Club, of the discovery of a new tribe of Indians, 1,000 miles from civilization, between the headwaters of the Cairary and Moju rivers. Mr. Lang gives a picturesque description of the savages, who he says, took him for a god, embracing his feet to show devotion. Their tools, he writes, are stone, and their ideas so unusual as to suggest their belonging to another age. The Jewish cast of their features might lead one to infer that they were of the lost tribes did not their ignorance of iron and writing argue against it.

"I am sitting in a maloca (hut), writes Mr. Lang, "of a curious tribe of genuine savages, arriving here after taking my six-man canoe above the headwaters of the Cairary and Moju rivers, fighting our way through five dangerous rapids to get here. After fifteen days' search I got in touch with a virgin tribe, which can be so described because they are wholly untouched and unspoiled by civilization. They use stone axes and by aid have cleared away some thirty acres of jungle, and so blunt are these tools that the trees look as if they have been chewed off."

"They grow cotton and yet go wholly nude, only the women wearing waistbands. I was received hospitably and carefully watched. They embrace me frequently and give me bad drinks. I am here to look up the indigenous tribes for the government of Brazil and ascertain their possibilities and the best means of entering into relations with them. They are like big, savage children, kind, but suspicious. Some of the men have Hebraic features. They show great skill with the bow and arrow, some of the former measuring eight feet."—New York Tribune.

INDEPENDENCE ITEMS.

Our items failed last week through the enforced absence of the editor from the office for several days on account of sickness during which time our correspondence was also neglected. We are now following the regular routine again.

Atherine Aurlie, youngest daughter of Bro. and Sr. S. S. Smith, died Sunday, Jan. 25th of pneumonia. The sadness of the occasion was increased because of Bro. Smith's absence in the southern mission field where the sad news reached him and he returned home in time for the funeral.

The special services beginning on Jan. 18th were counted a full success throughout. Bro. John W. Rushton occupied until including the 25th when Pastor F. A. Smith took up the work and occupied the last Sunday. Both speakers gave excellent instruction, and their efforts were strengthening to the saints, stimulating many to greater diligence and activity in the service of God. The afternoon services were well attended. Bro. Smith leaves for Russell, Iowa, where he expects to begin services next Sunday. He will stop a day or two enroute at his home at Lamoni.

Sunday was "Everybody go to Church Day," and all the services at the stone church were well attended. It was said that of all the people who attended church in Independence the Lord's day was the best. The afternoon prayer and sacrament service was held in the upper auditorium, Bro. F. A. Smith, E. L. Kelley, R. Bullard, and the stake presidency, being in charge.

The Ensign has just installed a new intertype machine of casting type which will do away with the old method of setting type, and a step forward in keeping up with the progress of the times and the office will be in position to do better work and do it more quickly. The next issue of the Ensign will probably be printed entirely from type cast by this machine. The intertype casts the type in lines that are uniform. The branch business meeting on Monday evening a considerable volume of business was transacted. Following various reports of officers and committees over two hundred delegates were elected to the stake conference to be held at Holden. Upon a report and recommendation of the Bishop's court acting upon a request of the parties concerned, Bro. and Sr. William E. LaRue were by vote released from membership in the church. A request of a committee of the choir that the building committee be authorized to build stairways from the choir platform to the gallery rendering space in the latter available for choir purposes on Monday evening was adopted. Thirty-eight were nominated for nominees for delegates to general conference, but since the branch was entitled to nominate only twenty-five the vote was deferred until Wednesday evening.

A letter of removal was granted to Signal Lundquist to Mt. Washington, Mo., and the following were received by letter: W. A. Slover and wife from Brush Creek, Ill., and Bro. and Sr. Abner Lloyd from Eldorado Springs, Mo., Clara M. Smith from Bozeman, Mont., Pearl B. Riggins, Mathew and Hettie E. Davis from Knobnoster, Mo., Bro. and Sr. Peter Anderson and family from Cameron, Mo.

The Religio has announced a "revival" on next Friday evening since the lapse occasioned by the revival services. Dr. Harold Bullard, son of Bishop R. Bullard, was awarded a verdict of \$1,000 by a jury in Judge Kimbrough's court on Monday against the city of Independence for injuries received by falling over a defective curb on December 7th.

The property of the Danielson Plow Co., which has been idle for many months has been purchased by a new company known as the Morse-Blodgett Plow Co., of Des Moines, Mo. Mr. Morris is removing his plant from Waterloo, Iowa, and under the new organization will enlarge and improve the property purchased here. The capital stock is \$100,000. The opening of this plant will furnish employment to a considerable number of men, and it is to be hoped that the most important of the city of Independence. The Junior Orchestra made its debut on last Sunday and rendered pleasing music to that department of the school occupying the lower auditorium, one little boy—David Stewart, furnishing a violin solo. In response to a recent call by the superintendent a number of violins and other instruments were brought in from the city of Independence and donated to the school and placed in the hands of worthy boys and girls who desire to learn, so that a number of others of the young are preparing for future usefulness in the musical line.

INDEPENDENCE SECOND BRANCH.

Sunday school had an attendance of 259, and collection of \$4.01. Bro. W. A. Slover was the speaker at the morning hour. He read Matthew 26th chapter, a very affecting lesson. The point most discussed was fault finding. He was sure the gifts are as much enjoyed now as at any time since the organization of the church, and as marvelous as any. He related the story of the fig tree which were wonderful. Many availed themselves of the privilege to partake of the sacrament at the afternoon service.

At the 7:30 hour the Stake Library Board was in charge of the services. The meeting was opened by singing an anthem, and praying by Bro. W. A. Slover. The address was rendered by Bro. Clara Curtis and Sr. Delbert Barnett; solo by Bro. E. S. Losey, after which the following made short but very interesting talks on what to read, and where to read—Mrs. J. G. Pointer, Mrs. J. A. Gardner, Bro. Frank Rudd, with blackboard exercises and questions. Bro. E. E. Corthell gave a very instructive talk on the Sunday school. One thing that was news to all, is that the South side school gave out almost as many books from the library as did the First Branch. In 1913 our school distributed 1,200 books. I would be glad to mention more particularly all that was said by the different speakers but space will not permit.

Regular branch business meeting Monday evening. The statistical report showed a small loss in membership in the last six months, one reason being that the Walnut Park Branch drew largely from the Second Branch for its organization. Bro. W. A. Slover, a delegation of 52 were selected to represent the branch at the Stake conference to be held at Holden. Among other things attended to was the recommending of Bro. P. A. Sherman for ordination to the office of elder.

W. S. L.

KANSAS CITY, KANSAS, ARMSTRONG BRANCH.

The attendance at Sunday school Sunday was the largest for months. The morning service was equally well attended when Bro. Edward Tucker was the speaker. He read the parable of the ten virgins. The saints came to the evening prayer service fasting, and prayers were offered for Sr. and Mrs. H. H. Smith, who are on a Monday morning that she might have a speedy recovery. The attendance was 95. Three children were blessed during the day. Bro. Roberts was the evening speaker, and he had a goodly number of converts to his faith. He spoke of how the Spirit operated to change the carnal nature of man when it was permitted to do its perfect work. Bro. Jerome Page spent the day with us.

Sr. Booth.

SAN FRANCISCO AND OAKLAND.

Sunday was a very stormy day about the bay, which kept many of the faithful ones away from church. The services however were spiritual and edifying. In Oak land the pastor preached the morning sermon following an interesting session of Sunday school with Dr. W. F. Bush as superintendent who gave a very interesting report. Keep it up, Doctor.

The morning sermon in the city was by Pastor J. A. Saxe, who occupied the Oakland pulpit in the evening with good spirit and thought. His sermon was on how to fill his morning appointment in the city because of ill health. The writer spoke there at night.

Bro. C. W. Deuel reports active service at Delano and Madera in the southern part of the district where are a few earnest saints who maintain a Sunday school in each place—some traveling thirteen miles to attend—commendable zeal. The Tulare Branch was well strengthened by Bro. H. C. Snively locating there. Bro. A. J. Damon the pastor is at his post as watchman.

Don't forget our conventions and conference at San Jose, February 27th to March 1st. Send all reports to Elder A. A. Lawler, Hollister, Calif. Rather than not send at all, send to me. Use the blanks furnished the branch presidents for this reporting. Be sure and report in some way.

One more has been added to the Sacramento Branch by baptism and two by letter. Bro. Reiste is working in and around there.

Bro. Sheehy spent Sunday with the Stockton Branch, speaking morning and evening with good spirit. He speaks favorably of the good work of Bro. Davison there, and sends a hearty letter from Bro. H. A. Henty tells of the good work of the Chico Branch and is supported by others of the priesthood.

1202 14th St., Oakland, Calif., Jan. 29. J. M. Terry.

LOS ANGELES, CALIFORNIA.

The series of meetings closed Sunday, January 18th, preaching by Bro. W. A. McDowell and Bro. W. M. Goodrich; interest continuing to be very high. Very pretty nearly every day the last week prevented a large attendance which did seem assured with the first few days of the meetings.

Arrangements are made for Sr. Bessie Bemis to come over from San Bernardino to assist in stenography so Bro. W. A. McDowell can give patriarchal blessings to those desiring them. All members in the district interested, should write or see Bro. McDowell right away so appointments can be made and all accommodated. It is desired that all who can do so see him before conference so that at conference he will be able to rush with this work. Plans are now to give the blessings from February 13th to the 20th. Address 1621 Trinity St., care of P. A. Ball.

A new local was organized from the Home Class at Pomona last Sunday with 17 members of the Religio, with H. L. Bene president, Mattie A. Leslie vice president, Lillie C. Adams secretary, Pauline J. May treasurer, Elwood Leslie library committeeman, May Bene home department superintendent, Mattie A. Leslie chorister, Emma Leslie organist.

Services are held every Sunday, Sunday school at 10 a. m. at the home of Bro. H. L. Bene, 1275 W. 2nd St., and the Religio at 6:30 p. m. at the home of Bro. Frank Bene, 1095 W. 2nd St., and prayer meeting each Wednesday at the home of Sr. Leslie, 830 W. 5th St., Pomona, California.

Bro. and Sr. F. J. Lacey, Bro. and Sr. H. L. Bene, Sr. Mattie A. Leslie, Sr. May Bene and Sr. Lillie Adams have just cause to feel thankful at seeing the results of their faithful work growing and giving promise of a branch some day being organized in that city of churches. Sr. Monahan is courageous and hopeful although not able to be about all the time as she once was, before the silver predominated in her hair.

Special prayer services have been held in the church at Los Angeles the last three Sunday afternoons, many of the saints bringing their lunch baskets for dinner in the entertainment room; the work seems progressing along the good way, and much benefit has been derived through the ministrations of the Spirit. On Sunday afternoon, the 18th, the Lord spoke through the patriarch, Bro. W. A. McDowell, by the Spirit of prophecy, with the voice of admonition and warning and also in much encouragement and promise that if the saints would persevere in diligence and truth angels should be sent to visit them, and sermons should be given them for their guidance and direction and blessing; it was very encouraging and tending to build up the strength of the saints.

1700 Trinity St., Jan. 27. R. T. Cooper.

SAINT JOSEPH, MO., FIRST BRANCH.

The outlook for the first branch was never more promising than at the present time. The attendance at all the meetings has been exceptionally good of late, interest is good and a number are investigating, and some we trust will soon accept the truth; all of which causes the faithful to rejoice.

Sunday the 25th our pastor spoke at eleven o'clock, and in the evening Bro. Coventry Archibald occupied the hour. February 1st was a record breaker both in attendance and collection at Sunday school. For the program Ruth Lewis sang "Storyland," Tessie Taddicken, a Junior, read the story of "Dinah," this being a summary in her own words of the junior lessons thus far in the quarter, and was a very praiseworthy effort. Ruby Jackson gave a full report of the district convention.

Bro. B. J. Scott preached two earnest, forceful sermons encouraging and inspiring to the saints. Oh, ye heavens! would be given them for their guidance and direction and blessing! He was very encouraging and tending to build up the strength of the saints.

The basement of the church was filled almost to its capacity with those who came to renew their covenant in the holy sacrament, at the evening prayer service. Preceding the sacrament the death of our young babe was blessed, Bro. Winning and Archibald officiating.

Our young brethren, Blair Dobson, David Wilke and Roy Rifer have been doing duty at Wyatt Park Mission lately.

The choir sang a beautiful anthem from the new book Sunday. They are working on others faithfully.

Seldom have the sympathies of the saints in this city been called forth as they have been in the recent bereavement of our Bro. and Sr. Best whose son George passed from earth-life so suddenly, having been apparently dangerously ill but was so weak that he could not be moved. His young brother was in itself a crushing and unexpected blow to the parents, who had already been bowed beneath the heavy hand of affliction by the serious and near fatal illness of their only daughter, at whose bedside the mother was when summoned to find her boy so sick. Only two days was she permitted to minister to him, when the Father said, "It is enough," and released the tired spirit. Meningitis of the brain was the dread malady that so soon did its deadly work. To know that in the last days of his life, in his anguish and suffering, there was going on within the brother that preparation for the great change which knowing the divine love of our heavenly Father bids us feel that all is well.

The funeral was held at the home in charge of Bro. H. D. Ennis. Bro. Scott speaking the beautiful comforting words that are so much needed at such a time. Beautiful and profuse were the tokens of sympathy, in the floral and other gifts that were presented at the last resting place of all that was mortal of "George." May the loving Father comfort those who mourn, and tenderly bind up the broken heart of the faithful mother, is our prayer.

On Saturday night the twenty-fourth, our Bro. and Sr. Albert Frey had the disastrous misfortune to lose their home and all its contents by fire. The family were away from home at the time, and do not know how the fire originated, but it is supposed it was caused by an over heated stove.

The men of our branch are preparing a unique entertainment to be given February 10th at the church. This will be the time when nobody works but father, son or brother, as they have taken upon themselves the task of presenting the program and preparing and serving the lunch. Mothers, wives and sisters are on the "quiver" with curiosity and expectancy.

Bro. Wm. Worden of Stewartsville assisted our pastor in the Sunday morning service.

Reporter.

KANSAS CITY, MO., SECOND BRANCH.

Interest among the members of this branch seems to be on the increase which is truly gratifying. The Religio will hold its meeting at 2:30 on Sunday afternoon instead of Friday night. This change was made on account of the office hours and we have found this change to be a good one as we have a larger attendance and the work is better. Other locals are invited to come and help us and furnish the program whenever it is convenient for them to do so. For the coming six months Bro. W. S. Brown P. J. Raw, J. Fisher and Chas. Chaney will endeavor to feed the flock and shear in the sheep who have strayed away.

Sr. E. W. Lloyd is very sick and been bedfast for several weeks, she has received many blessings in answer to prayer and desires the saints to again remember her as she desires to live for her family and the church.

The interest in the Sunday school is increasing also and the regular branch services are enjoyed by quite large number of saints and frequently by many who are not of our faith. Unity, peace and harmony prevail at the present time for which we are thankful and hope the good influence will continue to grow and spread farther and farther until many more will rejoice with us.

Mrs. Margaret Cleveland.

1316 Circle Ave.

ST. JOSEPH, MO., SECOND BRANCH.

We are having some good meetings, the church is well filled and a goodly number of outsiders, and some are very much interested. Saturday and Sunday, Jan. 17, 18, Sunday school convention was held at Stewartsville and among the delegates were our pastor, John L. Bear and wife. Elder L. N. Gore preached in the morning, which was very edifying. Elder A. A. Richardson delivered a good sermon in the evening from one of his notable charts.

We have created an interest with some colored people of the Baptist faith in Elwood, Kansas. That little town is just across the Missouri River. On January fourteenth, Elder Bear and the writer went over to their church. Bro. J. L. Bear preached and they were carried away with the sermon, and the next evening Bro. J. S. Roth came with the taken over by Bro. Richardson in his auto. Bro. P. I. Rogers had taken a load in his machine; when they arrived the house was well filled with colored people. Bro. Roth opened up with his grand sermon on "The way, the truth and the Spirit was with him. Bro. Roth left for Stewartsville the next day but has promised to come and preach for them again soon.

Elder J. L. Bear preached for them on the twenty-fifth by request of them to a well filled house.

Bro. George Beckham had his thumb caught in a pulley and was badly injured. He was administered to and is getting along nicely.

Bro. George Ehlers while repairing a car was struck in the face by the door handle, resulting in injury which required the service of a physician.

Cottage meetings were held at Bro. and Sr. Geo. Smith's 2212 North Seventh St. The meeting was well attended, and several outsiders were there who were well pleased, and promised to come to the church.

F. R. Gist.

Inza, Box 63.

CHICAGO, FIRST BRANCH.

Regular monthly sacrament meeting was held Sunday morning which was quite well attended and profitable to all. At evening preaching service our pastor Bro. J. F. Kier occupied, setting forth in a comprehensive manner, a goodly argument in favor of the divinity of the Book of Mormon.

We record with regret the death of Sr. Bertha Sly, on Saturday Jan. 31, 1914, after a tedious long sickness. While we share this trial with our beloved Bro. Frank in his sad hour of bereavement, we feel that God is good and rejoice in the goodly degree of faith that has been exhibited both by himself and his helpmate previous to her decease.

Splendid harmony and love now exists here for which we thank God and pray for assistance that we may continue in this grace and go on to perfection.

G. A. Worrell.

3418 Franklin Blvd.

CORRESPONDENCE

ESCATAWPA, MISS., Jan. 5. Dear Ensign:—This is my first attempt to write a letter to the ENSIGN, but we have received so many blessings in this part of the moral vineyard, that I think it my duty to perform one else about it. I have been sick and unable to perform some duties that I could have done otherwise, but by the grace of God, I am better able now, and more able to proceed with the work whereunto I have been called.

We want to say that Bro. I. M. Smith, and wife have been with us and have done a grand and noble work here, and we were very sorry to see him go away, leaving such an interest, but we are trusting the Lord, that he may send Bro. Smith to us again soon. There are several here, that we believe are near the kingdom. Also Sr. Smith; she also has been a blessing to our community, having organized the Aid Society among our sister members, they having already made enough money to pay the balance on our church building of \$25.00.

We wish to extend to her our heartfelt thanks. Conference convenes here in March, and we are trusting that we may have an organized branch at that time.

Your brother in bonds,

Elder J. W. Mizell, Sr.

TULSA, Okla., Jan. 1.

Editor Ensign:—The Bootman and Chiasm debate is now history. On the 16th of Dec., J. D. Erwin of the L. D. S. and J. W. Chiasm of the Non-Progressive wing of the Disciples were scheduled to discuss church propositions at Clayton Okla. Knowing that Bro. Erwin was not authorized to officiate or perform any ministerial work I hastened to the scene of battle. The Frisco train being about two hours late I arrived just in time to hear Elder Chiasm making his closing speech of the first session of our church proposition.

I introduced myself and informed them I was there in the interest of the Reorganized Church of Jesus Christ of Latter Day Saints. The next morning I met Mr. Chiasm, told him that if the debate continued he and I would have to do the work. He replied that they all look alike to me. So the night of the 17th I took the laboring oar, being in the affirmative. I truly felt like I was the David and he the Goliath, for I had heard much of this man. But I knew he did not represent the kingdom of God, furthermore I knew that Campbellism could not be twisted into the religion of Jesus Christ.

Elder Chiasm's stock in trade was all from Utah. I turned him over the Book of Mormon, Doctrine and Covenants and Inspired Translation and told him to use them against me, anything he would find in them. But he never made a point, and only did harm to himself and those who indorsed him as being a Christian gentleman. Our heavenly Father truly blessed me in presenting the angel message. To him be all the glory and honor.

Mr. Chiasm denied Campbell and claimed that his church was the same church that was established by Jesus Christ 1900 years ago. But we had the evidence at hand to prove that Chiasm's position was wrong, and all the people but about eight or ten were able to see it. Mr. Chiasm's first speech on his proposition was turned into a song which is generally sung by all the defenders of that church, and the song was, Pentecost, Pentecost, Pentecost. He had but a few friends left when the discussion closed. A sign was erected on the outside of the house which contained these words, "Campbellite hides ten cents apiece."

We had but two members in the town, two sisters. Quite a number left the Christian Church, and said that we had the truth. But the weather was so unfavorable that we did not deem it wise to remain longer and the people thought it wise to postpone the services until weather was more favorable and then to return.

We made many friends for the cause; and we are satisfied with the results; praying the Lord to bless all who are seeking the truth. Others may write of this who are qualified to wield an abler pen, so I will leave it for them.

Hopefully and sincerely,

W. P. Bootman.

HUMBOLT, Neb., Jan. 8.

Dear Ensign:—We are alone here as there are no saints except our own family anywhere near so far as we know. I think our nearest branch is at Nebraska City and that must be 35 miles, so we don't have any church privileges at all and we often feel so hungry for a good sermon and a good prayer-meeting that only those that are situated as we are know how to sympathize with us.

I have been in very poor health for the last five years, and last summer I got so much worse I went to Independence to the Sanitarium and stayed four weeks and was greatly benefitted both physically and spiritually, for I enjoyed the good prayer-meetings we had there every Sunday evening so much and the association of the saints did me so much good I can't say enough in favor of the Sanitarium for everyone there was so nice and the nurses so kind and good, and I think those in charge are well fitted for their positions.

Ever praying for the upbuilding of Zion, and the good of our silent preacher I am, your sister in Christ,

Mrs. W. S. Marsh.

GRAVY, Okla.

The Eksten is a very much appreciated weekly visitor at our house, and we feel that we could not get along without it. The sermons and correspondence columns are fine.

We were permitted for the first time to hear the gospel preached in the year 1911, and were baptized that same year. We hope to see the time when all of our brothers and sisters are members of the church.

We ask an interest in the prayers of the saints that we may become more useful in the great work.

Your brother and sister in Christ,

Mr. and Mrs. Ralph Schmoyer,

JOPLIN, Mo., Jan. 13.

Dear Ensign:—When I first came into the church, the gospel, and especially the books were all new to me, and I asked many questions for I wanted to learn all I could. I wanted to obey everything that the Lord required of his people, and not do anything that is not pleasing to the Lord, so I asked some sisters what the Lord meant by "let all your garments be plain," they did not know nor seemingly care to know, for when I suggested that we all unite and take it to the Lord in prayer, one of them replied, "Perhaps the Lord would want us to dress plainer that we would want to." Does that excuse us? Is it immaterial whether or not we respect the revelations the Lord has given us?

It reminds me of one of my neighbors in the east, he did not go to church because he was afraid if he heard what the Lord required of him and then didn't do it he will commit sin. Well I took it to the Lord in prayer by myself. I had a dream (at the time skirt and basque were the style), and in my dream I came to church and all the sisters that were there were dressed in plain skirt and basque without any ornaments or trimmings, different colors but not extreme colors. Did the Lord in that dream show what he meant by plain garments? Says one, the beautifying work of your own hands—why you can have all the ornaments and trimmings you want if you put them on yourself.

My dear sisters did you ever stop to think that in those days sewing machines had never been heard of, and all the beautifying was done by hand stitching; they hem-stitched

men's collars and cuffs, and hems, collars, etc., on women's garments that wove run over the sewing machine and do the work in one hour that it took them a whole day. They also did some hem stitching. That revolution was given in 1831 while the first sewing machine was invented by Elias Howe in 1846.

I also find that Paul said, I speak the truth and lie not, that women adorn themselves in modest apparel with sobriety as becometh women professing Godliness, and not with gold and pearls and costly array. 1 Tim. 2:9. This life is too short to let the pleasures of this life mar our eternal happiness.

Ever praying for the progress of this work, and the spiritual welfare of all the saints.

In faith,

Minnie F. Stoffer.

HAMILTON, Mo., Jan. 20.

Dear Ensign:—It has been a long time since I troubled your pages. We belong to the Oakland Branch, of the Far West District. I think we have had some of the best meetings this winter I ever attended, both preaching and prayer-meetings. We had a time of rejoicing at our convention the 17th and 18th at Stewartsville. A prayer-meeting was held each day, the Lord spoke, and all rejoiced. Through the other meetings we received much good instruction to carry back into our branches and schools.

We moved here two years ago next March, from Nodaway District, and are delighted with this country. We live three and one half miles from Hamilton, and four and one half from Kingston, the county seat of Caldwell, Co., on the Burlington R. R., 70 miles northeast of Kansas City, and 50 miles east of St. Joseph. We are in a good live branch of fifty-five members. Kingston has a branch and a large church house, and land is good. We are six miles east of old Far West, and the foundation wall still stands, which was laid for the temple there in the thirties.

With love and best wishes for the great cause of truth.

J. T. Ford.

BENNETT, Neb., Dec. 15.

Dear Ensign:—May I again have space in your very valuable pages that I may bear testimony to this most precious and glorious faith and work of our dear Lord? It may prove a help to others for which it is my hope and desire.

In the year 1910 I was so poorly, I was a nervous wreck almost, but received promise of the Lord, that I would be healed, and strengthened physically, spiritually and mentally if I were faithful, but I felt so badly. I could not set my mind on the promises entirely. My mind was filled with doubts and fears, and I grieved so much because I doubted God and his goodness, and couldn't exercise more faith, and I know God helped me and took care of me. Then our sweet baby came to us, December, 7, 1911, after which I grew so weak I was hardly able to walk across the floor at times, and was unable to teach my little ones what was right or sing or anything.

But Sr. Walter M. Self was such a cheering friend as she wrote me such beautiful comforting letters and they were such a help to me. I was so short of breath it seemed I would surely lose it, but Bro. Self came through our town and under his hands I was told to be of good cheer that the Lord was holding me in the hollow of his hands that every thing was working for my good, and that inasmuch as I was faithful, strength would be given me to take care of my children. In a few days my cough left me, but was still so weak I did not know whether I ought to try to work or not, but in a later administration I was told that I would grow stronger if I were faithful, and my life would be preserved.

I felt so happy, and I tried to be faithful and do my duty in my little home as a mother and wife and I grew so strong and well, so I could care and do for them and I was so happy trusting in the dear Lord. It failed in my efforts it was not the will of the spirit, it was the weakness of the flesh.

Then came the death of our little sunbeam, Elmo. I am not able to say how much we miss our darling. It was a sad, sad blow to us, as he was so strong and well and plump, so full of life and fun.

I may not know why death should come,
To take the dear one from our home;
But tho' my eyes with tears be dim,
The Lord knows why, I'll trust in him.

I may not know why I am led
So often in the paths I dread;
But trusting him, I'll press my way,
The Lord knows why, I will obey.

Since the death of our baby Elmo, as I wrote you before I have been quite poorly again, but have found some relief and encouragement in administration, and I am trying to be cheerful and happy, as I feel I have much to hope for.

I have taken up the home department work for my children, and the Woman's Auxiliary for Social Service. I ask an interest in your many prayers that I may soon be blessed and be strong enough to take up my duties in my home again, and that if it is God's will that I may be healed of all my afflictions and weaknesses. I love to labor for the cause of my Master, and I hunger and thirst in my efforts to please him and do good to all.

I think an elder could do a good work here if one would come. He could preach in our house, and then Bro. Willie Fields wants one to come and hold meetings in their school house in the country. His wife and two girls want to be baptized.

Your sister in the one true faith,

Mrs. Chas. E. Smith.

WAGONER, Okla., Jan. 8.

Dear Ensign:—It is once more that I am permitted to write a few lines for the dear old paper which brings so many precious truths from the word of God. Dear saints, this church grows brighter and brighter to me as the days go by. I am thankful that I was shown by the Lord to join this

church that Joseph Smith organized. I was shown also that it was the church of God, because God set in his church apostles, prophets, pastors; teachers, deacons, elders, sevens, etc., therefore we are founded upon the solid rock held fast to his word.

Bella Lenan.

GRANNIS, Ark., Jan. 6.

Editor Ensign:—We have been here a few days, on our way back from Eros, Louisiana, and have been sharing the hospitality of the saints. The saints have a good church building here and the meetings held have been seasoned with the Spirit of the Lord and especially the prayer meeting Sunday afternoon. The saints are taking on new courage since Bro. Aylor and Riley visited them a few weeks ago, at which time Bro Aylor baptized nine. We were also permitted to add four more to the number since coming here. I trust that the branch may revive and that the latter day glory may shine out in the lives of the saints. Bro. E. Yoemann has rendered appreciable assistance in the meetings. May the Lord bless his efforts wherever put forth.

We go from here to Bigfork, Ark., where we shall try to feed those who have a desire to eat from the table spread by the angel over eighty years ago. Calls are numerous from various parts of the field to "come over and help us."

Would that we had more laborers. If there be any saints or friends who are in need of preaching and can care for us while we preach let us hear from you.

Yours in the gospel,

James M. Smith.

Mayflower, Ark.

CLOVER BAR, Alta., Jan. 2.

Dear Ensign:—Please pardon me for occupying some of your room. I have been taking your paper for some time and it is a great help to me. It is a good companion.

I have just returned from attending district conference which was held at Edmonton, Alberta. I will not state how successfully the district is progressing for any one who attended conference knows that it is in good condition notwithstanding its youth, and I suppose some one will report to the Herald or ENSIGN.

Will some one give me the name of the brother from Calgary who was active in trying to build a church at Calgary? Please give me his address. I am sorry I am so absent minded.

Your brother in the one hope,

Robert C. Conolly.

SPRINGFIELD, Mo., Dec. 8.

Editor Ensign:—As we have not seen anything in the silent preacher from the queen city of the Ozarks lately we wish to let the world know that we are still in the regions round about Zion. We are here in the best city and the best country on earth, right on top of the Ozark mountains in the land of the big red apple and Alberta peaches, strawberries and cream.

So far we have had no winter, the city is covered with a carpet of green grass. Stock cattle and horses are living on the pastures yet, without any other feed. We sometimes wonder why Moroni with his precious burden did not stop here and hide it up instead of going on to the land of many waters, but we believe he was directed by one who does all things well.

Now Bro. Editor, we of the Springfield Branch are striving to keep up with the procession, God being our helper we are going to win the battle.

As our custom has been for years on Thanksgiving night we had a rousing praise and thanksgiving service, with a goodly number of non-members out to worship with us, one Methodist minister and wife whom with us in like meeting for four years and they decided the last was the best of all, they both took an active part in the services and went away declaring it was good to meet with the saints.

While we all had good reason to feel thankful for the many blessings of the past year, yet we had one thing to make us all feel sad and that was the leaving of one of our young sisters who was one of our best workers in every department of the church work. While our hearts were sad by her leaving us we feel that others were made glad, not hers only but the young brother's that came and took her away the evening before Thanksgiving. They came to the home of the writer armed with the necessary legal papers and demanded they twin should be made one without further delay, so Sr. Cora Richardson became the bride of Bro. Thurio Huntsman, going with him to his home on the southern slope of the Ozark mountains.

We were glad to have our district president Bro. J. F. Cunningham stop over with us one day and night last week. He was only passing through, and found that we were up in line and had on the breast plate of righteousness and the shield of faith, with the sword of the Spirit which is the word of God. So he went on his way rejoicing to other fields.

He is a very busy man and is engaged in a great work, He reports the South Missouri District in better shape than for years, and the missionaries are all having success. I have calls enough myself to keep two men busy and can't fill them, having charge of the branch work here, then having to work at my trade for a living, my hands are tied. I have consented to go forty miles from home next Saturday to preach a few sermons where there is an isolated family of saints, but it is quite a sacrifice for me to do so.

Dear saints, my testimony is this work is true, and that God and his holy angels are back of it and it cannot fail. We are living in the latter half of the eleventh hour and no time to lose. May the Giver of all good guide us in my prayer.

Hopefully yours,

J. W. Quinley.

323 West Pacific St.

It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian.—Bishop Hall.

SERMONS AND ARTICLES

KINGS AND PRIESTS.

BY ELDER W. A. SINCLAIR, M. D.

Rev. 1:5,6. 'And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth, unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.'

There are two or three facts in this text which are very suggestive and worthy of our most careful thought. The first one is that Jesus the Christ is to be the prince or chief of the kings of the earth. Secondly, we who are faithful are to be kings and priests, and thirdly, it is through the suffering of the Christ that the possibility of our future greatness is brought about.

That the saints will be the rulers of earth's people is certainly a fact as we will very plainly demonstrate later on. That the Christ will be the great King and Ruler, is very clearly portrayed in Revelation 11:15. "And the seventh angel sounded; and there were great voices in heaven, saying:—The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever."

That he will be the supreme King over the kingdoms of this world, is stated in the song of praise as is recorded in Revelation 15:3. "And they sang the song of Moses the servant of God, and the song of the Lamb, saying; Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

I cannot determine from holy writ that the saints will be possessors of territorial estates, their dominion and possessions seem to be somewhat after the character of the Levitical inheritances, while the nations will be the toilers in the daily requirements of land and workshop.

Deut. 18:1,2. "The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel, they shall eat the offerings of the Lord made by fire, and his inheritance. Therefore shall they have no inheritance among their brethren, the Lord is their inheritance, . . . as he hath said unto them.

There were no kings from this tribe, but their duties and responsibilities were greater than the king men of other tribes. However, they were given possessions known as cities of refuge; forty-two in all.

Relative to the saints, we discover, according to our text that they were to be kings and priests, a specific division, some kings ruling over greater possessions than others, the amount of honor being determined by merit.

Daniel gives us to understand that it is the saints who shall possess the kingdom, but we shall learn later that although they do possess these kingdoms in a kingly sense, that they themselves are citizens of an altogether different kingdom. (Daniel 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, whose [God's] kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

From this rendering we would suppose that the kingdoms and dominions spoken of as "under the whole heaven," were but transitory, not eternal, but of a limited duration; hence, the suffix, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Just how long these fractional kingdoms will exist is uncertain, but their duration is into the great eternity after the general judgment, as we will see later. All will not be equal in their ruling capacity; at least when the meritorious monarchs are placed in power there is certain distinctions as we read:—

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, occupy till I come.

"But his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

"Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well done, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.

"And the second came, saying; Lord, thy pound hath gained five pounds, and he said likewise unto him, Be thou also over five cities.

"And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up that thou layest not down, and reapest that thou didst not sow. And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? and he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds."—Luke 19:12-24.

This suggests at least two thoughts. We are all placed in a position to improve whatever talents or qualifications we have, and a non-development of them, disqualifies us for occupancy in, or ruling over the possessions of our Lord. And to those who do use their qualifications to advantage will be given governing power proportionate to their capacity, the better qualified having the greater responsibility, hence, the greater glory.

We are to be kings and priests. It is very difficult to determine when the king period will be inaugurated, whether it precedes and passes into the great eternity, or whether it is a part of the great eternity only, however, we have a definite statement concerning the priests, who they are, and when they occupy, therefore we will leave the king problem for a while and follow this other line.

Rev. 20:6, states:—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

"And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just. They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the Firstborn; they are they into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fullness and of his glory, and are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are gods, even the sons of God; wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's, and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever; these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the church of Enoch, and of the Firstborn; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement, through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all, whose glory the glory of the firmament is written of as being typical."—Doctrine and Covenants 76:5.

These are the ones who shall be priests of God and his Christ, and he makes them equal, not that they are equal, but through some process under

which they shall pass they become equal. When? is beyond our knowledge, but we presume it will be by adherence to the laws of perfectness.

This is not the only class of individuals who shall be permitted to come forth in the first resurrection, for we read Doctrine and Covenants 45:10, "And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection." We also read in Doctrine and Covenants 76:6, concerning certain classes who shall come forth in the terrestrial glory:

"And again, we saw the terrestrial world, and behold, and lo; these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn, who have received the fullness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are the honorable men of the earth, who are blinded by the craftiness of men; these are they who receive of his glory, but not of his fullness; these are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God."

Again we read in Matt. 25:1-12. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom, and five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them, but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept, and at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

Then all those virgins arose, and trimmed their lamps, and the foolish said unto the wise, Give us of your oil, for our lamps are gone out, but the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

We notice here that they all arose, and all remained awakened (resurrected) but the foolish virgins had not been valiant in the testimony of Jesus, they had been partially redeemed through adherence to some of the laws of the perfect code, hence, they were permitted to come forth from their slumber, they recognized their insufficiency; the lack of oil, (spiritual light). The Inspired Translation says: "Ye know me not." 1 Corinthians, 12:3. 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 Holy Ghost. They knew him not, they were without oil, (the spirit of discernment, the Holy Ghost) therefore, they must stay without, as the heathen, and those who knew no law.

Again we read in Zechariah 14:16, after the great battle which shall take place at Jerusalem, after the Christ comes, that some of the very nations which fought against Jerusalem will be left, and this edict is sent out by the authority of Jesus Christ who is now the Lord of lords, and King of kings.

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles."

Establishing this fact, that there will be a multitude to occupy the time of the saints (priests) in teaching them the principles of righteousness, and preparing them for their graduation or exaltation.

I glean from Doctrine and Covenants, 85:27, that the righteous will be resurrected first and together with the faithful who are alive will be caught up to meet the Lord in the air. And then according to the twenty-eighth paragraph those who received the gospel of Christ in the prison house will be redeemed, not necessarily that they will be caught up to meet Jesus, but resurrected to have part in the thousand years reign.

The millennium has been ushered in, and the saints are now the teachers of the nations, the ter-

restrial kingdom, and probably the celestial kingdom also, though I know of no specific statement authorizing this thought; but the terrestrial most assuredly will be taught of the saints.

There may be kings appointed from the ranks of the saints at this time who will execute the laws of Christ the King of kings. Of that I am not certain, but if not, they will be appointed later.

The purpose of the millennial reign is not so much for the teaching and perfecting of the saints (to my way of thinking) as it is for the instruction and redemption of the nations outside of Zion.

It appears very clear to me that the terrestrial will slowly merge into the celestial, though ages may be occupied in their transition.

We read in Doctrine and Covenants, 76:6, latter part, speaking of the terrestrial world:—"These are they who received of the presence of the Son, but not of the fullness of the Father." This suggests the probability of their near proximity to the Son, but of an inferior standard to that occupied by those whom the Father hath received into his bosom, those of the immediate household.

I have never read of these individuals being forever prohibited from the presence of God. Only as they remain terrestrial in their qualifications, and these, it seems to me, will be reduced to a minimum, after the full power of spiritual persuasion has been brought to bear upon them; for we read concerning them in Doctrine and Covenants, 85:28: "And after this another angel shall sound, which is the second trumpet; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them that they might receive the gospel, and be judged according to men in the flesh."

You will notice these are not caught up to meet Christ in the air as those who are designated as saints, but they are redeemed, brought up from the prison house, and occupy with the redeemed during the millennial reign, but in a less exalted position than the saints of God. Their redemption cometh when? after the saints are caught up, during the millennium.

Nor does their existence on the earth cease at the general judgment, for we read in Revelations, 21:24, some peculiar language intimating two classes of individuals who will be within the light of the Holy City:—"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."

Who are the nations that are saved? Doctrine and Covenants, 45:10: "And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection." And as we read in D. and C. 85:28 those nations who occupied the prison house will be redeemed, but not sanctified: It is reasonable to suppose that they will continue along in somewhat the same relationship to the sanctified as they have been occupying for the thousand years reign, and as we have had the terrestrial along side of the celestial, a less conspicuous position for the terrestrial would be retrogressive instead of progression which all the scriptures point to as the work of the hereafter, hence, they will be able to walk in the light of the holy city; but they cannot enter in, until such time as they shall be sanctified.

Again the supposition is voiced in the following language:—Revelations, 21:27: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Does not this presuppose that there are those characteristics manifested on the outside? That there are some people of a different standard on the outside? If it does not, who or what does it mean?

Again in further substantiation of this theory, we read Revelations, 22:2: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

What nations or people are there beside the saints, or who are the nations that will be there who will not be entitled to the fruit of the tree, and must be satisfied with the leaves?

It is not the saints of God, the Church of the Firstborn; for they are to be kings and priests, and it distinctly states that "The kings of the earth do bring their glory and honor into it." Revelations, 21:24; and again in the twenty-seventh verse it shows that none shall go into the holy city, "but they which are written in the Lamb's book of life." And in Revelations, 22:2, the twelve manner of fruits, produced every month must be for those who occupy the holy city, the saints of God.

The nations who are saved, but restricted in their privileges cannot be the saints of God for he (God) makes them (the saints) equal in might, in power, and in dominion. And in Revelations, 22:14, it makes the specifications distinctly clear:—"Blessed are they that do his commandments, that they might have right to the tree of life, and may enter in through the gates into the city." Who keeps God's commandments? only his saints, they who are his saints indeed, lively stones, the temples of God, the elect.

Summing up our remarks, we discover that the saints of God will be kings and priests, to rule over, and teach the nations. That there will be at least two kingdoms exhibited during the millennial reign, and a strong supposition that the terrestrial glory will still remain on the redeemed earth. That they will be permitted to walk in the light of the holy city. That the terrestrial will feed on the leaves of the tree of life, but the saints will have access to the fruit of the tree. The terrestrial will be outside of the holy city, but the saints will be permitted to go in and out. Let us live so that we may be rulers and teachers, and not have to be prisoners and subordinates.

THE CRUCIFIXION OF CHRIST AND THE ATONEMENT.

The following comment is based upon four questions which have been propounded to the writer as follows:

1. What place, if any, does the crucifixion of Christ have in the atonement?
2. Would the words of Christ when given place and expression in the lives of the people bring about their redemption, or would those words become effectual only upon the condition that he be crucified?
3. Was it the Father's wish or will, or plan that Christ should be crucified?
4. Upon whom rests the responsibility for his death?

I am quite sensible of my inability to impress my own conclusions as sufficient answer thereto, upon those whose range of research into intellectual or even moral fields of inquiry as judged by conventional or even ordinary processes of reasoning, or standard of evidence might require.

In reply to the first question, I have this to say, that that which we have been taught to revere as coming from God through the Holy Ghost and as referred to by Peter; 2 Peter 1:21, was an authoritative and dependable statement, I have in the past, and do still believe. Note also, 1 Peter, 1:18,20, also 4:1, and in connection with which in this last statement I wish to say that I am supposing that it is the mind of Christ upon this subject which we wish to have discussed and that neither, a superficial or a purely materialistic argument based upon the letter of the word alone will furnish ground for safe conclusion.

First it seems worthy of thought that the Jewish scripture which gives account of the ceremonial law and sacrifice endorsed by Jehovah as an expediency or a means to a great end, should be considered. Educational processes leading up to great conclusions are often had by circumlocutory routes; to reach the promised land is still a roundabout, and in the light of history, a journey of needless suffering, save for lack of superior motive and direction and the "school master" that ultimately brings "us to Christ" cannot as yet be discharged it would very plainly appear.

Attention is called to Luke 24:44-46, also 22:20; Matt. 4:4; Matt. 39; and also in this connection, 1 John, 1:7; Rev. 12:11 and 7:14; Rev. 5:9; Rev. 1:5; Heb. 10:1-10 and Heb. 9:22,26 and in the Book of Mormon, Helaman 2; Mosiah 1; Alma 19; Moroni 10, in the last exhortation; D. C. 76:5 and Apostle James 1:21. In conclusion as to references in the "word" and of which I may inquire; are these references safe to build upon as reflecting the mind of Jehovah and of Christ, his Son? See D. C. 17:23. I have heard in opposition that human sentiment and reason opposes as contradictory as to necessity or justice. We are told we are "saved by his life" etc.

One brother admitted to us the necessity of Christ's death in order to be able to demonstrate a physical resurrection; but that he might have died of small-pox and fulfilled his mission just the same.

The time may have been in my experience that my insistence that everything that could not get past my powers of reasoning; was to be rejected as unsafe; but I am frank to say that I think my reasoning processes have somewhat improved, though I may not be able to make it appear to others.

Sin! "transgression of law" by mortals in this mundane sphere is the most tremendous problem that confronts humanity today. The higher up a man gets in life's experiences the more tremendously does he become impressed with the fact that he is an ignorant, or willful sinner, and my experience is that through an educational process not furnished by earthly or carnal teachers that that fine sensitiveness to the damage that sin can inflict upon a mortal soul cannot be stated in any language known to mortals, and the very clumsiness and inadequacy of statement through the limitations of human speech have been one of the potential barriers to reception of adequate interpretation of the principle of a judgment which is eternal and final, as well as just and merciful.

But under the light of experience such as Alma and David and Paul,—and shall I say myself,—we may learn what HELL really is like and of the true nature of its suffering and penalties.

As a young skeptic, I was reared in the idea that nature's law was inexorable, and furnished no ground for hope of escape from its penalties for its refraction, and I still so believe. Mercy has no name or standing in her courts. The "soul that sinneth" dies, that's the primeval edict and curse, but why did God start things that way, if there was not something in his mind to follow?

To bring about a higher and finer sense and order of life, "the light that lighteneth every man that cometh into the world," was introduced, and as Alma has it, "to bring to pass the powers of mercy," the plan as illustrated in the offering consented to by God as a practical illustration of an additional and superhuman quality of mercy and the vicarious accomplishment of his great mission.

Before the gospel processes had commenced their operations upon my mind and heart, I held no allegiance toward any God or gods. A measurable fear of parental authority, or of man made law might and did have restraint without doubt, but a sinner in the gospel sense I was not conscious of being. The development of that fine sense of living began and proceeded until I found myself face to face with a fact that I was, or had become a double,—like the Siamese twins. A hunger for righteousness and truth had seized me and the old life with some of those features that seemed quite tame before, now became unseparably nauseating and hateful. This then I recognized and still hold was a divine process, but like Paul, I still found my new self chained to the "old man," the carnal, ignorant, sinful soul. In other words memory is an integral part of ourselves—without it man ceases to be an intelligent entity in fact. The sins of ignorance afflict, and torment; heredity and environment effect him just the same but, "who did sin? this man or his parents," the carnal, the natural man says, "both you and your parents, there is no remedy for the past." But Christ appears and his gospel through faith and obedience furnishes a cure. Thus and in this sense, "He bore our sins on a tree."

"They shall no more say the fathers have eaten sour grapes and the children's teeth are on edge," for premeditated sins man must still die: but for the other kind the Creator of all has introduced a higher law. "The law of the Spirit of life in Christ Jesus," which Paul has said, frees us from "the law of sin and death."

Of course, I may say that we are still handicapped in the process of successful expression of an ideal life, through ignorance or willful violation of the laws of our physical, moral, and spiritual being, and we have to learn from our latter day physiologists in "physical culture," etc, the comparatively new lesson of "gloifying God in our body," as well as "our spirits, which are his," and which Jesus Christ sought to introduce in the early organization of his church in our day, through "a word of wisdom," as yet so little heeded by, perhaps a majority of the people that could, or should have been benefitted by its observations in their lives. It is impossible for grossly, imperfectly; mentally constituted beings to appropriately and realize a perfect law or rule of conduct in life, hence "Zion the perfection of beauty" seems still very largely to many of us, "an iridescent dream." Still I think we are crawling along some.

In conclusion another thought as to the "rationale" of atonement may be referred to in a brief word. The doctrine of substitution for another's fault has its forcible illustration to my mind, in the following out, if only in a partial fragmentary or incomplete exposition in human history, by the following had in this direction of our "Leader and Commander" by the thousands whose impulses and lives have been quickened by his notable example,

into exhibitions of love or through charity to which simple or bare justice may be a total stranger. For example, you and I have given, have we not, to beggars and unfortunates through their own ignorance and perversity, a helping hand;—an absolutely altruistic service—mercy—giving without hope of recompense. Eliminate these qualities from our future history and where will this old world be "at."

We have a few elevated, progressive minds already in the church who place their interest, for example, in the study of Shakespeare and other authorities in preference to the Bible or books of the church, but if you will read in Shakespeare's "Merchants of Venice," Act 4, Scene 1, the speech of Portia to Shylock, you will understand what I mean.

This much in a fragmentary way in regard to questions one, two, and three. In answer to question four, I would say that the responsibility for the crucifixion of Christ is seen in the history of the Jews as a nation, in her continuous scenes of tribulation and persecution. "We have no King but Caesar," and his successors in human government have bathed their swords in the nation's blood and the end is not as yet, but near perhaps, and their case, however is not without remedy, for God's mercy endureth forever."

Read in this connection Acts 3:17-21. When this new covenant spoken of by Jeremiah 31st chapter, a covenant which we as a people have received in our day, is delivered to the Jew, not many years hence, the day of their deliverance and for givenness will come to them.

I might add, that if our position is to be denied in teaching, it should also be ignored in "practice."

In par. 7, Sec. 17 D. C., the necessity for baptism is affirmed by commandment. The mode we need not discuss, but I would say that under the rule of simply human logic, there is no more warrant for water baptism of any kind, than there is for the theory of life or blood atonement. Belief in both, with meagre predicted upon spiritual teaching, and evidence as well as human reason, and for me to administer as minister for Christ the sacrificial emblem contained in the cup, while repudiating its clearly expressed intent, savors at least of hypocrisy—if not of sacrilegious service.—D. C. 17:23.

M. H. Bond.

GLEANINGS FROM OUR CORRESPONDENTS.

G. P. Hill, Bristow, Iowa.—I am sending 50 cents to renew my subscription. Am not a member but have taken the Ensign two years and like it very much. Why don't some of the elders ever come through here? I don't think any have ever been in this part of the country.

Agnes Butler, R. 2, Bath, Ill.—Please renew my subscription to ZION'S ENSIGN one year. I am a non-member but love to read the sermons and letters, and receive much benefit from its pages.

James C. Page, Logan, N. D.—I have been at home for two months on account of the sickness of my wife, but am back in the field again and find much more than I can do; wish I had ten elders to assist here this winter. I wish the Ensign much success. I still enjoy reading its pages and like to get subscribers for it.

Ralph Stanley, Gladstone, Ill.—I never had the privilege of attending church much, and am always glad to hear from the brethren in different places, and ask the prayers of all that I may overcome my weaknesses and live as well as I know the truth.

Mrs. Olive Hubbard, Olathe, Col.—I do so much enjoy reading all the good letters from the saints, as it seems like being in a prayermeeting and hearing testimonies; We live so far away from the branch that we can't get to the Wednesday evening prayermeetings. Oh! how I miss them and feel the need of them in order to gain the spiritual strength to come up higher and keep my covenant. We were recently called to mourn the loss of our branch priest, Bro. B. H. Blower. He was so faithful, we miss him so much. One of his children, Florence, is crippled with infantine paralysis and is unable to run or play like other children. I request the saints to pray for her as she desires to be healed and has great faith in God.

Anna E. Culbertson, Springview, Neb.—We welcome the Ensign with its good news of the restored gospel. I hope I may be able to so live that I may overcome all evil and be among the redeemed when Jesus comes.

Anna Hollandsworth, Claremore, Okla.—We are numbered among the isolated ones and the Ensign is all the preacher we have. We came here about four weeks ago and have not heard of any Latter Day Saints here. If any of the elders come this way I should be glad for them to give us a call; it may be the cause of getting the good work started here.

Mrs. Florence Masterson, R. 1, Hume, Mo.—We have moved back to our old home near Metz, Mo. from Bronson, Kansas. There are only a few saints here, our family and our daughter's family being all. Another dear sister, Sr. Rosa McDowell was taken from us by death the 8th of December. We are anxious to do all we can to advance the

Lord's work, but we are poor in this world's goods and cannot do much in a financial way, but are always glad to share our home with any of the elders that come this way and do all we can to get them a place to preach in. We think some are interested and would obey if they could hear more preaching.

J. W. Whiteaker, Bell Center, Wis.—Wife and I are isolated from church privileges, being seven miles from church, and are old—68 and 67, so we like to read the letters and sermons, and love to hear from the saints. Our hearts are in this work. We ask the prayers of the saints.

Hannah E. Davis, Evening Shade, Ark.—I am away from church privileges though I hope I shall not always be. I ask the saints to pray for me. May the Lord bless all.

Josie Helms, Sweet Lake, La.—I enjoyed the Thanksgiving address of our worthy president, also Sr. Rosa Pitt's letter, and others. It is grievous to be isolated and not able to get out to enjoy fresh air and sunshine, and now as Christmas is nearing I am here sorrowing because I can't send an offering for Christ's sake. I ask an interest in your prayers that if it please the dear Lord that I may yet be blessed with health again. My family also needs your prayers.

Mrs. J. R. Richardson, Arch, Okla.—My husband had a stroke of paralysis in April and hasn't been able to walk good since, and we desire the prayers of all of God's people that he may be healed. Our little son and I are our only dependence to make our living and I am not very well. We are strong in the faith and am glad to say I belong to the true church. I want to live up to the gospel law.

J. Mark Mink, Norwood, Mo.—Bro. J. W. DuBose came to my home: three miles south of Norwood on the 1st of Dec. and held meetings at my house lasting one week with good interest, and we think some good was done, but owing to bad weather had to discontinue his meetings. I believe that with more preaching more good can be done here for some are very near the kingdom.

John Shiffett, Alma, Ark.—Bro. Gwyer and family and I came down from the Lowell Branch to gain health, and try to make a living. I have served twelve years in the Lord's vineyard and am not discouraged but worn out, and am compelled to stop on account of throat trouble. I am a volunteer soldier and know that I have to lay my armor by on account of old age. I was born in 1844 in north Missouri and if I can live till next September I will draw a state pension of \$100 a year. I can make it alright then. My clothes are scarce and any help will be thankfully received. Missionaries passing through may find a stopping place and a school house to preach in. Am six miles east of VanBuren, two miles west of Alma on the Iron Mountain R. R. Route 4, box 44.

Catherine Aldridge, Springfield, S. Dak.—As I can sit up today I will renew my subscription, I have been unable to attend to it, and I cannot do without the good paper. God bless it and all the workers is my prayer. I am 73 years old and very feeble, and ask an interest in the prayers of all God's children.

Martha Ellis, Bungay, Ill.—We love your weekly visits. I take the Ensign and my daughter takes the Herald, and Autumn Leaves, and we feel like we couldn't get along without them. Dear Saints: I am one that wants to serve my Master for I know this work is true. I have had my prayers answered time after time, and the Lord has made things known to me many times. I need your prayers.

J. L. Rust, Gladstone, Ill.—I am isolated and alone like David in the fight with Goliath. The small stone of God's truth and the favor of God's grace is all one needs to upset error. I feel to thank the Lord for his graciousness toward me for health and strength. I am now 75 and built a large house and barn this fall walking two miles morning and evening.

Elizabeth Jeffries, Alpin, W. Va.—The letters and sermons are food for the hungry soul. I see the church, or our family, as I call it, is in debt. As one of the family I want to help what I can, though I am poor and old, not able to work much, but am willing to sacrifice and help lift the burden.

Mrs. Matson, Chetopa, Kas.—I rejoice as I read so many grand letters from saints of different parts of the world. I am striving daily to shun the pleasures of the world and cling close to the rod of iron. Pray for our family, especially my companion who has lost his interest in the work. May God help him to see the light. My prayers are for the young. Our home is open any time to take care of the elders, and if any pass through be sure and stop and see us. We live just east of the M. K. & T. depot and run a grocery and restaurant. We can have prayermeeting if no other meeting. I believe there are some here that will accept in the near future. I have been talking and giving out literature. Best regards to the Fontanelle and Nevada saints, and I yearn after those good meetings.

Mrs. Mary Dunshee, Bendon, Mich.—Bro. F. S. Brackebury is hereholding a few meetings. The crowds are small but there is good attention. How I wish we could get the people out that the house might be full.

James W. Farrow, Independence, Mo.—I was baptized when eight years old and am strong in the true gospel. I have been blessed in sickness and were it not for the hand of the Lord I would not now be in this world. We ought to let our light shine and try to bring others to the light of the gospel of Christ.

Sr. J. E. Bogie, Higbe, Mo.—My little boy attended the L. D. S. Sunday school, and a dear old sister next door to the church came to me with a few Ensigns that were to me like meat to a starved man. She took great pains to tell me the old, old story which was sweet to me. I could scarcely wait from one visit to another. Then I saw in a dream the man who was to baptize me, though I had never known him. I was baptized May 24th, 1913, and many times I have been blessed. Pray for me.

A. E. Burr, Vanderbilt, Mich.—The work is moving along nicely in the northern district of Michigan. I have made several new openings since I was appointed here. I have secured the town hall and will begin meetings tomorrow night.

HARRISON, Ohio, Jan. 10.

Dear Ensign:—I feel like I ought to write a few lines to the dear old Ensign as I am all alone tonight, the rest all being gone to Cincinnati. I have been reading the "Two Story Book" and feel like I must write. There are no saints anywhere in this country or Cincinnati that I know of. Every block in Cincinnati has a mission and I have been ordered out of them while telling folks how to enter the kingdom. I sent and got several kinds of tracts and gave to them whom I thought were honest, but they would not read them and called me Mormon.

I do ask the saints to pray for me as I know the prayers of the dear saints can help me. I know the work is true and I will do all mankind can do to get back into the kingdom of God. I will make every effort I can, and ask the saints who know me to help me.

Well, I think I found one family in Cincinnati who will obey the gospel when they have the opportunity. They read the tracts and want more, and said that was what they believed. Pray for me. I am still in the one faith.

LaFayette Gott.

Downs, Kan., Jan. 7.

Editor Ensign:—Will you allow me a little space in your valuable paper. It is a help to me when I read the articles and letters. Sometimes when I am all alone reading of the good things and trying to study the gospel I am made to feel so happy, and again when I think of us having no meetings hardly and my children going to other churches and not having the gospel taught to them only what I teach them, I am very sad. I think we saints here ought to wake up to our duty more.

I was appointed on the tract committee to distribute tracts, but I have been discouraged in one way and another, and have not scattered many. I want to ask the saints to pray for me, all who read this who feel so to do, that God might bless me both spiritually and physically if it be his will and that I might live to raise up my children and be of some use in his work. I am very weak.

I want to say I feel thankful to the Lord for what he has done for me in the past, up to the present, and I want to live worthy of his blessings in the future.

A sister in the gospel,
Mrs. Jessie Walker.

Faith is the key that unlocks the cabinet of God's treasures; the king's messenger from the celestial world, to bring all the supplies we need out of the fullness that there is in Christ.

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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 PARENT-TEACHER MOVEMENT IN KANSAS CITY.

On Monday, January 26th, Kansas City members of this association met in the boardroom of the public library building. They specially discussed the moving picture situation, since "the first mention of them (the moving picture) brought so many speakers to their feet, not all could be heard. It was an unexpected evidence of the mothers' recognition of the influence the films exert on the lives of their children. All agreed that only through an aroused public sentiment, could the parents and teachers obtain the changes they desired in the moving picture programs."

"Members of the parent-teachers association propose to create a public demand for shows that will not be detrimental to children." Managers are to be interviewed and protests filed until all the film shows agree to arrange programs especially adapted for children for certain evenings of the week."

This plan has already been tried at times, "but the managers have difficulty in obtaining suitable subjects and the attendance has not always compensated for the trouble." And herein lies food for thought.

While these efforts of the Kansas City mothers in behalf of the mental, moral, and physical welfare of their children, are commendable, and are a step in the right direction,—still these parents and teachers will be pledged to "make the entertainments a success," and in order to do this, they will have to spend more time and money along this line of entertainment, compared to what will be spent for other pleasures just as healthful for mind and more so for the body. Children and young people will have to be out at night when they should not be away from home, as a rule. The plan will likely have to be carried to an extreme in order to hold the managers of these plays to their contracts to furnish child, or childish productions twice a week. However time will tell.

Meanwhile we shall hope for some systematic, educational course, of moving pictures, to be displayed in schools, or elsewhere than the theatre,—and for which we may reserve some of our spare time and nickles to be spent occasionally and without reason. The parent-teacher associations can bring about this course of action as soon, if not sooner than any other body. Its influence in towns and cities will soon be unmeasured. But the parents must co-operate, and associate with the teachers.

We have made our quotations from an article in the Kansas City Times for January 27th. The closing paragraphs are as follows:

The members at the conference also discussed methods of disseminating sex-hygiene instruction and a committee will be appointed by the chairman of the conference to arrange for a lecture at some hall in the center of the city where parents may be advised in the handling of this topic.

Mothers To Choose Schoolmen.

Mrs. A. L. Yingling of the Columbian School, Independence, told the members the Parent-Teachers associations in Independence were selecting men they deemed desirable as members of the future boards of education and intended to work for these candidates, believing it a movement in the interests of the schools.

"We will try to get active, wide-awake, educational workers on the board this spring," she said. "We are not antagonistic, but we think we have some influence with some of the voters and we intend to use it in the best interests."

MISCELLANEOUS

CONFERENCE NOTICES.

NEW YORK-PHILADELPHIA DISTRICT.—Annual conference will be held at the saint's church, Park Place and Schenectady Avenue, Brooklyn, N. Y., on Saturday February 21, at 4 p. m. and will continue for the following two days. Reports are due from all elders and priests of the district. Visiting saints are cordially invited to attend the sessions and to join the services arranged for.

Herman N. Schwartz, Sec.

FREMONT IOWA DISTRICT.—Conference will convene with the Hamburg Branch, Hamburg, Iowa, Saturday March 7th, at 11 a. m. The joint session of Religio and Sunday school convention will open with the evening session Friday preceding, and will conclude the business Saturday morning. This is the session at which delegates to the general conventions and conference are to be selected, hence the necessity of a full attendance from all schools and branches. We have hope that Bro. J. A. Gillen will be able to be with us at this conference. Come and help to make these meetings an uplift to the work of the district.

T. A. Hougas, Pres.

KENTUCKY AND TENNESSEE DISTRICT.—Conference will convene at Foundry Hill, near Whitlock, Tenn., February 28, 1914. Branch presidents please take notice and have your reports in on time. Send all reports to district secretary on or before February 26th. Everybody invited. Come and bring the good Spirit with you.

S. E. Dickson, Sec.

WINNIPEG DISTRICT.—I am requested by the authorities of the Winnipeg District to announce change in date of the district conference from February 12-15, to February 19-22 next, the conference to convene at Winnipeg.

Frederick M. Smith, Secretary Presidency.

Independence, Mo., Jan. 27, 1914.

CONVENTION NOTICES.

UTAH DISTRICT.—Religio convention will convene at 343 South 4th East St., Salt Lake City, Utah, February 6.

K. H. Rogers, Sec.

KENTUCKY AND TENNESSEE.—Sunday school will convene February 23, at 7 p. m., with Foundry Hill Branch near Perryear, Tenn. Secretaries please send reports to the undersigned by February 25th. A large attendance is desired.

Louise A. Wall, Supt.

Perryear, Tenn.

NOBAYAW DISTRICT.—Sunday school convention will convene February 6, at 1:30 p. m., at the Union Church near Bedison, Mo.

Alma Nelson, Sec.

NORTHEAST MISSOURI DISTRICT.—Sunday school convention will meet with the Bevier Branch Friday, Feb. 20th. Election of officers.

Vivian Chapman, Sec.

NORTHERN CALIFORNIA.—Religio will meet in convention at San Jose Feb. 27, at 10 a. m., in saints chapel, corner of Grant and Spencer Streets. There will be election of officers and delegates to the general conference. A joint entertainment will be given in the evening by the Sunday school and Religio. A large attendance is hoped for.

Pauline O. Napier, Sec.

9104 22nd St.

NORTHERN WISCONSIN.—Sunday school and Religio convention to convene at Appleton will be held Feb. 6, instead of Feb. 7, as previously announced.

Mrs. A. W. Zerbel.

NORTHERN CALIFORNIA.—Sunday School Association will convene at San Jose Feb. 27, at 2 p. m. Election of officers at this convention. We hope to see every school in the district represented by at least one delegate. Local home class superintendents please report to Mrs. George Sykes before the convention.

Secretaries please send your credentials to Mrs. L. Day, Sec., 1028 D. St. Maryville, Calif.

NOTICE OF RELEASE.

The First Presidency and Missionary in Charge concurring, Elder W. C. Hidy has been released from his appointment to Ohio owing to adverse effect of climatic conditions upon his health.

Frederick M. Smith, Sec. First Presidency.

Independence, Mo., Jan. 28, 1914.

NOTICES.

We wish to locate the following members belonging to the Spokane, Wash., Branch:—Elizabeth Story, Hoerle Vera, Erma E. Turner, Frank Greenwood, David B. Crockett, Toief Tolkakson, Mimmie Quinn, Laura C. Nelson, Thomas Tyler, Wm. C. Smith, Sarah A. Johnston, James E. Turner, Jennie Turner, Bruce Mathewson, Helena Roble, Mable Mathewson, Emma J. Dopp, Ila Lillian Closson, Susie Strong, Unavella Wolf, Chas. Zigler, Zelpha Zigler, Wm. A. Boston.

Members changing residence are requested to obtain letters of removal to nearest and most convenient branch. We ask your help to clear up our branch records. The location of any of the above members may be reported to W. S. Fordham, secretary Spokane District, S. 238 Haven St., Spokane, Wash.

To the saints of Spokane District:—

We wish to thank all who have done their part in helping to pay off the general church debt, and ask all others to consider what their duty is to be in favor with the Lord. Let us respond gladly with the amount allotted to each one—\$1.50, and lest there be some who cannot give their portion, let others contribute so make up the amount. I am thankful for the generous effort you have made in the past and trust the Lord will bless you in basket and store while trying to do his will. Yours in hope,

W. W. Fordham, Bishop's Agent.

S. 238 Haven St., Spokane, Wash.

To all local elders of Oklahoma.

We wish to organize you into a quorum, to be known as the Oklahoma Quorum. All who can please attend the conference, to be held at Wilburton, Okla., Feb. 21. You who cannot attend please send your name and address to me at that place at least three days before date of conference. Remember this is for all local elders of the state.

W. M. Aylor, Minister in charge.

CHRISTMAS OFFERING.

Please take notice that in order to get out publication of Christmas offering at an early time, it is necessary that report be forwarded to reach this office by the 8th of February. We especially urge upon those interested in this that they take the matter up at once so as not to disappoint any of the schools or little folks in not being represented in the published list.

Very respectfully and hastily submitted,
E. L. Kelley.

Independence, Mo., Jan. 31, 1914.

ADDRESSES.

Alma Booker, 707 Center St., Sioux City, Iowa.
J. C. Chrestensen, 336 South 4th East St., Salt Lake City, Utah.

CONVENTION MINUTES.

NORTH DAKOTA.—Sunday school convened at Minot, N. Dak., January 10, 1914. The usual routine of business was transacted. Moved and carried that the Sunday school furnish the clergy of the state with "An Open Letter to the Clergy." The following delegates were elected: Thomas Leitch, Sr. J. C. Page, Bro. J. C. Page, Wm. Sparling, Calvin Wager and J. E. Wildermuth were chosen for the general convention and empowered to cast full vote of district, and in case of division majority and minority vote.

Emilie McLeod, Sec.

MARRIED.

Bishop Garland.—At Independence, Mo., January 31, 1914, Bro. Robert W. Bishop and Miss Lora Lois Garland, both of Independence. They are residing at Kentucky Ave. station on the Kansas City-Independence Electric line.

Lake.—Martha Gordon Lake was born in Scotland, Aug. 25, 1850, died at Kirtland, Ohio, January 18, 1914. With her parents she came to this country when quite young, settling in Allegheny, Pa. She married Thomas Woods at Allegheny, Pa., July 26, 1864. To them were born four children who died in infancy. Thomas Woods was killed during the Civil War in the battle of the Wilderness. She was baptized into the Reorganized Church in Allegheny, Pa., Oct. 9, 1864, by W. W. Blair. She was married to John H. Lake in the temple at Kirtland by W. H. Kelley, April 10, 1887. She moved to Kirtland in 1889, where she continued to reside until her death. Sister Lake's parents were baptized in Scotland by the first elders sent to Europe by the early church. They died in the faith, her mother having died at Kirtland. The wealthy McCutcheon of Allegheny was her uncle. With other wealthy relatives she was offered place and social position if she would renounce her religion. But she esteemed her faith of greater value to her than the riches of this world. The wife of Dr. Talmage, the famous English preacher, was a first cousin.

Forsgren.—Martha May was born in Vigo Co., Indiana, February 7, 1880. Died at her home in Rogland township, Iowa, Jan. 13, 1914. Married Olaf Forsgren in 1898; was baptized by J. F. Mintun in 1901. Funeral service in Saints' Church at Magnolia, Iowa, Sunday, Jan. 18th, Alma M. Crando and R. C. Chambers officiating. A very large assembly of sympathetic friends praised her kindly and general character.

Berger.—Deliaetta Berger was born February 1, 1843; died January 20, 1914, at their home in Chanute, Kansas. She went to bed feeling as well as usual and in five minutes was dead. She was a faithful saint to the end. She leaves a husband and eight children. Services were held at their residence and the remains taken to Shaw, Kans., where the sermon was preached to a large audience in the Christian Church by Elder F. C. Keck. Interment in Shaw Cemetery.

BALLARD.—Phoebe Ann Ballard was born in Mercer Co., Missouri, Sept. 12, 1858, died at St. Anthony's Hospital, Denver, Colorado, August 27, 1913, following an operation. She was married to James Ballard, October 7, 1872, in Missouri, removing to Colorado in 1909. She leaves husband, one son, Frank, and two daughters. She was a faithful saint, having united with the church in 1896. Funeral at Hugo Methodist Church in charge of Rev. L. C. Elver.

FARBER.—Irvin Edward, 18 months old son of Bro. John E. and Mary A. Farber, was born June 20, 1912, at Madison, South Dakota, was blessed at Independence, Mo., February 23, 1913, under hands of W. H. Garrett and R. Bullard and passed from this life Jan. 3, 1914, after three weeks' illness. All that loving hands could do, was done, but it pleased God to take him unto himself. Services at the stone church, in charge of T. W. Chatburn. Sermon by W. H. Garrett. Interment in Mound Grove Cemetery.

BEST.—George Madison Best, son of Bro. George W. and Sr. Carrie L. Best, was born in Montross, Lee County, Iowa, June 25, 1880, and departed this life January 19, 1914, age 33 years, 6 months and 24 days. St. Joseph, Mo., has been his home since 1886. Having been taught the principles of the gospel in his youth, he obeyed the same, having demanded baptism when 8 years of age. He was baptized by Bro. J. M. Terry. Funeral services were from the home in charge of Elder H. D. Ennis, Elder B. J. Scott being the speaker. Dismissal at the grave by Elder W. S. Hodson.

JONES.—Harry W. Jones died January 5, 1914, at Pierre, South Dakota. Born at Osceola, Iowa, August 22, 1875. Removed to Mills County, in 1884. Married to Grace M. Hillyer, near Empage, Feb. 25, 1899. She died July 27, 1913. He declined notice to his death. Baptized by Elder Wm. E. Haden, Dec. 16, 1913. Buried at Malvern, Iowa; funeral from the Methodist Episcopal Church, Strahan, Mills Co., largely attended. Sermon by Elder Columbus Scott. Four brothers and three sisters and a large circle of friends mourn his departure.

WILCOX.—Emmanuel D. Wilcox of Bethesda, Ohio, son of C. J. and Ida May Wilcox. He was born Dec. 5, 1895, died Jan. 11, 1914, aged 18 years, one month and 6 days. Baptized by Bro. A. V. Closson Dec. 14, 1913. He leaves father, mother, two brothers and one sister. He came to his death by getting his hand badly lacerated in a fodder shredder and causing lock jaw. He was a noble boy. He was laid to rest in the Bethesda Cemetery. Sermon by James Craig.

MUSSELL.—Frederick John Mussell, sixth child and second son of Elder F. T. and Sarah Mussell, was born at Bavler, Mo., Oct. 11th, 1904. He met with an accident while at play January 10th, and died the 11th. His funeral was conducted Jan. 14th, from the Saint's Church at Bevier, in charge of Elder W. B. Richards, funeral sermon by J. A. Tanner, to a large number of friends and relatives. He leaves to mourn their loss, father, mother, four sisters and three brothers, and a number of relatives on both sides of the family.

HATCHER.—Elder John Hatcher died at Lamoni, Iowa, January 19, 1914, aged 78 years, 8 months and 13 days. He was born in Stark County, Ohio, in 1835. In 1859 he married Miss Columbia O'neal. Of eleven children seven survive him—three sons and four daughters, of whom six were at his death-bed. The aged wife is feeble. Bro. and Sr. Hatcher obeyed the gospel in Green County, Iowa, in 1883. Removed to Lamoni in 1891. His death followed some months of decline. Funeral sermon by H. A. Stebbins, assisted by John Smith.

HODGES.—Ida, daughter of Mr. and Mrs. Robert Hodges of Lucedale, Miss., died Nov. 20, 1913. She was born Nov. 8, 1913 at Lucedale. She leaves to mourn, father, mother, two sisters, and six brothers. Funeral at the cemetery by A. G. Miller.

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208 Kansas City & Joplin Local Mail	10 45 a.m.
4 St. Louis Special (Stops for St. Louis passengers only)	10 03 a.m.
2 St. Louis Mail & Express	12 40 p.m.
16 Sedalia and Nevada Local	5 32 p.m.
4 St. Louis Express & Mail	9 35 p.m.

WEST BOUND.

203 Joplin to Kansas City	6 02 a.m.
3 St. Louis to California Special	6 57 a.m.
7 Sedalia, and Nevada Local	9 12 a.m.
37 East Mail (no stop)	9 32 a.m.
107 Joplin to Kansas City Express	2 07 p.m.
1 Colorado and St. Joe Express	4 41 p.m.
21 St. Louis Local (all stops)	6 35 p.m.

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624 K. C. to Sedalia	7 20 a.m.
624 K. C. to Sedalia	5 02 p.m.

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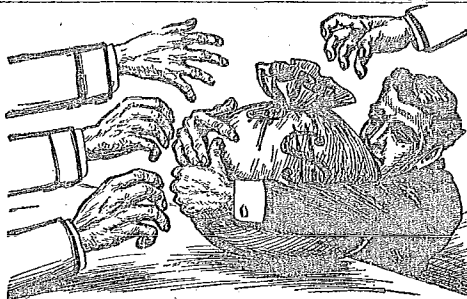
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CHARLES FRY, EDITOR
W. H. DEAM, BUS. MANAGER

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EDITORIAL

DREAMS AND REALITIES.

I entered the marts of trading,
I labored with brawn and brain;
I lay in the dust and worshipped
The golden calf of gain.

But one day came a sorrow,
And I fell to thinking then
Of God and the kingdom of Spirit,
Of the hearts and souls of men.

So I learned the truth of ages

In spite of things that seem,
'Tis the dream of life we are living,
The real are the things we dream.

E. J. Farrington.

THE DANGER OF SELFISHNESS.

It was Spurgeon who said "We carry our worst enemies within us," and perhaps the worst of all such enemies is selfishness. It is the first trait of evil which manifests itself in the child, and the most difficult that parents have to deal with. Its manifestations are varied and cover a multitude of other evils which work according to opportunity and environment. Some of its characteristics are covetousness, indolence, worldliness, vanity, lust, gluttony, drunkenness, extravagance, disregard of the rights or comforts of others, and many more. Paul expressed its absolute evil when he said: "The love of money is the root of all evil," and were we to trace the extent of all the evils which have their upspringing in selfishness, its real character would become apparent.

Touching one phase of this evil, Christ said: "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth," and Paul says that they who are possessed of it shall not inherit the kingdom of heaven. Peter speaks of covetousness as being one of the causes of the apostasy of the ancient church, and in describing the condition of apostate Christianity Paul says among other things that men "shall be lovers of their own selves, covetous, boasters, proud, * * * incontinent, * * * heady, highminded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof," all of which are but manifestations of the selfish spirit.

The man in business who permits selfishness to rule in his nature will always seek the best of a bargain even though it causes another to suffer loss. He will demand the highest price for his merchandise which the necessities of his customers and their ability to pay will permit notwithstanding his covetousness causes poverty and suffering. He is liable to exaggerate the good points and minimize or hide the bad points of what he has to dispose of and thus by deception increase his profits at the expense of the unsuspecting; or he will adulterate various articles causing unconscious financial loss to others, and perhaps broken health.

In social life the selfish man will seek the best places of honor, ease, or comfort, while others equally worthy and having greater need are left with inferior advantages or are deprived altogether. In political and official life every advantage will be taken over an opponent to defeat him and advance self. And so in all the walks of life, when the spirit of selfishness is permitted to dominate, the individual will be found following a course which works ill to his fellow men, and seeming good to himself.

But what are the gains of wealth, of office, of power, or passing pleasure, secured through selfishness, compared with the honor, integrity, and benevolence of character lost in their acquisition? Under this evil a man becomes in his own consciousness the center of all things. So far as in his power all things must work for his own interests and for his gratification, and whatever or whoever stands in his way must, regardless of their interests or rights, be brought to help him in the attainment of his purposes. It "destroys all tender sympathies, and is fatal not only to the welfare but to the happiness of him who cherishes it."

Selfishness tends to crush out every good quality of character; it will cause a man to "make merchandise of" his fellows as stated by Peter: it makes him his own god and he not only worships at the altar of self but sacrifices the welfare of others to his own idolatry. It is a wall which hides from him the good of life, he sees little of good in others, and they are desired only as they answer his own ends. He becomes a pessimist. He may have pleasure in gratification, but to joy he is a stranger. Faith, hope, and charity die out from his life, and the future is dark.

The Lord used no idle terms when he said: "Take heed," "Beware," and the Scriptures warn men against this evil in various forms. But more than this, there are set forth the qualities of righteousness, and the promise of divine help, by which its presence may be removed from the hearts of men. The acquirement of love, benevolence, virtue, temperance, brotherly kindness, and charity, as taught by the apostle will subdue selfishness. The application of the "Golden Rule," which Christ says is based upon the law and the prophets: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them," would eliminate it from the world.

As one of the causes and conditions of the apostasy, the restoration of the gospel cannot be made effectual among men until this evil is subdued and the higher qualities of universal love and benevolence are developed and applied in all the affairs of life. The failure to apply these gospel principles, the Lord states, was one of the causes of the failure to redeem Zion in former years.

There is a necessity for each man to judge his own impulses and actions, and work to strengthen the good and subdue the evil. To bring the "will of the flesh" into subjection to the divine law will require self-sacrifice, but every such sacrifice made will lift him to a higher plane where real joy abounds and is perpetual. As Tennyson writes:

"I hold, in truth, with him who sings
That man may rise on steppingstones
To one clear heaven in diverse tones,
Of their dead selves to higher things."

When a man has overcome self he has overcome the world, and the greatest promises God has made are his; he "shall inherit all things; and I will be his God, and he shall be my son."—Rev. 21:7.

A STEP FORWARD.

The installation of a new Intertype machine by the Ensign puts the office in line with the progress of the age, and equips it for better service. Progress is the order of the day in every line of industry and work, and each step forward creates new demands requiring that further progress be made. Like an army, society as a whole must keep step in the march onward if its aims are to be attained without friction and confusion and delay. For this reason it is desired that our correspondents and writers furnish the best copy that they can, writing clearly and distinctly, upon good paper, and leaving reasonable space between lines, writing only upon one side of the paper. Imperfect copy often causes mistakes which not only takes the time of the operators but takes the time of valuable machinery in correcting, all of which causes unnecessary expense. Any co-operation which may be given in this way will be appreciated, and will make the work of the publishing house more effectual.

THE DRINK EVIL.

While the country is awakening to the evil effects of the liquor traffic and taking measures in many places to suppress it, the evil is still of sufficient extent to demand the attention and effort of all good people. Of the one hundred and fourteen counties in Missouri, ninety-one are "dry," but the twenty-three "wet" counties still have a demoralizing effect upon a large part of the state. Could the indifferent citizens see the extent of the crime which is traceable to drinking he would undoubtedly use his influence toward suppressing the evil.

Statistics for Missouri are not at hand, but last October, according to the "Kansas City Star," Eugene N. Foss, then governor of Massachusetts, said: "Last year two-thirds of all our commitments to jails, houses of correction and state penal institutions were for drunkenness and for default of fines imposed for drunkenness. These numbered 18,564. While only two-thirds of the commitments were directly for drunkenness, nevertheless out of our entire number of commitments, in 95 per cent of the cases the prisoner is reported to be of intemperate habits."

Considering the squalid poverty and suffering of thousands of women and children, and a multiplicity of other evils which never reach to the courts, it appears that the above figures represent but a small part of the harvest of evil resulting from the liquor business. Many railroads and other corporations, knowing the danger to property and life through accidents resulting from drunkenness will no longer employ men who drink, even moderately.

Recently the Philadelphia Quartz Company of Chester, Pa., offered to increase the pay of employees 10 per cent who were total abstainers from drink. Thus the distinction is being made between the drinker and non-drinker. There is much being said now-a-days of higher efficiency, and the times demand it, and the men of business have awakened to the fact that efficiency cannot be had where intoxicating liquors are used even in moderate degree. They are demanding that the one thing which makes for inefficiency be put away. When the nation at large awakens to the fact that drink is the greatest obstacle to efficiency in citizenship, and the greatest hindrance to the progress of the age, then public sentiment will be sufficiently strong against the evil to sweep it from the face of the land.

INDIANS IN THE UNITED STATES.

On June 30, 1913, there were a total of 330,603 Indians in the United States including the freedmen and those of mixed blood. During the fiscal year ending June 30, 1913, the government spent on account of the Indians \$17,996,065.88. Of this amount \$4,015,720.00 were for schools. The government supports 111 boarding schools and 223 day schools, in addition to which there are 57 mission schools supported by religious bodies.

ON PERSECUTION.

Do you pretend that a man can go before the public and misrepresent the Christian religion, slander the character of its great men, misrepresent his opponent, misquote and interlope the Scriptures without putting his own character for veracity and sincerity on trial before the common sense of an honest public? True, a solid argument is not in itself strengthened or weakened by the good or bad character of him who makes it, but when he has recourse to calumny, vilification, misrepresentation, to foul and false labels against God and man, people will believe he does so for want of argument and they are right.—Rev. L. A. Lambert, in "Tactics of Infidels."

To be useful as a Christian, a man must keep himself free from all malign feelings, from all bitterness of resentment. Even righteous indignation must not drag Love from her throne. Over all the soul's passions Love must preside in serene majesty. The Christian worker must learn (and the sooner the better) if he has not already learned, that there is something better for a Christian than to plan revenge, and nurse resentment, and call down fire from heaven, even on those who show themselves base and unworthy.—Prof. Ballard.

INDEPENDENCE ITEMS.

The annual report of the Independence Sunday school for 1913 is an interesting document covering several pages of closely typewritten matter. From it we note the following items:

Enrollment main school 1113, home department 164, cradle roll 164, total enrollment 1441. Total enrollment for 1912 was 1294, showing a gain for 1913 of 147. Average attendance of main school 810, being a gain of 35 over 1912. There was an average of 22 perfect classes per Sunday.

The total Christmas offering was \$582.25 against \$544.50 for the year before. The circulating library contains 122 primary books, 274 intermediate, 235 senior, 275 reference, total 906 books. The non-circulating library contains 385 books. An average of 60 books were drawn each Sunday. There are also 640 Bibles, song books, etc.

The school requires 450 senior quarterlies, 125 intermediate, 150 junior, 150 primary, 125 beginners, 100 "Hops," 130 "Stepping Stones," 200 "What to do."

There are 41 officers and assistants, and 114 teachers. Teachers' meeting is held each Sunday afternoon for the study of the lesson. The average attendance of officers was 36, and of teachers 85.

In the finances there was a balance on hand January 1, 1913, of \$140.86, receipts \$1483.58, disbursements \$1372.41, leaving balance on hand December 31st, \$252.03.

The orchestra has 23 members with equipment valued at \$1,200. Among the instruments used are the flute, saxophone, viola, bass viol, and French horn.

The school occupies the large upper and lower auditoriums of the church, and also the large hall adjoining, and comes near being the largest Sunday school in the state.

The Sunday morning service was devoted to the interests of the young, an address being given by Elder D. J. Krahl, followed by Elder W. O. Hands who spoke of the boy scout movement and its work. The first speaker emphasized the necessity of service in behalf of others, and the second the necessity and means of preparation for such service.

The usual morning and afternoon prayer services were held, and at 4:15 the united choirs held their monthly rehearsal. Elder Joseph Luff was the evening speaker and gave excellent instruction to the saints and non-members.

Bro. George Reyner, formerly of Lamoni, died Saturday morning of pneumonia, after a week's illness. The funeral was held at the home Monday morning, Bishop Kelley preaching the sermon, after which the remains were sent to Monmouth, Iowa, for burial.

Saints or friends in Independence or outside, having unused musical instruments in their homes, have a golden opportunity of helping worthy boys and girls secure a musical education by donating their instruments to the Sunday school which in turn will place them in the hands of worthy and willing pupils. A number have been helped in this way and others would gladly take up the work if opportunity afforded. Those in charge of the music of the school have arranged to furnish free lessons to such pupils thus helping along those who would not otherwise have an opportunity. Those desiring to help by furnishing the instruments may communicate with Bro. Rufus T. Smith, 1413 West Short St., Independence, Mo.

A verdict was rendered in the circuit court last Thursday in favor of the city of Independence by which it retains \$5,000 put up by the Jackson County Light, Heat, and Power Company in 1907 as a guarantee of the fulfillment of the terms of its franchise. The company failed to meet its promises and the city declared the deposit forfeited.

A committee of citizens was recently appointed by Mayor Ott consisting of Fielding Houchens, J. G. Paxton, Henry A. Bunschu, and J. Allen Prewitt, to consider the practicability of establishing a public library in Independence and to take such preliminary steps as may be possible. The offer of a Carnegie library will be considered. Independence should by all means have a public library second to none of cities in its class.

INDEPENDENCE SECOND BRANCH.

Sunday school had an attendance of 274, with collection of \$4.91.

Bro. M. H. Bond was the speaker at the 11 o'clock hour. The afternoon prayer meeting was very well attended, and was enjoyed by those present, as manifested by the prompt action of the saints taking part. At 7:30 p. m. Bro. A. H. Parsons was the speaker, urging the saints to be diligent in all things, especially in the service of the Master, for to be slothful and unprofitable would merit condemnation, and for one to be condemned means disaster. In all things give diligence so that the approbation of the Son of God at his appearance shall be manifested, for to have his approval of our doings while we are permitted to remain here is worth all else. So be diligent in all things.

Monday evening was the regular priesthood meeting and quite a goodly number were present and took an active part. The subject for consideration was "Prayer." Bro. J. T. Curtis gave quite a lengthy analysis of the subject followed by general discussion. A vote was taken in favor of continuing the same subject at the next monthly meeting.

W. S. L.

ST. JOSEPH SECOND BRANCH.

On February 1st our dear brother, Elder J. S. Roth was the speaker for the morning hour and he is holding a series of meetings at the Third Branch with good attendance.

As usual our midweek meeting at Elwood was well attended, Bro. B. J. Scott of the First Branch was the speaker. Those colored people were carried away with his sermon.

Bro. P. I. Rogers and A. A. Richardson are doing a good work with their autos, in taking the speakers and others over the river. Last Sunday Bro. J. L. Bear preached at 4 p. m. to a good audience.

Some time ago our branch appointed a finance committee of three, Bro. P. I. Rogers, Robert Beadnall and the writer, to circulate a subscription paper to raise money to pay off our church debt. Bro. Rogers is in the lead with \$98 on his paper, and the others are following. The good sisters, known as the "Ready Helpers," have done good work; on the 29th of January they gave an oyster supper which was a success. Three cheers for the Ready Helpers.

Our Sunday school is in a flourishing condition, the new officers have great reasons to be encouraged. Some of the officers attended Sunday school convention at Stevartsville and gathered some new ideas which they put into practice.

F. R. Gist.

OMAHA, NEBRASKA.

"Life is real, life is earnest!

And the grave is not its goal,

Dust thou art to dust returneth

Was not spoken of the soul."

How many are supplying this wonderful engine, the body, with the proper fuel, in order to make the best progress in life? Judging from the enormous amount of meats, rich pastries, unnameable puddings and salads consumed, it is not strange that this delicate and intricate piece of mechanism is often clogged, over-loaded, side-tracked and laid up for repairs. Do we, as the small boy said when feasting on sweet meats, "live to eat" or "eat to live" in the higher sense of the word?

The following officers were elected at the last district conference: M. A. Peterson, president; W. E. Shakespear vice president; Anna Hicks secretary and treasurer; Paul N. Craig chorister; T. A. Hicks member of library board.

Sunday school district officers: H. A. Scott, Supt., with power to choose his assistants; Mrs. M. A. Peterson secretary, C. C. Coffeen treasurer, Mrs. Paul N. Craig home class superintendent, Lorena Leeke member of library board, Paul N. Craig chorista.

Religio district officers: Ira C. Lewis president, Decatur; Mrs. Chloe Norris, vice president, Blair; Alice Cary Schwartz secretary, Mrs. C. C. Coffeen treasurer, Paul N. Craig chorister, Clara Lewis home class superintendent, Decatur; Mrs. Gertrude Kirkpatrick member of library board.

Patriarchs F. A. Smith and J. W. Wight have been holding special services in Council Bluffs, Iowa, the past few weeks, and have favored us with some excellent sermons on Sunday.

"Teach me to live and find my life in thee,
Looking from earth and earthly things away,
Let me not falter, but untiringly press on
And gain new strength and power each day."

Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg.

SAN FRANCISCO AND OAKLAND.

Bro. C. A. Parkin preached the evening sermon in San Francisco on "Consider the Lilies" with good liberty. The morning sacramental service was fairly well attended and good in spirit.

Bro. F. M. Sheehy spent Sunday with the San Jose Branch speaking morning and evening. He speaks encouragingly of the work there. They are preparing for the conference, February 27th to March 1st.

While singing a verse of "Lead Kindly Light" in the sacrament service in Oakland there was distinctly heard by at least three beautiful strains of music as of instruments—plaintive and heavenly, accompanying the singing. The general inspiration of the meeting was the greatest we have experienced for years if ever. The Lord revealed himself in words of comfort and kindly admonition. To his name be praise forever more.

Sr. Ina Cockerton lately arrived from Independence for a visit with relatives and saints in this her native state. Sr. Ina bears the honor of being the first graduate from the Independence Sanitarium.

Bro. J. W. Presley our Religio worker and the branch priest has gone to the country to recuperate his health. May he soon return, for we miss him.

J. M. Terry.

1202 14th St., Oakland, Calif., Feb. 5.

HOLDEN BRANCH.

Holden has been enjoying some real winter weather the last few days, quite a change from the rest of the winter; dandelions have been blooming all the winter up till the last week.

Bro. James Moler, president of the branch, has been giving us a series of sermons on duties of the officers, and did not forget to touch on the duties of the members. All seem to get good from these sermons.

Several of the priesthood have been especially blessed in presenting the gospel to us during the last six weeks or more; among them two of our young brethren who were lately ordained to the office of priest,—Bro. Roy Drown and Amasa Shimeh.

There has been some sickness, and during the last week we have been called to lay away three: Grandma Ware, over 90 years old, fell asleep last Saturday morning. She was not sick but just quietly fell asleep to awake on the other side. While her remains were being taken to the church Sr. Little Dunn passed away, after one week's sickness, and on Friday the sweet little son of Bro. and Sr. V. Bowers passed away. Thus one by one they are gathering home.

Miss Ethel Hansen left last Friday for Valentine, Nebr., where she will superintend a hospital. Her grandma, Sr. Christensen, left with her to visit with her daughter, Mrs. Larson, of Omaha, Nebr. Though over 87 she is spry and active, and rejoices in the gospel.

New life seems to be given to the Religio. The cry seems to be more teachers both in Religio and Sunday school. If only those who are able and competent to teach would only realize the great work before them and step forward and help, the need would be supplied.

Our orchestra under the training of Sr. Dots is doing fine work. Sixteen instruments now and others to join in soon. They give the Sunday school and Religio some fine music. We are glad to see so many of our young folks developing the talents God has given them.

The choir under the leadership of Sr. L. Johnson is also rendering good service to the branch.

Preparations are being made to entertain the stake convention and conference in March. We are looking forward to a good time.

A. A. S.

KANSAS CITY, FOURTH BRANCH.

Sunday, February 1st, our branch closed a two weeks' meeting which was very satisfactory to all. Bro. George Jenkins being the speaker with good liberty to fair audiences, there being more outsiders present than ever before in the history of our little branch. All expressed themselves as being well pleased with the sermons. Bro. John Zahnd occupied one evening with good liberty. We feel that our branch is in a prosperous condition. Spiritually, there seems to be an awakening, those taking hold of the work that had seldom been heard in our meetings.

At our last election of Sunday school officers the following were elected: Sr. A. V. Armstrong superintendent, Elmer St. John assistant superintendent, Anna Severin secretary, F. O. Branham treasurer, C. W. Brown library committeeman, W. L. Vail chorister, Sr. F. O. Branham organist. Sr. Bertha Vail was appointed superintendent of the cradle roll. There have been a number of our scholars detained at home lately on account of sickness.

Our Religio is prospering again under the management of our newly elected officers, which are as follows: C. L. Munro president, F. O. Branham vice president, Bertha Vail secretary, George Johnson treasurer, Sr. Barron home class superintendent, Louisa Vail library committeeman, W. L. Vail chorister, Sr. F. O. Branham organist.

Sunday, February 8th, our Stake Sunday school superintendent, Bro. Corthell, was with us, occupying the morning hour on Sunday school work, which was very instructive.

The evening hour was occupied by Bro. J. C. Severin, taking his text from the 24th chapter of Matthew. He spoke to the edification of all present.

Mrs. W. L. Vail.

2438 McCoy, Kansas City, Mo., Feb. 9.

SACRAMENTO BRANCH.

As you go out over the broad expanse of earth with your message of love and peace—the angel message—we felt we would like to let your many readers know that we are happy in the gospel here.

Under the missionary efforts of Bro. S. M. Reiste a new zeal for the work has sprung up, and there is added life to the work. Already signs of growth in the new converts to the faith are noted. Since our talented brother came and worked, eleven have been carried into the waters of baptism, ten by him and one by our branch president.

He expects to go from here to Santa Rosa; but more baptisms may occur here yet before he goes. There is an ingathering caused by we think a simple preaching of the gospel principles in power and humility by himself and others with the missionary spirit.

Those here of late helping to promote righteousness were Bro. H. J. Davison, J. M. Terry and Apostle F. M. Sheehy.

Election of officers in the branch and auxiliaries passed off pleasantly and with but few changes. We are now looking forward to the next district conference and conventions soon to convene in San Jose, the home of another live California Branch.

W. H. Dawson.

610 30th St., Sacramento, Calif.



Houston, Texas, Jan. 27.

Editor Ensign—My last message to you was in July; since then the new year has dawned and many changes made in the affairs of life. I am glad to report a continuation of good health and determination to abide in the faith.

By letter I learn of the death of my friend and co-laborer in the gospel work, Bro. J. M. Crawford of Cliburne, Texas. He died December 24th from cancer. Bro. Crawford held the office of priest and was very devoted to the latter day work. Though poor in this world's goods he was rich in the faith and lived a faithful, consistent life. The missionaries of Texas and Oklahoma will remember Bro. Crawford and his cheerful willingness with "Old John," and the buggy to carry them to places of gospel labor. This was his joy and delight. The gospel of Christ was the comfort of his life. He was patient during his last days of affliction and died in strong hope of a "better resurrection."

I also notice the account of the death of Bro. Jephtha Scott, our friend, neighbor and co-laborer for years in Oklahoma. There was another of earth's humble pilgrims—poor in this world's goods but rich in faith and true devotion to the Lord. While we chronicle the dark picture of death which has taken these two faithful ones, yet we feel a spark of joy and comfort in recording the fact that they continued faithful to their God under conditions that were many times severe and hard to endure; which leaves to us the cheering testimony of their loyalty to the truth, and should serve as an encouragement to us all to be faithful in our efforts.

The words of our Master applies to our day, as well as to other days: "Because iniquity shall abound, the love of many shall wax cold, but he that shall endure unto the end the same shall be saved." The love of these brethren did not wax cold, though they were severely tried. It is not so difficult to worship God and conform to the gospel law under favorable conditions, but it requires some effort and courage, some powers of endurance to continue joyous and happy, faithful and true, zealous and active in conforming to Christian duties when everything seems to go wrong. The person who is not willing or able to cheerfully abide the crucible of the fire of life's testing process, should not complain if deprived of basking in the sunlight glory of the New Jerusalem.

Recently I have performed some gospel labor. Have visited Hartburg twice and aroused some interest. Bro. Will Millner and wife and Ellis Ford and family are faithfully caring for the interest of our cause at Hartburg. They are good saints. I also visited the few saints at Port Arthur; gave them what encouragement I could in the gospel service. Last Sunday I was welcomed to Houston. Occupied the pulpit morning and evening to my own encouragement and satisfaction of those present. I am being kindly cared for at the home of Bro. Albert Banta, formerly of Lamoni. He lives at 315 W. 13th Ave., Houston Heights. Sr. Banta's brother, L. H. Pitkin makes his home with them. It was my pleasure to confirm Bro. Pitkin a member of the church several years ago at Lamoni. He is a fine young man. Like many other saints they have been isolated from church privileges and would be benefited by gospel influences.

In closing I send love and best wishes to the "Ensign" for joyous success; that your message to Israel may be uplifting, encouraging and spiritual, that great good may be accomplished the coming year.

In gospel bonds,
R. M. Maloney.

Welland, Ont., Jan. 12.

Dear Ensign:—I have so much enjoyed the letters in the Ensign since obeying the gospel some fifteen months ago, and thought that others would like to hear something of the good work going on in Welland. I don't think any thing has ever been written about our little band of saints here, so I will endeavor to tell you something about them and how the work was started here.

I have been informed that some work was done here a few years ago, but for some reason it died out. The good work was started again, through the efforts of our late Bro. T. J. Robbins a little over a year ago, of whose sudden death I will speak later. Bro. Robbins came to Welland the last of May, 1912, and at once began hunting for saints. He found one, Sr. Maginnis. He then met and became acquainted with me, and presented the gospel to me. After thorough investigation I obeyed, being baptized and confirmed by Elder F. C. Mesle, November 17, 1912. When Bro. Robbins began talking to me about the gospel I wondered where I had heard it before, and one evening it came to me that thirteen years before this Sr. Dellas Perry had told me about it. I heard two sermons. Soon after Sr. Perry and I were separated and I had not become sufficiently interested to follow it up. I did not meet with another saint until I met Bro. Robbins, so it seems the Lord used Sr. Perry to sow the good seed and Bro. Robbins to water it. They were both present at my baptism.

My blessing tells me I had enjoyed a measure of the Spirit and had been sustained through various trials, temptations, and afflictions, because of the obedience of that Spirit. My blessing also tells me that if faithful I shall forget the sorrows of the past because of the glorious anticipations of the future, and that my testimony shall be "I know I shall have part with Christ in the first resurrection." Since getting my blessing I have met with the deepest affliction of my life, one which at times has almost overwhelmed me, but, praise God, by divine aid I have been able to hold on to the rod of iron. When my sorrow came upon me I said, "Only for this blessed gospel I could not bear it." I would not or could not go back where I was before obeying—in the Baptist Church—not for any consideration.

After my baptism I opened my home for the elders to come at any time to hold meetings. For some time the meetings were all held there, but as we advanced other homes were found more central and Bro. and Sr. Saylor gave their home for services. The first sermon was preached by Elder F. C. Mesle at my home December 17, 1912. By this time we had found three more saints. Elder Alma Booker visited us to administer to Sr. Maginnis who had been given up by the doctors because of heart trouble, but she was healed at once and has been well ever since, attending the meetings. Our next visit was from Bro. J. Thompson who had held two meetings. His sermons were helpful and we were sorry to part with him.

In June we had our first sacrament service. Some time before this we heard of Bro. and Sr. Baldwin and family of four, all in the church; thus adding six more saints to our circle. We rejoiced for they are all good singers, and Bro. Baldwin presides at the organ. In the early part of June Bro. and Sr. Saylor with their family of little ones moved here from Fonthill. We were glad to welcome them, and they proved to be good workers. Their little daughter was one of the eight precious souls whom Bro. Place has led into the waters of baptism; several have been administered to with good results, and several children blessed. In June Elder Place organized a Sunday school and Religion. We are very much encouraged by the work being done by both of these bodies.

We have been somewhat handicapped for a regular place to hold our preaching service, but the Lord has been mindful of us, so that we have never lacked for a place, and now we are so thankful to have a fine hall which we have taken for a year, and it is all we could wish for. Elder Place comes to us every Sunday. We hold our prayer service at the different homes Sunday evening and we do enjoy the sweet influence of the Spirit.

I must not forget the good time we had when Bro. A. Leverton was with us for two weeks in August. We had three services during the week and two on Sunday. We regretted we did not have a public building for him to hold forth. We all got our blessings and if faithful our people here are to be heard from in the future.

It seems the adversary is on our track, for as soon as we get a place and outsiders begin to come in we have to move on, and we now trust to get the best of him and occupy our present hall for a long time, or until we become strong enough to build. We are looking forward to being organized in the near future.

In the death of our Bro. T. J. Robbins we lost a faithful worker, one who was always ready to do anything to advance the cause. Bro. Robbins was called home on Nov. 2nd, in Winnipeg, where he had gone for a few weeks on important business. After reaching Winnipeg it became necessary for him to undergo a very critical operation of the jawbone. A special prayer meeting was called and he was administered to by Elder Ward Christy, who was with him a great deal of the time during his illness. Bro. Robbins recovered so far as to be able to leave the hospital and expected to return to Welland in a very short time, but alas! severe hemorrhage set in and the Lord mercifully relieved him. It was said of him by the people who were with him during the last days of his life that "He left a living testimony behind." May it bear fruit. We feel here that Bro. Robbins was used of the Lord to start the work here and then called up higher, and may we as a monument of his memory and in gratitude to our Lord for his life amongst us, continue to build up the work.

Bro. Robbins was born in Simcoe County in 1864. He spent the most of his early life in Toronto. He was baptized Oct. 8, 1905, by Elder D. Macgregor and confirmed by Elders D. Macgregor and D. Smith, in Stratford. He was of a cheerful disposition and that together with his kind and generous nature won for him many warm friends, who were saddened at the news of his sudden death. He was laid to rest in Winnipeg by kind saints on Nov. 6th. The sermon was preached by Elder Ward Christy, assisted by Bro. R. C. Russell, one of the twelve.

The most of us here are only babes as yet and need much nourishing.

Your sister in the one faith,
Capitola B. Austin.

Papeete, Tahiti, Jan. 9, 1914.

Dear Ensign:—It has been several months since the readers of the Ensign have heard from me, and as many things have transpired in this mission since the last mission conference which have brought both tears of sorrow and rejoicing to us, we desire to write a few lines.

The saints here were greatly shocked and wept when the news reached Tahiti concerning the death of our beloved Bro. Lake. He was greatly respected by the natives, and has labored diligently to advance the interests of the restored gospel among the natives, and his untiring efforts which lasted to the end have accomplished great good. In his death the mission has suffered great loss.

We are pleased to inform the saints in America that prospects are looking brighter at present than they have at any time since the writer came to this mission. We cannot express the great pleasure we enjoyed in meeting and laboring with Bro. Pitt, Griffiths and Miller in this mission. The work has been greatly assisted through the efforts put forth by these brethren. Through their patient efforts the pupu people have returned into the church by rebaptism. These are the people who were cut off from the church in the time of Bro. Burton. During Bro. Griffiths' eight weeks' visit in our midst he baptized twenty-eight of these people into the church. He also with Bro. Miller baptized others into the church.

Since Bro. Griffiths' departure for Australia, I carried an epistle written by him to the pupu people throughout the Puamotuan Islands and in my six weeks' trip there I baptized thirty more of the pupu people, also thirty-two others, some of these were formerly Mormons, Protestants and Catholics; there were also twelve others baptized on this trip by native missionaries, making seventy-four in all. The writer has been privileged to baptize eighty since the April conference. There has been over two hundred baptized in this mission during the past year.

The Lord has greatly assisted me in my work especially in clearing up the pupu trouble, and the mission seems to be moving forward with rapid strides since the short visit of the apostle. Many things too numerous to mention transpired in our short trip throughout the upper islands which is evidence to us that God works in mysterious ways his wonders to perform, and although the boat we traveled upon was in charge of an unbeliever we were greatly favored by him, who was really a stranger to me. He held his schooner over from Saturday evening until Sunday evening in one island, even though their work was finished and flag for departure had been raised; and at another time he changed his course upon request and headed for a different island from the one he had headed for and took me to said island so that I could spend Sunday there, at which time twenty-eight were baptized.

I was landed in the midst of a great marriage ceremony wherein one of our native brethren married ten couples. The saints all arose as I entered and sang a song of welcome to which the writer responded, stating that had it not been for the Lord's blessing I would have been in another island at that time. From this place I sailed to three other small islands upon a small sail boat which carries only about six or seven ton of freight and was but about twenty-five feet long. The Lord blessed us with fair winds until our work was finished. We feel thankful to the Lord for his assistance in closing up the pupu trouble which had so long been pending, which would, we believe, has been thoroughly healed by the power of God. The natives are singing songs of rejoicing, and praising the Lord for the great blessings which have followed the visit of the apostle, and they are looking forward to the coming mission conference with the thought that it will be one of the largest conferences for several years past.

We are also pleased to inform the saints that there are several new church buildings under construction, three at present, and five in contemplation, which is a manifestation of the present activity among the various branches.

Bro. H. W. Savage and wife have safely returned to Tahiti after a long sojourn upon the island of Hercherote, they look well and apparently have fared well considering the many unpleasant experiences they met with.

Sr. Alberta Lake will leave for America during the month of February. The natives would be pleased if she would remain. She leaves with the good will of the island saints.

We are pleased to say that we are well and enjoy greatly the refreshing ocean breezes. We are always in sound of the ocean's roar as the waves beat upon the reef about two-thirds of a mile out from the beach which is but a few steps from the missionary house. Its roar sounds as though we were under an elevated railway in an American city.

We rejoice in the work of the Lord day by day and trust that our labors may not prove fruitless, but that when nourished by the Spirit of the Lord will bring forth fruit in due season.

I am as ever, your brother and Christ's servant,
J. Charles May.

Salt Lake City, Utah.

We are here by reason of the powers that be, and as strength is given us we try to utilize it in rendering service to humanity.

One good King Benjamin taught that when we were in the service of our fellows we were serving God, and we are of the opinion that this truth is too frequently overlooked by mankind. In Salt Lake City our work is of a peculiar nature i. e. we have a difficult problem to solve in, "how can we reach the people?" It is true that question confronts us in our work elsewhere, but especially is it noticeable in this part. Long established traditions and prejudices have caused the people generally speaking to have a dread for anything that bears the stamp of "Reorganized Church" or "Josephite" as they generally term it out here.

It is a similar question of the one asked so long ago: "Can any good come out of Nazareth?"

As we labor in this part, and come in contact with the people we are more and more convinced that there is nothing more needed in our work here than the pure love of Christ. If we ever win the people of the West for Christ it must be done through the spirit of love, meekness, gentleness, and brotherly kindness. It can never be done through force, debating, and argument. It is true however that one must be made the possessor of a goodly degree of the divine Spirit in order to remain sweet under all conditions but this must be done if we are able to read correctly the hand writing on the wall.

We are hopeful because we have learned that God is good, and if we will but trust in him and work as did the Master nothing but success can crown our efforts.

We are hopeful that our membership here will awake fully to their privileges and possibilities and thereby assist materially in the upward and onward movement of our work here.

We extend greeting and all good wishes to the Ensign and her staff trusting the New Year that is before us will be of profit to all.

Respectfully,
J. E. Vanderwood.

Lucedale, Miss.

Dear Ensign:—After so long a time I thought and do believe as I am so aroused concerning this work that I would write to the many readers. As I behold the good that is being done for Christ in this great work, I can see the great and marvelous work rallying on, but I can hardly ever hear of a colored elder. Are there any besides Elder P. W. Booker?

I am asking a world-wide question. Someone please answer me. It is high time that we colored people were coming together as a race, to do something more for God than what we have been doing. Did you not know that God is our Father too, and has no respect of persons? It seems that we are so wide apart that we never will do anything, but God can bring us together if we ask him. The Lord says, "Seek and ye shall find." Why not? Should we not ask for what we need? If there is any race on the top side of God's earth that needs help, it is the poor colored people. It may be that some of them don't know that God will answer prayer in our day. Let us ask God for what we need, that is, an understanding, for he giveth to every one liberally and upbraideth not.

I feel sometimes like we are cast off and forgotten until the Spirit revives my soul, and tells me, if he is for us no one can be against us. But when I read the many thoughts on the colored man, I am almost persuaded to believe that we are still forgotten. Some ones of the different races say that the negro has no soul, but God has not made man in his image and failed to put a soul in him; and it seems, strange as it is, that the negro as he is called, is disfranchised in some states, and has no voice to vote.

I am a second descendent of my grandfather who is a white man. I know that God will be with the black man; he will be with the red man; he will be with the Jew and Gentile.

From your sister in the one faith,
Dora Booker.

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.—D. and C.

Beware concerning yourselves, to give diligent heed to the words of eternal life; and you shall live by every word that proceedeth forth from the mouth of God.—Doctrine and Covenants.

SERMONS AND ARTICLES

THE KINGDOM OF GOD AND HOW TO ENTER IN.

A Real Organization.

Reader let me ask your nationality. Is it British, American, French, or what? There is something better than all these,—it is to be a citizen of the kingdom of God. Now don't turn away with the idea that we are going to talk about some imaginative, supposititious institution, existing only in the feeling of the heart. We mean by the kingdom of God an actual, tangible organization, just as real as any earthly kingdom.

An erroneous idea popularly entertained is that the kingdom of God is a kind of elastic ethereal influence, existing nowhere in particular and yet everywhere in general. They who hold thus, think to support their delusion by an appeal to the following passage: "The kingdom of God is within you;" A very casual reading of the context, however, reveals the fact that our Lord was addressing a crowd of proud Jews who were living in daily anticipation of the setting up of the throne of David, with his seed reigning thereon forever and over all. Questioned by the people as to when the kingdom should appear, Jesus informed them that it was even then in their midst, within the borders of Jewish dominion. This is borne out in the marginal reading where it says, "or among you." It will not do to argue that, "within you," should be narrowed down to the limited compass of the heart, else that would be charging these Jewish Pharisees with the possession of a celestial treasure which their life and conduct did not merit nor disclose.

The answer of our Lord greatly astonished his interrogators who had been traditioned to expect the advent of an imperious institution heralded by fire and flame, sword and scepter. The church of Christ appeared otherwise, for, "the kingdom of God cometh not with observation, neither shall they say, Lo here! or, lo there."—Luke 17:20,21. It did not announce its coming with a display of dignity, nor yet was it attended by a retinue of tinselled army of self-righteous nobles.

This is evident from the lowly manner in which Christ, the King, made his way to earth. His work was commenced with "The kingdom of heaven is at hand."

That the church of Christ consisted of an organization is evident from the following:

"I will build my church."—Matt 16:18.

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

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

"Him [Christ] to be the head over all things to the church, which is his body."—Eph. 1:22,23.

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

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

The church of Christ, has a King, Christ Jesus the Lord. It has officers, the duly appointed ministry of Christ. "And he gave some apostles; and some prophets, and some evangelists; and some pastors and teachers." Other officers mentioned are deacons, elders, priests, bishops, and seventies. It is not intended that the foregoing list represents their relative importance, for as a matter of fact all are equally essential. "And again the eye cannot say unto the hand I have no need of thee, nor again the head to the feet, I have no need of you."—1 Cor. 12:21.

It has a law. "The perfect of liberty."—James 1:25. "The law of the Lord is perfect, converting the soul."—Ps. 19:7.

Means of Entrance.

Lastly it has a means of entrance, the ordinance of baptism, for "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."—John 3:5. Our Lord explained this in addressing Nicodemus, a ruler of the Jews. Briefly stated, the ordinance of baptism is the way of entering into the church. It was accounted of such importance that of them who were baptized it was said, "They rejected the council of God against themselves, being not baptized;" and of those who received it, they "justified God being baptized with the baptism of John."—Luke 7:29,30.

The following references go to prove that baptism was believed and obeyed by Lydia, Cornelius

and their households:—Acts 8:12; 19:6; 16:15; 18:18; 10:47. All the land of Judea and they of Jerusalem were "all baptized." And the jailer, seeing the serious importance of this solemn rite, was baptized at the hour of midnight. Peter preached it, Paul proclaimed it, and John urged it, for he heard him who had said, "He that believeth and is baptized shall be saved."

1 Peter 3:21, says, "The like figure whereunto even baptism doth also now save us." In Acts 2:38, Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins." In Acts 22:16, Ananias says, "And now why tarriest thou? arise and be baptized and wash away thy sins."

It is not presumed that baptism of itself and by itself imparts these spiritual benefits. The person receiving it must be in proper condition. He must look unto Christ exercising faith in him, "for there is none other name under heaven given among men whereby we must be saved." "And without faith it is impossible to please him." And this is not all. True and abiding faith will be followed by repentance, for "Except ye repent ye shall all likewise perish."—Acts 4:12; Heb. 11:6; Luke 13:3. Thus prepared the candidate is acceptable unto baptism of repentance for the remission of sins," (Mark 1:4) and will be buried with him by baptism into death." Romans 6:4.

See also Mark 1:5; John 3:23; Acts 8:38,39; Matt. 3:16; Romans 6:4-6; Col. 2:12.

From the foregoing references the following facts are submitted: First, that the Bible baptism requires water. Second, that it takes much water. Third, that it necessitates a going down into the water. Fourth, the candidate must be buried in the water. Fifth, that succeeding the burial he is raised again. Sixth, that there is a coming up out of the water.

Now take the scriptural measuring rod and apply it to the several ceremonies assuming to be baptism, and we may readily detect the counterfeit. Apply it, for instance, to sprinkling. How does it measure up? First, Does it take water? Yes. Second, Does it take much water? No. Third, Does the candidate go down into the water? No. Fourth, Is he buried? No. Fifth, Is he raised again? No. Right in one point and wrong in four. It is true that it does take water to sprinkle, who will accept such a clumsy counterfeit? Immersion only is inscribed between the covers of the Bible, ineradicable, irrefutable.

The Bible teaches that the time "will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 3:3,4. The language of the law affirms that there is but "one Lord, one faith, and one baptism."—Eph. 4:5. I think the Scriptures, unlike modern ministers, never change, therefore I will not accept sprinkling, dipping or pouring as a baptism, nor any church that will stand for such a counterfeit baptism.

The Laying On of Hands.

Fourth comes the laying on of hands—succeeding the ordinance of baptism. We meet with the ordinance of the laying on of the hands, a part of the great plan of inducting us into the kingdom of God. Whether we consider the creation of man, the story of the flood, the crossing of the Jordan, the birth of our Savior, the healing of the blind, the raising of the dead, or the revelations of St. John, they are all the same—shrouded in mystery. Yet who will refuse to believe? But they tell us that the days of miracles are past. Ah! far from it. They have scarcely begun. What about the days when the sun shall be turned into darkness, and the moon into blood? When the heaven shall depart like a scroll and every mountain and island shall be moved out of its place? We read of the resurrection of the dead when all that are in their graves shall hear his voice and come forth. This is a miracle surely and justly comparable with the mighty deeds of the past. Read Isaiah 11:6—9; 40:4, 5. The Scriptures must be fulfilled, and then shall be brought to pass the redemption of the earth when "the meek shall inherit the earth and shall delight themselves in the abundance of peace," "When the wicked are cut off thou shalt see it," Psalms 37:11—34.

From Genesis to Revelation, a period of four thousand years, we may trace the imprints of miracles upon a yielding humanity. Willing to

receive and willing to believe. Why should he change this policy of ages? Has he found a better way? If so the former was imperfect and scarcely reflective of a perfect God whose ways are only wise. He changes not. This is evidenced in the unrepentable laws of a physical world, and manifested in the increasing revolutions of the planets, and ever down the ages we hear the divine declaration "I am the Lord, I change not."—Mal. 3:6.

The laying on of hands occupying a distinctive place in the church is not altogether to be rated as miraculous but as an ordinary ordinance, and as everlasting as any other ceremony—the Lord's supper for instance. Of the sacrament surely none will say because of the unseen, unsolvable conveyance of "life," as promised by the Lord, that therefore it ought not to be perpetuated. No! we retain it with all its mystery. Why then wage war upon the laying on of hands? Why accept the one and not the other? Did not the same Lord establish both?

The laying on of hands was observed for four different uses. First, the ordination of the ministry. Second, the blessing of children. Third, the giving of the Holy Ghost. Fourth, and for the healing of the sick. It will be observed that nearly all the churches use the laying on of hands for one use, viz., for the ordination of the ministry, therefore they have accepted to the extent of one-quarter. Further than this they have refused to follow. Why? If good for one, is it not good for the other? Does it require more of the heavenly power to bless a babe than it does to ordain a priest? Or have our deposits in the bank of heaven run so low that we are only permitted to draw a little? If so, why should this little be expended only on the priests? Why not help the sick and the suffering? Why not share with the babes? "Of a truth I perceive that God is no respecter of persons." The following are references on the laying on of hands. Mark 10:16; Acts 8:17; 19:6; 2 Tim. 1:6; 1 Tim. 4:14; Acts 9:17; Mark 16:18; Luke 4:40; Acts 5:12; 28:3; James 5:14-15.

The Bible teaches that God is the same yesterday, today, and forever and is no respecter of persons. Then his word is the same yesterday, today and forever and changes not, and is not for one person any more than another, Jew or Gentile. In Hebrews 6:1, 2, we find the doctrine of Christ briefly stated as taught all through the new testament. God's word is always the same and never changes.

Elsie M. White.

Jewell, Kansas.

WILL JESUS COME AGAIN?

BY ELDER EDWARD RANNIE.

In the consideration of the above question the writer has no thought of trying to set a date for the coming of the Savior or the end of the world. Others have tried it and only advertised their ignorance and folly.

Among many of the Christians near the time of 1000 A. D. they believed he would come and reign among them. They were disappointed. In 1844 many believed he would come during that year, sorrow and disappointment were their reward, and many from that date to the present have set the time, and like their predecessors, their interpretation of prophecy has proved erroneous. It is an example of egotism to try to be wiser than the angels, and Jesus has said that "No man, no, not the angels of heaven" would know the day or the hour when he cometh.

It shall be my effort to show from the three books, the Bible, Book of Mormon, and Doctrine and Covenants, three very important events that must occur before he shall come to reign over his people. They will be so marvelous and wonderful that unless we are spiritually blind, as were the Jews, at his first coming, we cannot fail to see them. Ignorance of the Scriptures will be a potent factor in leading men into error. Jesus said, "And whoso treasurcth up my word, shall not be deceived." (Matt. 24:39, I. T.) If we know what must happen, and know it has not happened, we need not waste our time trying to fix the year in which he will come.

"Before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."—D. C. 49:5.

Jacob is another name for Israel, the latter name may be used to indicate one or more of the

tribes or it may mean all the tribes. To "flourish" is to grow, develop, to have a healthy growth. There are great promises made concerning the tribes of Israel. Just at the time when their nation was being destroyed by the king of Babylon, the prophet Ezekiel (Ezek. 37:21) B. C. 587, said, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side," and bring them into their own land.

At the close of Solomon's reign, B. C. 975, the kingdom was divided and the kingdom of Israel and of Judah existed contemporaneously until B. C. 721 when Israel was carried captive by the king of Assyria, (2 Kings 17:23) and then Judah passed through her trouble which resulted in her final overthrow and the destruction of Jerusalem B. C. 587. Both nations were now gone but the Lord promised to restore them and he spoke through the prophet Ezekiel (37:22) and said, "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all."

When Jesus visited the Nephites on this continent he spoke to them concerning the restoration of Israel.

"And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then shall their watchmen lift up their voice; and with the voice together shall they sing; for they shall see eye to eye. Then will the Father gather them together again and give unto them Jerusalem for the land of their inheritance."—Book of Mormon 3 Nephi 9:69,70,71, Authorized Version.

Paul seemed to have the restoration of Israel in view when he wrote to the saints in Rome and told them that "blindness in part had happened to Israel until the fulness of the Gentiles be come in," Rom. 11:25, and also that their Deliverer would come out of Zion and turn them from ungodliness. Rom. 11:26. Through the restoration of the gospel in the latter days Israel will be brought to a knowledge of Christ and his gospel. In the preface to the Book of Mormon we are informed that part of its special work was to convince the Jew "that Jesus is the Christ." The Lord has provided a way to reach the Jew, which is a part of Israel, in these latter days with the gospel. It was to go to the Gentiles first "and then, behold and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation."—D. C. 87:3.

When the missionaries are directed by the Lord, through the church, to carry the gospel to the Jews as above provided it can well be said that the deliverer has come out of Zion, because it is the gospel that will deliver them from spiritual bondage and darkness that they have been in for many centuries. "And as many as shall believe on Christ, shall also become a delightful people." 2 Nephi 12:86. And in the 85th verse it is stated that when they "begin to believe in Christ; and they shall begin to gather in upon the face of the land."

When all referred to is in process of achievement it will be a great work. It will attract public attention, and when it is accomplished it can be said truthfully that Jacob does "flourish in the wilderness." The work of preparation for that wonderful event is now going on among the nations; the Jews, and by the church.

The Lord made a promise concerning the Lamanites, through Jacob, that because they were faithful to their marriage vows and did not go into the abomination of polygamy and concubinage as did their brethren the Nephites, that they would not be destroyed but that some day "they shall become a blessed people."—Jacob 2:56.

One of the special purposes of the Book of Mormon is to restore the Indians to a knowledge of Jesus Christ and of the gospel that was had among them when they were a righteous people and the prophet Nephi places a promise on record concerning them that makes their future a very important part for them in connection with the restored gospel.

"And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; And then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; Wherefore, they shall

come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved.

And then at that day, will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God? Behold, I say unto you, yea, they shall be remembered again among the house of Israel."—1 Nephi 4:17-23.

When a people that has been in darkness as the Indians have, and shall believe on Christ, come to "a knowledge of the very points of his doctrine," and when they have entered "the true fold of God" they surely will be a "delightful people" and shall blossom as the rose." The work of preparation has been going on among this people for many years and the realization of the promise made to them will become more apparent every day, that "Zion shall flourish upon the hills."

The true Zion is the pure in heart, and it will be a place where love rules supreme and righteousness controls men's lives. It will be a place where service is the badge of honor, and men will love God and their fellowmen more than the pleasures of the world; where all men will be brothers, and where love will be expressed in deeds of kindness and not in words of maudlin sympathy.

It will ultimately be inhabited by the truest, purest and noblest of men and women; it will be a mecca for pilgrims who are seeking a place where love reigns in the hearts of men. It will be a place for happy childhood and where they are held in higher esteem than is common in the world today.

It will be a place for the conservation of human life, money and time. It will be a place where our wives and daughters will get their ideas of dress from God's word and not from women of the lower world. It will be a place where men will not pollute the air with cigarettes and stain the sidewalk with liquid of nicotine, or gain their ideas of business and industry in the billiard hall.

Men who are idlers, and street loafers will be ashamed to appear in public. The man who is too lazy to work will be ashamed to meet honest men face to face. It will be a place where the Sabbath day is a sacred one; it will neither be the extreme of the Puritan nor the looseness of the worldly minded Christians, nor will it be polluted by the sinful pleasures of the world. It will be a day of joy and gladness in the service of God.

It will be a place of wealth, for the many, not the few, good business and beautiful homes. Equality will exist then. It is only like a nightmare now, like a hungry man dreaming of eating, and wakes up hungry. Selfishness and covetousness have blinded our eyes and calloused our hearts so that the cries of the poor and needy do not touch us. There will be no poor then, no hovels or unsanitary homes, because men will love their neighbors as themselves.

When these three events occur we may know that the time for the coming of the Savior is nigh at hand even at the door, Independence, Mo., Jan. 22, 1914.

TESTIMONY THE FOUNDATION OF FAITH.

In no age of the world has God required of the people faith in him without first giving them testimony upon which to base that faith. However they may first have to believe in their fellowmen, accept his testimony as a foundation for their faith, which is only just to do in religion as in other things of life. Practically all the knowledge we have obtained came from our belief in the testimony of others—principally through books.

In the days of the apostles the world did not have to base their faith upon the credulous foundation ("just believe") but the foundation of their faith was the testimony of the apostles. The apostles testified they knew Jesus was the Christ and the gospel the power of God unto salvation, and those who became the apostles' followers based their belief upon the apostles' testimony with that of the prophets as contained in the scriptures conforming their lives to the requirements of the gospel, (which was a demonstration to their faith in the apostles' testimony) and they received a knowledge by revelation, (which is the promise to all) which placed them in the same position as the apostles, i. e., made them creatures of hope.

Nowhere in the Scriptures do we find the statement "just believe" today and tomorrow and so on and by putting our energies back of that belief we will by a metaphysical process produce a faith that will be absolute and certain. No, that kind of

faith will always be dead. It is built upon the sand; its foundation is not a rock, (fact). Such a belief is nothing more than a psychological hallucination, and places God below man in intellect, in giving man only imagination for the foundation of his faith.

That this is not an overdrawn picture and a popular idea in the Christian world, I quote from, "The young man and the world," by Senator Albert J. Beveridge in the essay, "The young man and the pulpit."

"Faith is infectious," James Whitcomb Riley, whose sweetness of character and upliftedness of soul equal his genius, gave me the best recipe for faith in God, Christ and Immortality I have ever heard: "Just believe," he said, "don't argue about it, don't question it, simply say 'I believe.' Next day you will find yourself believing a little less feebly, and finally your faith will be absolute, certain, and established."

That a faith developed in such a way is dangerous. We quote again from the same writer and same book but from the essay, "The young lawyer."

Speaking whether it be the best for a lawyer to take a case if he did not believe his client was in the right. He states the ideas of those who think it would, in this language, "They will cite you to instances where they have entered into the conduct of a case with much doubt in their hearts as to the rightfulness of their client's position; but that the doubt became an affirmative certainly before they were half through with it they knew their client was right."

"The answer to this is that any man can work himself into an enthusiastic belief in almost anything if he goes upon the theory that the thing is true, and gives all his energy and ability to proving its truthfulness to others and to himself."

I am thankful we do not have to work ourselves into an enthusiastic belief in God today any more than the Apostle Paul when he "saw the light, and heard the voice." But men today have the same testimony as men of yore. That "Jesus is Christ." And "whoever will do the will of the Father shall know of the doctrine."

How many will believe their testimony, and put it to a test?

B. L. McKim.

JUST FOR TODAY.

The great wise master builder and shepherd of his tender flock took special pains to impress upon the minds of his weak and erring children that the heavy and unbearable burdens that send so many to an untimely grave might be made lighter, or entirely avoided, if they would only take his yoke upon them and learn of him. He said "take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof."

And yet, how many there are who while away their time in worrying and brooding over the misfortunes and errors of the past, and the opportunities that slipped away unimproved, or musing and dreaming of mansions and coming fortunes, where untold of felicity is in store but never comes in view. How unwise it all is! "for we spend our lives as a tale that is told," and the close of each day will determine our record forever. The day is gone, the "actions are weighed," and the account is made up and recorded in the book of remembrance, to be faced at the final judgment.

It is useless to worry over the past; of kind and loving words that might have been spoken to cheer and gladden the broken hearted; of acts that might have been done to lighten the burdens that were grievous to be borne, or flowers that might have been strewn in the pathway of "the forlorn and shipwrecked brother," to cheer his drooping spirit, for "of all sad words by tongue or pen, the saddest of all, it might have been." "From the cradle to the grave" man swings in the balance of God's own make. He was made upright in the beginning and placed on the scales, with the measuring rod at his side, so that at any moment of his earthly pilgrimage it might be said, "thou are weighed in the balances" and your measurement is taken.

Our thoughts and actions may alter the account of tomorrow, but the actions of yesterday are fixed, and we should "think not upon the shadows, for sorrow's days are few, the sun is shining somewhere, oh, pledge thy heart anew," and with fixed determination, arise and pursue the narrow path that leads to the better land.

Why take no thought for tomorrow? Because it is not ours, and we know not what shall be upon tomorrow. The Holy Ghost says, today, if ye will hear his voice, harden not your heart, and it is today that we must live and labor to sow the seed that will determine the sheaves to be gathered in at the great harvest. "Now is the accepted time, now is the day of salvation," and as Longfellow said, "trust no future how ere pleasant, let the dead past bury its dead, act, act in the living present, heart within and God o'er head."

The fields are white unto the harvest, and the laborers are few, and should any neglect to thrust in his sickle and reap while the day lasts, his loss will be great in the day of accounts. Then let us work and watch and pray that we may find the grace we need, "just for today."

C. A. Butterworth.

In "Gospel Standard."

THE ROUND TABLE.

Who were the Samaritans? Who were their ancestors and were they connected with the Jews any time?

Samaria was included in the territory belonging to the ten tribes or the kingdom of Israel. The site of the city of Samaria was chosen by Omri King of Israel as the capital of the kingdom, the city growing to be of considerable importance and of great strength. In B. C. 721 the city was taken by Shalmaneser king of Assyria after a siege of three years, which brought the kingdom to an end, the tribes being taken captive into Assyria. (2 Kings 18-9-12.) Subsequently Esar-haddon king of Assyria, (who also ruled over Babylon) brought settlers from Babylon and other distant places and put them in Samaria to occupy the desolate land. Through fear of wild beasts by which many were destroyed, and attributing the cause of their distress to not knowing the god of the land, they sent to the king for one of the Israelite priests to be sent to teach them the ways of the God of the land. The priest was sent with the result that the religion of the new Samaritans was a strange mixture of Babylonian idolatry and Israelite worship, "So these nations feared the Lord, and served their graven images." (2 Kings 17:41.) When the Jews returned from Babylon to rebuild Jerusalem and the temple, these Samaritans sought to participate and to share in the benefits, but the Jews refused to accept them upon which they became bitter enemies and sought every means through the reigns of two kings to hinder and prevent the Jews in their work. (Ezra 4). The enmity thus engendered has been perpetuated until the present time. It thus appears that the Samaritans were gentiles having a perverted form of Jewish worship.

What is the difference, if any, between the Utah edition of the Book of Mormon and the Lamoni edition put out by the Reorganized Church? Also what is the difference between the two editions of the book of Doctrine and Covenants.

As to the text of the Book of Mormon published under the authority of the Utah Church and that of the same book published under the authority of the Reorganized Church we know of no differences except in punctuation marks. We have not compared the entire work but such differences as we have observed are not material. The Utah book contains a system of references which the Lamoni edition does not have.

The book of Doctrine and Covenants of the Utah Church and that of the Reorganized Church are vastly different. The latter, or Lamoni edition, contains the revelations accepted by a general assembly of the church in 1835 with subsequent revelations and documents adopted by the church from time to time to the present. The Utah book has had incorporated into it a multitude of statements by Joseph Smith, some historical and some incidentally prophetic, and even private letters and quotations from private letters which were never designed for the church at large and never adopted by the church during the lifetime of Joseph Smith. In addition to these, a document setting forth the law of the church upon marriage adopted in 1835 and published in the Doctrine and Covenants of that year, and in subsequent editions till after the life time of Joseph Smith, and in all the editions published by the Reorganized Church, is omitted from the Utah book and a purported revelation advocating polygamy inserted in its place. The genuineness of this document has ever been denied by the Reorganized Church.

Let us not underestimate the dignity of human nature. Mar, although fallen, still retains some traces of his primal glory and excellence—broken columns of a celestial temple, magnificent, even in its ruins.—John McC. Holmes.

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 JUVENILE COURT IN KANSAS CITY.

Not long ago we heard Judge Porterfield, judge of the juvenile court in Kansas City for six years past speak for an hour. He was laughingly introduced to his audience by a townsman, as "a reformed politician, if such a thing were possible."

From a few notes taken, we hope to interest our readers, although we had hoped he would dwell more upon his experiences with children, to gain us more of an idea of the varied scope of this work. However we found much of profit in his remarks.

COURTS.

From the formation of governments, courts were made to settle. There are ten divisions of the circuit court, all grinding day in and day out, settling disputes and quarrels between men. Operating besides these is only one active in the interests of the child. This one does more lasting good than all the others; and is therefore as valuable. In this one, the unfortunate child is given a chance; in the others, property rights are protected.

ORIGIN.

The first Juvenile Court was established in Chicago in 1899—July 1st. Missouri has the benefit of the court in six counties; and the present effort is to get it into action all through the state. The Juvenile Court entitles all to a chance, unfortunately or not.

A REFORM.

To build citizens, we must begin with the child, before the foundation for successful building is undermined by criminal acts. Begin to help the child, not the man. The Juvenile Court is one of the greatest reforms, marking a formative, constructive period thus,—in dealing with the child, in dealing with the parents, and in dealing with the home. It gets at the cause of troubles.

DELINQUENTS

Children under seventeen years come under its jurisdiction. The begging child, the one who suffers from cruelty, who has mean parents or a poor home; the delinquent—one who violates the law in town, city, or village.

Juvenile delinquency is the natural outgrowth of juvenile neglect; abnormal conditions bring about abnormal results. This court treats conditions as well as the child. It encourages parents to exercise better control over themselves as well as over the children, and sees to better environments.

THE IMPORTANT QUESTION IS—NOT WHAT A CHILD

DOES BUT WHY DOES HE DO IT?

Seventy-five per cent of delinquents start with irregularity in attendance at school? The child stays out for some trivial excuse; he plays truant once; he tries it again, then again; it becomes habitual; he is too young to work; he becomes idle, and thus gets into mischief. You can expect any kind of delinquency from him.

ORIGIN OF JUVENILE COURT.

The horrors of putting children in a jail; a school of crime! The state is engaged in the matter of making criminals. Herein lies the origin of the Juvenile Court.

We have a detention home instead of the jail. It is not a prison but a refuge. It is a temporary home until the weekly court day. There is a matron; They are treated as children in good homes.

The circuit court punishes the guilty, but does not get at the removal of the cause. The juvenile Court helps the child and sees what can be done for him.

THE COURT ROOM.

It is a child's court, or a parental court and very informal. The traditional bench is abandoned. The child or person takes his place at the right hand of the judge; sometimes a child sits on his lap. He hears the story and its cause; all about it. There is no swearing in relating of testimony, witnesses are not often used. The idea and language of punishment is avoided. The statutes provide that a child be not punished, but helped. "Punishment never made a patriot"—exclaimed the judge.

If drunkenness is the cause, it must cease; if laziness is the cause, the parent or child must work; if filth is the cause, they must "clean up;" if improper surroundings are the cause, they must move.

PROBATION OFFICERS.

It takes incessant work to keep children out of court. They are not brought in until the probation officer's faithful work has failed. The speaker declared these officers to be more valuable than the judge himself. (And he complimented Independence on its splendid probation officers.)

In 1911 there were 1108 cases came into the juvenile court and 1092 others were looked after by probation officers. In 1912 and 1913 their work was better still. Some of the 1108 were the same child, reappearing—in trouble again.

FOR PARENTS.

If parents properly cared for the children, there would be no need of juvenile courts. Parents do not know where their children are—from the ages twelve to sixteen years—after school hours. They can't keep up with their offspring; the pace is too rapid, the parents lose in the race.

Children are not taken away from their parents by this court, unless the labors with the parents fail. It is a singular thing that parents are with this court like they are with school teachers, they are present every Friday to combat every effort of the court in dealing with their children.

The judge here remarked that he would like to relate numerous experiences, but could not this time. He however spoke of a girl of sixteen years, who had been six days absent from school,—her mother blissfully ignorant and unsuspecting. She had spent a good deal of the time with a boy friend, taking in the moving picture "shows," and were finally found visiting with two strange women. They had had much beer—when the court officials found them. No further wrong had been done. The boy was sent to the reform school; the girl was taken to her mother, and has since done well.

The remainder of the judge's talk concerned the boys' and girls' hotels in Kansas City and the McCune Home, seven or eight miles out of Independence—a school and farm for boys. Of this horse we will write later.

CHILDREN'S HOME NOTES.

Occasionally we read a letter from some one entering a plea for a more generous giving to the Children's Home, and we are thinking it might be of interest to a great many of you, just how some are responding.

Sr. M. writes from Oklahoma: "I am sending one dollar for my little three year old girl who has saved her pennies for the children who have no papas and mamas." In sending the receipt for this amount we wrote it in Marguerite's name and Sr. M. wrote us again: "When I read your letter to Marguerite her eyes just sparkled and I think it made her want to save more. I'm so glad you thought of writing the receipt in her name. I shall keep her receipts in her bank also. I want her to send some every year."

Another sister writes: "I inclose a check for five dollars as a donation from our little son, (now deceased)."

We have received other like amounts from those whose hearts are heavy because of separation, therefore they can more easily sympathize with those to whom they are sending material comfort.

One sister writes: "I am sending a small order. It isn't much but most of it was our baby girl's, and as God has taken her I didn't want to use it any other way."

Three sisters sent thirty dollars each which was earned by themselves.

We hope those who have been doing that helpful though tedious work of collecting five cents a month will be encouraged when they read that from one local for October and November comes a check for eight dollars and at another time seven dollars; from another local eight at one time and six at another; from one large local a check for fifty dollars.

Mrs. J. A. Gardner.

NOTICE.

AN EMPLOYMENT BUREAU.

The Independence Home and Child Welfare Department has established an employment bureau, with Mrs. Arthur Allen in charge. Anyone writing her for help or information in this line, desiring to make their home in Independence, will find one truly interested in their welfare. Her address is 1432 West Walnut St.

Merely to him that shows it is the rule.

MISCELLANEOUS

CONFERENCE NOTICES.

PITTSBURGH DISTRICT.—Conference will convene at Pittsburgh, Feb. 28th and March 1st. Regular election of officers and general conference delegates will be had. Take a Beech-view car and get off at Coast Ave. walk up one block to the church. For further information apply to
John Raisbeck, Sec.

136 Boggs Ave., Pittsburgh, Pa.

CENTRAL ILLINOIS.—Conference will convene at Taylorville, Ill., the first Saturday and Sunday in March
Walter Daykin, Sec.
1000 E. Cleveland St., Taylorville, Ill.

FAR WEST.—Conference will convene with the First St. Joseph Branch corner Faraon and 17th St., on Saturday March 7th, 10 a. m. Bro. J. W. Rushton has written that he will be present. Please have branch and ministerial reports in the mail by the 7th of March. The resolution which was referred to the several branches for their consideration, a copy of which has been mailed to each branch president will be considered at this conference for its final action. Delegates to the general conference will be chosen. It will please the undersigned officers to have a good representation.
Temmie T. Hindrick, Pres.
Chas. P. Paul, Sec.

OHIO DISTRICT.—Semi-annual conference will meet at Columbus, Ohio, Feb. 21 and 22, 1914. The meetings will be held in the South Church, 6th and Innes Ave. Officers are to be elected for the coming year, also delegates to general conference, and much other work of interest is to be done. A good attendance is urged. All holding the office of priest in the district are especially invited to be present at this conference, as a quorum of priests for the Ohio District will be organized, and all priests should unite with it. Send reports of all kinds to D. R. Winn, 82 East Northwood Ave., Columbus, Ohio.
D. R. Winn, Sec.

Eastern Colorado.—The semi-annual conference will meet in Denver, Saturday, March 7th, at 10 o'clock, in the Saints' Chapel on Logan Ave. and Speer Blvd. Delegates to general conference will be elected, and the question of the division of the district will be considered. We hope that every branch in the district will be represented, so that this matter may be thoroughly discussed, and satisfactorily disposed of. The ministry will please remember that "All ministers residing in the district are required to report to the district secretary at least one week previous to the convening of the conference."
E. J. Williams, Sec.

1210 So. High St., Denver, Colo.

CONVENTION NOTICES.

Clinton District.—Sunday school association will meet in convention March 6th, at Nevada, Mo., at 10 a. m. Officers for the year to be elected. Hope for a good delegation from each school in the district.
Zora Lowe, Sec.

Eldorado Springs, Mo.

OHIO DISTRICT.—Sunday school and Religi. Associations will hold their regular semi-annual convention at Columbus, Ohio, Friday Feb. 20th., at the South Church, 6th and Innes Ave., at 10 a. m. Much business of importance to the district will be transacted and each school should be well represented. Send all reports to the secretary; D. R. Winn, 82 E. Northwood Ave. Columbus, Ohio.
D. R. Winn, Sec.

QUORUM NOTICES.

Pacific Coast.—Quorum of elders will meet at twelve o'clock, noon, Sunday, March 1, 1914, at the Saints' Church Northeast corner of Spencer Ave. and Grant St., San Jose, Calif., during the district conference. We would like to hear from all elders in the mission, both members and non-members. Organization means strength and better service for the church.
H. A. Hinty, Sec.

NOTICE TO THE MINISTRY.

Two of the brethren have consented to deliver courses of lectures, with suggested readings, at the coming general conference. These lectures are for those holding the priesthood only, and will be given each morning at eight o'clock in the basement of the church, the lectures to alternate, the first one being given on Tuesday, April 7. It is requested that all those of the ministry attending conference make special efforts to attend these lectures, as we hope to make this a permanent feature of the conference if the results of the present courses indicate the demand exists for others. The courses offered will be in Homiletics and Comparative Religions, the former being given by Bro. Walter W. Smith, the latter by Bro. S. A. Burgess. Further announcements will be made concerning the courses on the first day of conference.
Frederick M. Smith, Sec. First Pres.
Independence, Mo., Jan. 30, 1914.

NOTICES.

Spokane District.—I wish to again speak to the saints of this district, as there is so much required and so little given, in comparison with the abundance that our heavenly Father has bestowed upon his believing children. We have in our district a membership of 400 and there are 200 names on the tithing book. Where are the other 200? We find in Doctrine and Covenants section 108

where the Lord requires all of our surplus property as a consecration, and one-tenth of all our interest annually; this to be a standing law forever; and they who fail to keep this law shall not be found worthy to remain in Zion; given with the promise that he that is tithed shall not be burned. The Lord has left us to be our own judges. He has also promised to open the windows of heaven and pour out blessings upon us. Will you take God at his word? Will you rely upon his promises? Will you keep his commandments? If you will, then let us hear from the two hundred silent ones. It is not too late.

Now, dear saints, we have some calls for help from the poor, and scarcely enough funds to pay the family allowances. What will we do? The Lord's work depends upon his saints to move it. We wish to make an appeal to each saint to give something to the storehouse of the Lord. Let us make up our minds to pay one-tenth of our increase to the Lord, so we can reasonably expect his blessings. "But," says one, "I am in the faith." About how much? Enough to give the Lord a little lip service when we want his help in times of trouble and sickness, but our faith weakens when we think of the law of tithing and consecration that the Lord has commanded us to keep? I feel sure he will hold us just as responsible for the performance of this as any other command he has given. I believe we will have to meet it some place, some where, some time, and I think it would be far better for us to meet it here, do our duty, and have the blessings of God to help us along, than to hold on to see how much worldly pleasures we can get of what we can gather together. Real saints must prove themselves and make a reasonable effort to do what the law says. Sometimes we can't just see how things are coming out, so we wait. You may wait too long and let the chance go by, like the foolish virgins, and when you want to do it, it will be too late. We wish to thank all who have honored the law of Christ in temporal things, let others live up to the privileges we enjoy. We are waiting patiently to hear from the silent ones.

Your Co-laborer,

W. W. Fordham.

S. 238 Haven St., Spokane, Wash.

On account of sickness, Mrs. J. W. A. Bailey of Warrensburg, Mo., has resigned the office of Home Department Superintendent of the Independence Stake Religi. All locals please take notice and report to Mrs. Arthur Allen, 1432 West Walnut St., Independence, Mo., who has been appointed to fill out the unexpired term.
W. A. Bushnell, Pres.
Mrs. R. Brown, Sec.

AN EXPLANATION.

South Missouri District.—Whereas, some have thought that my recent notice of the change of place of our conference was not explicit enough, I submit the following reasons, viz.—It was practically understood at our last conference, when Dagonia was chosen as the place of next conference, that the district president would visit that place and find out whether it would be possible to hold a spring conference there, as some doubted if the place could be reached at that season without great inconvenience and delay on account of freshets in the mountain streams. On investigation this appeared to be very apparent, also some of the members were not sure that even they could attend for the same reasons, hence they would prefer a conference at some other time of the year. So upon consultation it was decided to take the second choice and meet at Springfield, February 28th and March 1st.
Benj. Pearson, Sec.

COMMUNICATION FROM THE PRESIDENT OF THE QUORUM OF TWELVE.

I hereby give notice that per resolution adopted by the Quorum of the Twelve at their last sitting, the quorum will meet in the "Order of Enoch building," per courtesy of the board of the Order, Independence, Mo., March 18, 1914, at ten o'clock in the morning.

Whoever may have business requiring the consideration and action of the Quorum will please forward the same to J. W. Rushton, 701 N. Cottage St., Independence, Mo. (Let all communications be in ink and not written with pencil either lead or indelible).

In view of the responsibility resting upon these brethren and the importance of the business they are expected to transact in the interests of the Church, such as appointing missionaries in all the world, and many other items of equal interest in the cause of the Master, we feel desirous of soliciting the prayers and sympathy of all the church members, that our Father will bestow upon us his divine power to qualify these ministers for the peculiar duty and arduous work that have been committed to them by God and the Church.

SUGGESTIONS.

It has been impressed upon my mind, and very forcibly for some months, that the hastening time is upon us as a church, and by reason of the many demands made upon us for preachers in all parts of the world, the suggestion has been made to me that the appointing authorities should call for volunteers from among the young men of the Church, having authority to preach as priests and elders. At the same time it was propounded to me, "Why cannot many of these young men who have gained valuable experience in the several branches of the auxiliary work volunteer their services to the Church for a period of two or three years, in the active mission fields before they assume the responsibility of family life."

When we consider that young men in the world in many countries give several years in the "army service," it seems to be an ideal within our reach to arouse the enthusiasm of young men to show their love for God and the good of humanity to consecrate two or three years of their life in the effort to save souls and seek to establish the kingdom of God,

Not only would such service be acceptable to God, and of immeasurable benefit to the Church, but such experience would be of great service to the men themselves in widening their sympathies, giving them a most unique opportunity to understand life and human nature by direct contact and at the same time very helpfully assist such men in finding their place in Church service and develop good men as missionaries and also executive and pastoral ministers.

We recommend a consideration of this matter to our young men and pray that God will arouse in them a great desire to respond to the Church's need and this call for the statement of the Savior, viz:—"The harvest is great and the laborers are few," was never truer than it is today.

Among the most desirable qualifications for such ministerial service as contemplated are the following:

First. To have a passion for souls and the serving of God.

Second. An upright life.

Third. Humility and a disposition to learn.

Fourth. The cultivation of spirituality by constant prayer.

While we do not specialize on education we nevertheless recommend that all who can take advantage of every opportunity to educate themselves, not only in the grammar schools and the high schools, but by a careful and systematic course of reading at home.

Those who are willing to respond to this call are invited to apply to the secretary, J. W. Rushton, for an application blank, which after filling in return not later than March 31st to his address.

Praying that the coming conference will be the best ever held, that the spirit of peace and good will may predominate in all things that God's will can be fulfilled in all things.

I am your brother and co-laborer,

Gomer T. Griffiths,

Pres. of the Quorum of Twelve

Per J. W. R.

OF INTEREST TO PRIESTS.

The Kirtland quorum of priests through a committee has arranged for the issuing of a handbook in irregular installments for the benefit of its members. Members of other quorums desiring to take advantage of the privilege of receiving one of these books may do so, or other quorums may accept the hint and develop something along the same line. The announcement of the secretary follows.

To the members of the Kirtland Quorum of Priests.

How would you like to have in your pocket a book which would answer all your questions in regard to the work of a priest? A committee was appointed at the Cleveland meeting to arrange for such a book.

The plan is to have each member of the quorum buy from the secretary a leather bound loose leaf ring binder to hold sheets three and three-fourths by six and three-fourths. These as often as practicable an editor will send to the members loose leaves giving facts, dates, instructions etc., which are to be filed in the binder. As the editor will have access to several libraries he can secure any facts wanted.

If I want to know certain facts regarding the early church I will write the editor for them. When he gets them he will prepare a sheet giving this information and mail to all the members. In a short while each member will have a valuable reference book, which will be of material help to him. You can put your own notes in the same binder.

The quorum secretary will supply the binders for 75c. This is about one-half the retail price. If you do not want a leather binder we can furnish a temporary paper cover for 15c.

The handbook committee,

Per E. A. Thomas.

911 E. 72nd St. Cleveland, Ohio.

MARRIED.

Baker-Sauneman.—Mr. Victor Baker and Sr Sarah Sauneman, both of Blue Rapids, Kans., were united in marriage at the saint's church, Sunday afternoon, February 1st. Elder Joseph Arber officiating.

CONFERENCE MINUTES.

NORTHEASTERN ILLINOIS.—District met at first Chicago Branch, January 24th and 25th. J. F. Curtis, J. O. Dutton, and J. H. Brouson in charge. Statistical reports: Mission 114, Plano 163, First Chicago 175, Sandwich 75, Deslam 77, Central Chicago 163, West Pullman 51. Ministry reporting: F. M. Cooper, David Dowker, J. A. Brouson, Thos. Hougas, C. H. Burr, J. O. Dutton, Philemon Pement, R. N. Burwell, Harry Passman, P. G. Fairbanks, Wm. Pinkerton, Earl D. Rogers, Henry P. W. Keir, S. D. Hevener, John L. Cooper, Jas. F. Keir, Henry Williams, Jos. M. Blakesley, F. G. Pitt, J. F. Curtis, and Jas. E. Smith.

Bishop's general reported: Receipts, tithing and offerings \$2006.14. Agent church debt, \$712.83; Graceland College, \$19.00; Children's Home, \$10.00; Expenditures \$2251.13. District treasurer reported total collection \$26.08, Expenses \$20.00; Balance on hand \$6.08. Delegates to general conference: F. G. Pitt, Sr. F. G. Pitt, F. M. Cooper, J. O. Dutton, David Dowker, Sr. F. M. Cooper, Sr. La June Howard. Bro. Earl D. Rogers, and Frank F. Wippler were ordained to the office of elder.

The voice of the Spirit called Bro. Wm. Darmon to the office of priest, and Edward Darmon to the office of deacon, also warned the saints to put away pride and to establish and keep the family altar.

On motion recommendation to the General Church Recorder, that provision be made on certificates of baptism and record books for names and addresses of at least three near relatives. Mission Branch was chosen as place of next conference. Preaching by John R. Grice, J. F. Curtis, F. G. Pitt and F. M. Cooper. The Sunday Afternoon Club had charge of the catering and very excellent service was rendered. Attendance estimated 275, all of which fell fully repaid for the effort put forth in attending the conference.

F. E. Bone, Sec.

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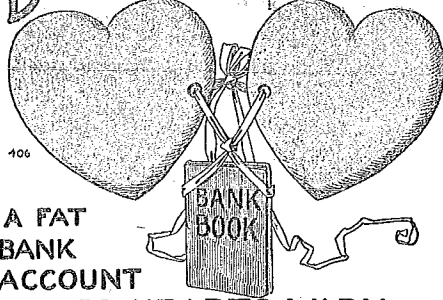
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VOL 25

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 19, 1914

NO 8

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EDITORIAL

DISAPPOINTMENT.

"He performeth the thing that is appointed for me."—
Job 13:14.

"Thou hast appointed his bounds that he cannot pass."—
Job 14:5.

"Disappointment—His appointment."

Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must bring blessing
Though it may come in disguise;
For the end from the beginning,
Open to his wisdom lies.

"Disappointment—His appointment."

Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For like loving earthly parent,
He rejoices when he knows
That his child accepts unquestioned,
All that from his wisdom flows.

"Disappointment—His appointment."

"No good thing will I withhold."

From denials of us gather
Treasures of his love untold.
Well he knows, each broken purpose
Leads to fuller, deeper trust,
And the end of all his dealings
Proves our God is wise and just.

"Disappointment—His appointment."

Lord, I take them, then, as much,
Like the clay in hands of potter,
Yielding wholly to thy touch.
All my life's plan is thy moulding,
Not one single choice be mine;
Let me answer unrepining,
"Father, 'not my will, but thine.'"

—Belfast Witness.

WHO IS OUR MASTER?

While the question here propounded must be left to each individual to answer for himself there are some points which may well be considered in doing so. Under a possible self-deception as mentioned by Paul, a man may believe that he is serving God faithfully, and yet in a large measure be serving himself or the world. The possibility of being deceived by others who themselves are mistaken was considered so great by the Lord as to warrant the warning: "Take heed that no man deceive you," and many are led to accept doctrines and forms of worship, and to perform service, supposedly for God and his kingdom, through the counsel of other men who themselves are deceived, so that after all much of such service fails to find acceptance with God and goes to build up the work of some other individual.

It is natural that those who have made a profession of Christianity and have united with the churches of their choice, should allow their minds to settle down in serene satisfaction under the thought that they are now serving the one true God. But it may be noted that the many warnings against the danger of deception given in the New Testament were to those who counted themselves the followers of Christ, and the Lord emphasizes the necessity of men making their service for him conform strictly to his own instructions so that the danger of deception may be removed.

Referring to idolatry the Apostle Paul says "there be gods many and lords many," and though the worship of images has been dispensed with it can hardly be denied that there is abun-

dant opportunity in the world today for idolatry, and that much of the labor of men falls short of being done for the "honor and glory of God." A vain worship, which is not acceptable to God, cannot be anything but idolatry. A serving of self, or following the ways of sin is but another form of the same, which prevent those doing these things from having but "one Master."

"No man can serve two masters. . . . Ye cannot serve God and mammon," is the statement of Christ regarding those who seek to serve God while setting their hearts upon worldly treasures. God cannot be satisfied with a half-hearted service, and man should not be, for to serve the things of the world keeps him from God and the enjoyment of the blessings which a full service of God renders possible. Christ said to his disciples: "One is your Master, even Christ," indicating that no heed should be given to other individuals advocating other claims or doctrines and demanding a service which would conflict with the service due to him.

Accepting Christ as our Master necessitates our becoming his servants, and unless our service is wholly after the requirements made by him we could hardly be called faithful servants. Christ expressed what he expected of his servants when he said: "If any man serve me, let him follow me," and following Christ would bring a complete separation from the things of vanity and sin which holds so many to the world, and requires that the steps which he took in compliance with the law should be taken as examples for others to follow. While repentance from sin and faith in God are taught as essential, the first formal step marking a separation from the world and a new relationship with God is

The New Birth.

This step was taken by Jesus as recorded in the third chapter of Matthew, he being baptized in water followed by the baptism of the Holy Spirit, which step he declared to be essential for every man who would enter into the kingdom of God. Paul speaks of this as the means of entering into a "newness of life," in which "we should not serve sin," but serve God "in newness of spirit."

The separation thus accomplished and the adoption of the new relationship of a servant to the one Master—Christ requires that such relationship be maintained faithfully against the allurements of other masters. Any yielding to one will be to an equal extent a withdrawal from the other, and whenever there exists a violation of the law in one point, the service will be incomplete and imperfect, and consequently unacceptable. Each requirement of the gospel law is linked with the others as in a chain, and where one vital part is violated by neglecting it, or by substitution or other change it renders the other parts ineffectual even though there may be a formal obedience of them.

The man "in Christ Jesus," will have occasion to examine himself from day to day and judge of the extent of his service toward God and Christ, and if he discovers that the subtle influences of the world are drawing upon him for service it is time that he should renew his alignment with the whole law of Christ. If it be self that is demanding his service he will find it necessary to subject self to the will of his Master. If earthly treasures have caused him to lose sight of the divine treasures they should be put in the balance with those of heaven and their relative values weighed carefully and the more precious ones be made the object of future effort.

It has been said that when we are in the service of our fellow men we are in the service of God, and this is true. The toil of hand or brain when done in the interests of humanity is but a part of the service of God from which such labor in no wise detracts. "One is your Master, even Christ; and all ye are brethren," and every necessary service to each other is but doing the Master's work. We need no other master; we need no other doctrine but his; we need no other example; and a faithful obedience to him will bring every result which he has promised.

WONDERS OF THE PULMOTOR.

The efforts of medicine and science toward the saving of human life, with few exceptions, have generally ceased when the bodily functions of the patient ceased. When the lungs ceased to breathe and the heart to beat, surrender was made to the angel of death, but not so now, at least in many cases. The invention of the Pulmotor by a German has made it possible to retain the life of many patients who have "died" by restoring the action of the lungs and heart.

The Pulmotor is a simple apparatus, no larger than a suit case, consisting of a battery, an oxygen tank, a pressure gauge, an inspirator, an operating bellows, a dashpot bellows, flexible tubing and a face cap. When applied to a patient it sets up artificial breathing which can be maintained indefinitely, one case in Kansas City recently requiring its use eleven hours.

Its first use was by electrical companies in resuscitating employees or others who had been electrocuted, in which it was so effectual that it began to be demanded for other cases of various kinds followed by the same success so that many have been actually restored from death. In cases of death now-a-days it will often be necessary to decide whether to call the undertaker or the Pulmotor.

The Kansas City Star relates a number of instances of remarkable recovery due to the Pulmotor which show the variety of the cases in which it can be used. A five year old girl "died" of diphtheria, and the attending physician believing it could be applied in the case with hopes of success sent a call for the Pulmotor. Fifteen minutes later it was in operation sending oxygen air into the lungs in rhythmic order, and in another fifteen minutes the doctor detected the first faint flutter of the heart, and a half hour later the child was sitting up. "Today she is well. Infants born "dead" which have failed to respond to all ordinary means, have answered the call to life of the Pulmotor with lusty cries.

It has been found effectual in cases of collapse during operations or from subsequent effects of operation. One woman who "died" from the shock of an operation was revived, and recovered. Persons asphyxiated by gases, or by drowning, or whose vital functions have been stopped by the electric shock, may usually be revived if the time elapsed is not too long. The Star says: "When death or suspended animation is the result of shock, of gas inhalation, of temporary paralysis from poison or any paralysis producing cause—when there is no disease or injury to the vital organs, the Pulmotor is almost certain to revive animation and to bring the patient back to life."

The Pulmotor is one of the helpful inventions of the age and every town, and hospital, should have one ready for service at all times. Its possibilities for saving human life are great.

THE POWER TO BE CALM.

The mind never puts forth greater power over itself than when, in great trials, it yields up calmly its desires, affections, interests to God. There are seasons when to be still demands immeasurably higher strength than to act. Composure is often the highest result of power. Think you it demands no power to calm the stormy elements of passion, to moderate the vehemence of desire, to throw off the load of dejection, to suppress every repining thought, when the dearest hopes are withered, and to turn the wounded spirit from dangerous reveries and wasting grief to the quiet discharge of ordinary duties? Is there no power put forth, when a man, stripped of his property, of the fruits of a life's labors, quells discontent and gloomy forebodings, and serenely and patiently returns to the tasks which Providence assigns?—William B. Channing.

The doing of the will of God leaves no time for disputing about his plans.

Man has wants deeper than can be supplied by wealth or nature or domestic affections. His great relations are to his God and eternity.—Mark Hopkins.

A CONFERENCE DAILY.

We have decided to issue a conference daily giving a report of the conventions and conference. With our present equipment we are in a position to get out an accurate report promptly. Further particulars will be announced later. Watch for them.

INDEPENDENCE ITEMS.

The committee on general conference entertainment appointed on the 4th, consisting of W. D. Bullard, Lester Haas, and Dan Shirk, reported on the 11th their recommendations which were adopted by the branch. Upon their recommendation M. H. Siegfried and Eli Etzenhauer were associated with the committee. Board during general conference will be \$3.50 per week, lodging \$1 per week. Meals will be served at the hall as heretofore; breakfast 10 cents, 15 cents or 20 cents as desired, dinner 20 cents and supper 20 cents. Conference visitors should apply early for lodging assignments, addressing the secretary of the committee, L. A. Haas, Box 115, Independence, Mo.

An effectual yet simple system of ventilating the lower auditorium of the church has been designed and installed at small expense by Bro. J. B. Rogers. The spaces between the ceiling and the floor above are made available as air passages by connecting them with the windows on either side, openings being made at different points of the ceiling and which are covered a few inches below the ceiling with protectors to prevent any draft from falling upon the people's heads. By a proper regulation of the windows connected with these ventilators fresh air can be distributed evenly throughout the room, or a suction created which will draw out the foul air. The system meets an urgent need.

Bro. M. H. Bond has disposed of his home "Sunnyside" on Lexington road, and expects to move into his recently purchased home on North River Boulevard near the new school building by March 15th. Bro. Bond has quite a large assortment of household goods, including rugs, furniture, etc., also horse, harness, carriages, etc., which he proposes to dispose of very cheap. These things can be had for half price if taken at once.

Bishop R. Bullard was the Sunday morning speaker, and Elder M. F. Gowell spoke in the evening. The afternoon prayer service was quite good, the spirit of prophecy being manifested.

Bishop Ellis Short and wife left last Friday for Scammon, Kansas, to attend the conference of the Spring River District which convened Saturday. He expects to make a tour of the district before returning.

Our Hedrickite Neighbors.

The discussions of the members of the "Hedrickite Church, or "Church of Christ," on the "Temple Lot," were discussed at much length in Judge Kimbrough Stone's Court today. The arguments were on a demurrer in the case of James A. Hedrick and others against George P. Frisbey and others.

For a year past trouble has been brewing, owing to differences of belief among the members. The members divided themselves into two groups around these two leaders. Last summer the differences reached an acute stage. Hedrick is a son of Granville Hedrick, the founder of this sect of Mormonism, and stood firmly on the faith of his father. The Frisbey faction gave a different interpretation to what other members of the church consider fundamental of the church faith.

On July 5, an injunction suit was brought by the Hedrick faction against the Frisbey faction. Heazick declared that a meeting had been called for the afternoon of that day for the purpose of deposing him from the presiding eldership, or the presidency, in order that the other faction might have exclusive control of the church property and also direct the general policy of the church. He said they would also depose him as a trustee of the church, in which case he would forfeit all of his rights in the councils of the church and all control over the sacred "Temple Lot."

The hearing on the injunction took place on the day it was brought. Judge Stone granted a temporary restraining order, so far as Hedrick's trusteeship in the church property was concerned, but took the position that a civil court had no right to interfere with reference to the presidency or spiritual leadership of the church.

As soon as Judge Stone had announced that decision there was an immediate adjournment of the warring Hedrickites from the court room to their little church on the Temple Lot, and inside of an hour Hedrick had been deposed as presiding elder, and George P. Frisbey, who had formerly been presiding elder, was put in Hedrick's place.

Since then the two parties have been gathering evidence and preparing for the legal battle which will take place some time in the final hearing of the case. The defendants retained Colonel John N. Southern as attorney and he prepared a demurrer to the petition of Hedrick, in which it was alleged that the petition did not contain sufficient grounds for the relief prayed for by Hedrick.

Judge Walter A. Powell, formerly judge of this division of the circuit court, and R. B. Garnett were present this morning for Hedrick. In a lengthy argument to Judge Stone, Judge Powell contended that Hedrick stood for the pure faith of the church as taught by his father, and that the other faction were heretics and as such had no legal right to molest Hedrick either in his spiritual leadership or in the holding and management of the church property.

Owing to the delicate doctrinal and legal questions and the property rights involved, Judge Stone did not render a decision, but took the matter under advisement.—Independence Exam-er, February 14th.

INDEPENDENCE SECOND BRANCH.

Sunday school had an attendance of 239, collection \$4.70. At 11 o'clock Bishop E. L. Kelley was the speaker, and

we were treated to one of his timely discourses, one that attracted attention, for I think no speaker held the attention of their hearers better. The Savior never did ask more of his disciples in the way of administering the law than he was willing to do himself. "Ye call me Master." The master must not be greater than those who are served. The speaker exhorted his hearers to be mindful of these things, they were not to be justified by observing a part of the law, but must keep the whole law, for one portion is of as much importance as any other part of the law, that the temporal law must be observed as well as the spiritual, insisting that they cannot be separated one from the other. To believe the Bible is to do the things it teaches. Let none be satisfied with present conditions, but go on and improve, and the time will come when you can say, "I have fought a good fight, and have kept the faith."

A more perfect analysis and complete rendering of the word "charity" has never been my lot to hear than that given by Bro. J. A. Tanner at the 7:30 p. m. hour. It was taken up thread at a time and followed from beginning to ending. One may give all he has of this world's goods for the support of the needy, and for that matter give his body to be burned, yet if he is not of an even temper, and without guile, or envious, not kind, not willing to suffer long, he is not in possession of charity.

W. S. L.

SAN FRANCISCO AND OAKLAND.

Elder H. D. Simpson was the morning preacher in San Francisco to a good house. The evening speaker was Elder E. Ingham from the text "My ways are not your ways," who also preached the morning sermon in Oakland. Bishop Parkin preaching the evening sermon there. Services good as were the auxiliaries.

Bro. Reiste is at Santa Rosa and Windsor intending to hold a series of services at each place if arrangements can be made for hall in former place.

We filled our Windsor appointment on Sunday, having two pleasant services in our little meeting room. In the evening we listened to a sermon by Bro. Reiste in Santa Rosa. We met a genial treatment in both places, attending the Religio in Santa Rosa and Sr. Ada Bell's splendid home class in Windsor where she is doing a good work for her own family and some neighbor children.

We were called by telegram to Ukiah to attend the funeral of Sr. Evalinah Erskine on Wednesday. The funeral was from the residence of her son, and was well attended by friends and relatives. She was past her 77th year and passed away firm in the faith. The singing was very sweet and appropriate by some ladies whose names we failed to get. In her last sickness she was patient and calmly awaited the end. We met Sr. McGee and daughter Rosa there from Potter Valley, and found them firm in the blessed gospel faith. We were amply cared for by Sr. W. H. York and her amiable family, one of whom they named "Terry"—a good boy but loves a joke. We had a pleasant little meeting at night at the home of Bro. York.

J. M. Terry.

1202 14th St., Oakland, Calif., Feb. 13.

LOS ANGELES, CALIFORNIA.

Since our rains have passed on east and the sunshine has been again the order, people and work have taken on renewed energy.

At the sacrament service the attendance was a record one filling the house almost to standing room. The good Spirit present in large degree; the members from the different missions came to the church and a basket dinner was enjoyed in the entertainment room of the church.

Two more from Long Beach were baptized in the church font after Sunday school, confirmed at the sacrament service, and several children blessed. The Spirit was manifest in goodly degree of strength and power with the administration committee and blessing bestowed to the extent of healing and restoration of a wrist strained nearly to a break.

Last Sunday Bro. V. M. Goodrich and the writer went to San Bernardino for the purpose of visiting Sr. Dahl, recently confined to the hospital there by a nervous and mental strain which proved to be greater than the physical system could sustain; she has made some improvement, but the conditions were so unfavorable, we were made to realize the wisdom of the revelation providing for the building of the Sanitarium, where patients might have the benefit of medical attention and still not be deprived of administration under favorable conditions. Bro. George Wixom accompanied the visit to the hospital and while the attendants were very courteous we were not permitted to have any degree of privacy for prayer or administration but it was recommended that we pray at home, or get a permit from the doctor. But the doctor was engaged in an operation and could not be seen, so we simply prayed the best we could under the circumstances, but feel grateful that God has provided a sanitarium for the church.

Speakers at Los Angeles were Fred Adam in the morning and W. A. McDowell in the evening; Long Beach mission T. W. Williams; Convention Park mission Bro. W. A. McDowell; Pasadena mission Bro. A. W. Ballard; San Bernardino V. M. Goodrich occupied in the morning and the writer at night.

R. T. Cooper.

KANSAS CITY, KANSAS, QUINDARO BRANCH.

We feel glad to report our branch still alive, and increasing.

We have had some very interesting discourses of late, among which was one delivered by Bro. G. E. Harrington on baptism. Quite a number of outsiders were present.

The dear Lord has seen fit to bless us with words of encouragement and peace in our prayer services. A number of our sick have been healed from time to time through the laying on of hands of the elders.

Our January election of officers resulted as follows:—

I. J. Kaplinger president, John Tucker priest, Albert Johnston teacher, Z. L. Eason deacon.

Our Sunday school is doing well under the faithful supervision of Bro. John Tucker.

Maude Eason.

1729 Stewart Ave., K. C. K.

CORRESPONDENCE

New London, Iowa, R. 1, Jan. 18.

Editor Ensign:—I am an isolated saint and do not have church privileges very often, but in November Bro. O. R. Miller of Burlington, Iowa, held a two weeks' meeting, and such inspiring sermons he did preach. It made the few isolated saints' hearts burn with love for each other and the gospel; I hope the outsiders were enlightened on many points of the Scriptures. We had good crowds most of the time. I guess the lecture on Mormonism was an eye-opener to many. Bro. Lawrence Willey worked faithfully and hard for the success of the meetings. Oh! I am so glad I am a Latter Day Saint, for I know now I worship a God that does hear and answer my prayers.

The first day of August, 1913, in the evening about sundown, my husband and little daughter and I were returning home when an auto frightened our horse which upset the buggy throwing us out. My husband was unconscious for some time. The doctor said every ligament was torn loose around my head and neck and that I had a little hemorrhage of the brain, that I had to stay in bed and not raise up for nine weeks. That was quite discouraging to me as I had been planning to attend the reunion at Montrose, Iowa. The next day the doctor said I was partly paralyzed and there was danger of brain fever. I had such hot burning pains in my head and I realized I was hurt worse than I thought at first. I also realized I wouldn't be able to attend the reunion unless the Lord would aid me, and I can testify he did answer my prayers and gave me strength to go to Montrose the 25th day of August. Bro. Parks and McDonald administered to me and the Lord healed me. To him be all the honor and glory. I do hope I will so live as to be worthy of his many blessings. The reunion was grand and the campers had a fine spiritual time. I ask the prayers of all the saints that I may ever live faithful and endure to the end and have part in the first resurrection.

Your sister in gospel bonds,

Cathryn Horsey.

Independence, Mo., Jan. 29.

Editor Ensign:—The glad tidings that you convey to us as the weeks come and go, are like apples of gold set in pictures of silver; and no one should be without the silent preacher, when such intelligence is brought us each week of the onward march of the Israel of God, and the spread of the gospel throughout the world, and the coming of King Jesus to reign with his people on the earth, his millennial reign of a thousand years. Why shouldn't all saints feel to sing, "O happy day, when Jesus washed my sins away," and build up such a character that will stand in their favor in the judgment day, when the harvest is past, and the summer is ended? The signs of the times indicate the near advent of our Savior to this earth, and are we ready? But yet I feel to sing:

In the world of sin and sorrow,
Mid the trials of each day
We can draw support from Jesus,
Strength to help us on our way.

Chorus.

Jesus, Jesus, Blessed Savior,
He who's seated up on high,
He who came to save poor sinners,
Sinners just like you and I.

Hear the angel's proclamation,
Peace on earth, good will to man,
Hear ye now the pleasing story,
It's the message from on high.

It's the angel's invitation,
To the world the warning cry,
Of the coming of the Savior
Here on earth with saints to reign.

'Tis the message from our Savior,
That will bring us near the throne,
And with lovely, precious Jesus,
Reign with him forever more.

To my mind we ought to be, and we can be, the happiest people on all the face of the earth. When we look through the prophetic eye and see the beautiful promises from God, why shouldn't we try and cheer up, and be joyful in the warfare. And when the battle is over we can build our house and inhabit it, and plant our vineyards and eat the fruit of them. (Isaiah 65:21.) And we shall be satisfied, and long enjoy the work of our hands. With these excellent promises of our everlasting and eternal home, what manner of people ought we to be? But nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness. Then there will be the law of equality ministered out to all the Israel of God.

I am yours truly;

J. C. Foss.

Calumet, Jan. 15.

Dear Ensign:—I am always instructed and comforted by perusing your pages, noting the many splendid articles, testimonies and letters, which indicate the advancement of this marvelous work. I spent the past summer at my son, Arthur Yates' home near Selling, Oklahoma, coming here just before the holidays. I have been stopping most of the time at the home of Bro. and Sr. A. W. Sanders.

Nearly two weeks ago Sr. Sanders and myself drove to Geary and a dog scared our team and I was thrown

out onto the wheel injuring my left side quite seriously. I was taken three and a half miles to the home of Bro. Harvey Williams and was helpless. Bro. Powell (also a doctor) came and administered to me; I could help myself much better, and was brought on to Bro. Sanders' the next morning. There was a heavenly influence in Bro. Williams' home as they all knelt to ask the dear Lord to bless and heal Grandma Crawley. Then when her loving hands administered to my every want I felt that in the church of Christ among the saints there is in both a temporal and spiritual sense, a balm for every wound. It was the first Sunday in the month and a goodly number gathered for prayer and testimony and to partake of the sacrament. It was truly a time of rejoicing for blessings received, a time of sweet peace, the very gate of heaven to our souls. I have not words to express my gratitude to the dear saints of this household and of all the homes in this place for their kindness and deeds of love and consolation. My prayers are and shall ever be that the riches of eternity may be theirs to enjoy. "Behold they that have eternal life are rich."

I want to thank the saints for the interest they manifested in the case of my son, James Yates. I feel to thank them all out of a grateful heart from our beloved President Joseph, to saints in different parts of the land for the prayers that were offered in his behalf. These beautiful lives came to my mind:

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercies, and shall break
With blessings on your heads.

Judge not the Lord by feeble sense,
But trust him for his grace:
Behind a frowning Providence
He hides a smiling face.

May the Lord bless his saints and especially richly endow them in the coming general conference.
Your sister in the everlasting covenant,
Mrs. H. A. Crawley.

Edmonton, Alta.

Editor Ensign:—The brethren of Edmonton went to some expense, to get up, and set up, six bulletin boards in six public places in the city; heading the notice thereon—"The Angel's Message," and marking thereunder, Revelation 14:6,7.

We had no sooner got them up, when here comes the "Ensign," (a paper noted heretofore, for its good sermons, articles, and letters, in fact, a missionary paper of the first water,) containing an article, emphatically stating that the angel of Revelation 14:6,7, has not come yet. Notwithstanding, church history shows that Moroni came as an angel of God, and brought the plates from which the Book of Mormon was translated, and the Lord says in Doctrine and Covenants, that said Book of Mormon "contains the fullness of the gospel."

Besides I think I am safe in saying, that there has been but few elders, holding a series of meetings of ten days duration, who have not referred to said fourteenth of Revelation and took the ground therefrom; that the angel has come, and restored the gospel, in all of its fullness.

But I have never listened to any of said elders, who have taken the ground, that Moroni, has nothing further to do, or that he may not be one of the angels who is yet to come; with an additional message to declare, or that he may declare the same.

And I have been one of the elders, who has been of the opinion, that I was called upon to declare the message with a loud voice, as it is said that the elders should do in Doctrine and Covenants 108.

But worst of all; if the brother is correct, then our Book of Covenants has the appendicitis, and has it bad; for does not the appendix to the book, known as Section 108, break out in two places, and say, that the angel has come, that the Lord has sent him with the gospel?

And if not, what gospel have we been preaching all these eighty-three years? Besides, when the angel does come, will he bring another than that which we have been preaching? Now if the book has really got the appendicitis, then a council of doctors of divinity should be called at once; for if the article be correct, the appendix should be extracted, or it will be sure to kill the book.

Life, and immortality have been brought to light, through the gospel. Amen, so mote it be.

J. C. Crabb.

Evansville, Wis., Jan. 24.

Dear Ensign:—As I have never written to your ever welcome paper I wish to drop a few lines to make known how the saints are getting along in Evansville, Wis. I must say that the Lord has not forgotten us yet, we have been enjoying his Spirit in a very marked degree. Bro. B. C. Flint has held a week's meeting at our house and the Spirit was with him in power, which encouraged the saints here very much. There were not many outsiders to our meeting, but those who did come seemed very much interested. One young man told us that he never was interested so much in religion until he heard the Latter Day Saints, and he said if any of our elders were around here next summer that he would like to have them come out to their farm and hold meetings there; he said he liked the preaching of Bro. Flint very much.

We also have a fine Sunday school and Religio here. I am vice president of the Religio, which I think is a very interesting study and I hope the Lord will bless his work and people everywhere, and I know he will if we live up to all his commandments. Now may God bless all who are willing to serve him in deed and in truth.

Your brother in Christ,
R. E. Grasshoff.

Independence, Mo., Jan. 20.

Editor Ensign:—A few words to your readers, whom I greet in the truth. This finds me hopeful if not as helpful in the gospel as I would desire to be; limited by

conditions which I will not take time nor space to explain. I cannot travel as a missionary at present, but am doing what I can in and around Independence and Kansas City. This calls to mind the time when I was given up to die of pneumonia at Jonesport, Maine, about twenty years ago. I sent for Bro. J. C. Foss some seventy-five miles away, and when he administered to me he said: "You will get to Kansas City; I saw you there. I don't know whether you will get any further or not, but you will get there." After this I saw myself in a dream at the Union Depot, Kansas City. It was very doubtful for a long time after I took the long, hard journey, for me not fully restored, whether I would take any other journey. However, in time I recovered, and since have had two more severe struggles with pneumonia, and as it seems to me, miraculous recoveries from it. I am not cold proof by any means.

I believe, notwithstanding my limitations, that I am as much interested in the spread of the gospel as I have ever been, and my greatest satisfaction and joy in life is in imparting it under the influence of the Spirit, whether to an audience of one or many, whether to saint or sinner. I like to preach to either, and have just as good times in talking to individuals, sometimes lengthily, and sometimes in writing sermon letters, as in public work that the church knows all about through reports or otherwise.

I try to be busy sowing the seed; receiving or imparting good. When I cannot do one thing, I do another, and am not as idle as I might seem to some, possibly. Christmas day, a day impossible to use or improve in much active or public missionary effort, I did nevertheless a somewhat hard day's work. I refer to a sermon letter in rhyme, which was a reply to a letter I received.

I have hardly known at times this year, whether I was a missionary in or out of the field, such have been my conditions. I began missionary work and succeeded in getting some into the church before I became officially a missionary; I am still fishing for men, or sowing seed and expect to as long as I have strength, ability and opportunity. I do not consider that my life has been spared for any other purpose, so do not dare to branch out into the field of speculation and money getting. Having put my hand to the plow, it is not my choice to turn back, but labor on as all the conditions may admit, and I sincerely hope they will admit of larger rather than smaller operations in gospel work. Our experiences of trial and detention have their value as well as those of liberation and larger action. "All things are working together for good to those who love good," and the time of preparation and process of refining with a view to use and action is first to be thought of, or quality first, quantity second in God's work. "Let every man take heed how he build thereon."

Now is the accepted time for getting ready to do things. We are not doing things very fast. We are trying to do things and failing. It has been so comparatively with the whole church history from 1830 until now. There is a great need, as expressed in the revelations, of our getting ready to do things; then will we be able to do them. Let us legitimately obtain the strength, the power to redeem Zion, that Zion may go forth. I do not care how hard one may try to do things, or how many may try to do things that they are not ready to do, they cannot do them. "Be ye also ready." I place the stress on getting ready for action all along the line, and as I see it, we are not ready, ministers or members. Let us make the preparation as thorough as possible by general conference time. The quality of our work and life cannot be too good. The quantity may be too large to square with the specifications, when every man's work is tested—"of what sort it is."

He who gathers, or meditates gathering to Zion, should square himself with the law as interpreted by the proper authorities. Those who do not contemplate an immediate move, should also be ready by full compliance with every provision of the law. This ought to be the West Point or the Annapolis; the training school of our army and navy. There ought to be no drones here, or no untrained and undisciplined ones. Such is the demand of the time, the place and the law.

I am striving to meet the demand; to be ready. We cannot hasten God's part. He has said, "I will hasten my work in its time." Zeal, diligence and faithfulness in preparation, readiness for action, will admit of motive or spirit power for action. The few will receive it if the many will not; those who call on the Lord in mighty prayer; those who pray without ceasing. Those who don't know what this means are not doing it, evidently. There needs to be a spirit of "I will not let thee go until thou bless me," with every individual, every day, until that which is needed that day is given.

We can never live in tomorrow; we can always live in today. Tomorrow knows no salvation; today is the day. "After today, cometh the burning, speaking after the manner of the Lord." How precious, how fraught with possibility is today! Is our attitude right? God's must be. To say, "I will not let thee go until thou bless me," is to say, I will not let myself go until I make myself ready for the blessing. This is the attitude needed. Today is my day. Today is your day, dear brother, dear friend. Tomorrow is nobody's day that fails to improve today. To enjoy tomorrow, enjoy today. The more I respond to today, the more today responds to me, and each succeeding day is better than the last, each new year than the past. We should be dealing with days rather than years; in resolution each day rather than in new resolutions each year.

The gifts of God are in the church, if we live for them we may receive them. If we enjoy the world, or rejoice in the world and what it has to offer, we don't rejoice in the Lord, and have no testimony to bear. In separation from the world, "hating even the garment spotted by the flesh," we have "God with us," a "present help in every time of need." He knows our hearts, as to whether we love him or the world, and what he wants is "the

heart and a willing mind." He can overlook mistakes in a willing mind and pure heart.

May God bless his Israel; he may inspire his servants of every office and calling. All need the power of God in their work, and the "effectual working in the measure of every part," or inspired and united action. We need more inspired, united action, if I judge rightly. We, not I, nor you, can obtain it, if we seek it. No one man is all; no one man is small. None should say to me, "I have no need of thee." I should say to none, "I have no need of thee." General recognition by every part or member of the value, worth and usefulness, of every other part or member is needed. Great is the value of every office, every quorum, every gift of God to the church. Jealousy is painful; cruel as the grave. May it have no place in us. Give every office a chance; deny none the right to work; encourage all; assist all; uphold all, and God will bless all with every needed blessing. Withhold from a brother that which is his right and due, wherever present; in branch or district; in territory organized or unorganized, and many if not all the members will suffer.

I don't know how it was, or entirely why it was, but in answer to my earnest heart's desire before I knew or heard of this church as being anything, I heard spiritually the words, "I have need of thee," and this has at times somewhat comforted me, when at times I have in the estimation of some, not been needed in their locality. I saw the need differently, but what could I do? It is no act of charity or benevolence when a beggar comes to the door, to recommend him to another house or neighborhood in many or in few words. Are we not all beggars, dependent on God if not on each other to some extent? Who can stand or work alone successfully? Until we learn to work together, not you to my bidding, or I to do yours, but unitedly to do God's bidding as directed in his law and by his Spirit from time to time, we cannot prosper greatly.

May the day of union, of love, of peace of power, be hastened for the sake of scattered Israel, if not the Gentiles. They have about filled their measure of pride and iniquity. Let us keep just as far from their ways as Christ's example and teaching will warrant us. I hope to see the church and ministry so organized for the work, ready in that regard to do and accomplish according to the pattern of the revelations, that success will be assured. The revelations make the demand. The need makes the demand. I make the demand, at least upon myself, to be a willing party to all necessary and legitimate preparation. Each can study for himself and know the scope and details of it, and thus be approved of God. I am glad it is for any man to know of the doctrine, otherwise I would be left out, but I don't wish anyone to be left out who is willing to include himself, but rather to recognize that he is a factor of importance, who is a factor at all. My only hope and help is in the gospel and its broad and bountiful provisions I do rely on these, and man as he harmonizes with them, no more.

Yours in the gospel,
M. F. Govell.

Alva, Wyo., Jan. 21.

Dear Ensign:—I would like to ask if there are any saints living in Tomahawk, Wisconsin? If so would be glad if they would drop a card addressed to me and give their name and residence. I will be visiting there soon and think some good might be accomplished if I can find a few of the faith.

In bonds,
L. B. Ruland.

SPARTA, Wis., Jan. 4.

Dear Ensign:—We are few in number but we are trying to hold our own and sowing the good seed to others who are honest in heart. We have Sunday school and prayer meeting every Sunday which we enjoy very much. Jasper O Dutton was the first one to open up the work here. Bro. Flint and K. D. Davis have done a good work here also. We are always glad to have the missionaries come this way. Pray for me that I may be faithful to the end.

As ever in gospel bonds,
Mrs. Dora Tucker.

Culbertson, Mont., Jan. 5.

Dear Ensign:—We can say the work is onward here, and little by little we believe we as a people are advancing. Eastern Montana is a new field. Now there are two branches organized and perhaps another will be in the near future.

In our branch here at Culbertson we number thirty-eight, and we expect more will be baptized the 7th inst. At yesterday's service Bro. Vere Davis was called to office of deacon and Bro. Eli Bronson to the office of teacher. Now our branch has a full quorum of officers, or will have if those in charge see fit to ordain these brethren. The Lord certainly met with us in our meeting and it was a day of rejoicing indeed.

We hope to have a church in the near future. Our Sunday school has numbered as many as sixty-five and it has seemed almost an intrusion upon those who have so kindly opened their house so long for services. I should say houses, for all who have had homes large enough have opened their doors without complaint.

Have had beautiful weather so far this winter. The people here do not seem very anxious to accept the angel's message, but we are hopeful the honest in heart may be gathered in. The local brethren have tried to warn their neighbors with no great success. In fact little results can be seen. Bro. James C. Page also has labored here both at fireside and in the pulpit, also Bro. W. R. Smith. We hope good may yet be done. With best wishes to the missionary paper, I am,
Vivia Freeman.

Never throw mud. You may miss your mark; but you must have dirty hands.

SERMONS AND ARTICLES

WHEN SHALL THE NATIONS HEAR THE GOSPEL?

By Elder W. A. Sinclair, M. D.

Considering the smallness of the body of worshippers who have been intrusted with the divine commission, to publish the glad news of redeeming grace, this question becomes of intense interest to us.

Many have stated that this all important work must be accomplished prior to the coming of Jesus Christ to reign on the earth over his saints; but is this true?

Such a question demands careful attention, for if it really does mean that all nations shall hear the gospel before the coming of Christ it also means that the ones commissioned have a most stupendous issue confronting them.

But does it really say that this is the case? Let us look into the subject and see, that we are not deceived.

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."—Matthew 24:14.

And John says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and 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; and worship him who made heaven, and earth, and the sea, and the fountains of water."—Revelation 14:6,7.

Both of these quotations signify that the gospel will be preached to the nations; with that portion we are in perfect harmony, but when shall it reach its full fruition is the question of importance.

The statements seem perfectly plain, and are only misleading to the extent that we look at them with our minds clouded by some preconceived idea.

There is not a word said about this being accomplished previous to the coming of Christ, but, previous to the end, and just before the judgment.

Certainly the work of witnessing is commenced previous to the second advent of the Christ, but it is to continue during the thousand years of Christ's reign, and is essentially fulfilled during that period.

From all appearances it would be an utter impossibility to witness before such nations as are under the domination of papal power, and as for the heathen nations they are reserved for a future campaign.

The time seems hardly opportune for this witnessing this side of the advent of Christ, for when he comes the power of the beast is broken and the minds of the people are freed from the awful power which has held them in servitude.

Let us look into the work that is to be accomplished during the millennium and probably we may discover some solution to the question.

We find that the saints, or the church of God, are to occupy positions as priests of God and Christ, according to Revelation 20:6; and in Doctrine and Covenants 76:7, it says that God makes them equal in power, in might, and in dominion.

A priest is one whose duty is to teach the law of God; the whole celestial glory, during the millennium are designated as priests or teachers, they themselves, "See as they are seen, and know as they are known, and are equal in all things." (D. and C. 76:7). Therefore, they cannot be the teachers of each other, so there must be individuals outside of the celestial for them to teach.

Let us search the Scriptures to see if we cannot discover other people who may be permitted to have part in the first resurrection, or millennium, who are of an inferior intelligence; for if this should be discovered we would have a solution to the present problem.

We find that away back in the ages, God selected a certain family and made promises regarding them, which were to continue down through the ages until the second coming of Christ.

He chose this particular company of individuals and their posterity, to be his own; promising them the earth and the fullness thereof. In process of time he made his advent, and when presented to these, his own people, they refused to accept him.

Still the promises remained; they could not be altered, though the time of their fulfillment was delayed. Nearly two thousand years have passed since their rejection of the Christ, but still the promise remains though they rejected him, and though they still reject him. When will they be fulfilled?

The Jews were scattered all over the earth, but we are told they will return and build their city up, and that Jerusalem shall again be inhabited. "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."—Zechariah 8:4,5.

But even though the Lord shows his goodness to them in allowing them to return to their ancient habitations, they still reject the Christ and his gospel. They gather in great numbers, until the city is full and overflowing, and the wealth of the nations are stored up in their possessions; finally a great battle is waged against the Jew, by the other nations, "and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof."—Zech. 14:2-4.

The battle is fought and victory gained, then the Jews crowd around to see their Deliverer, and they are amazed at the wounds in his hands and feet; and one shall say unto him, "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.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness."—Zech. 13:1.

This is in the millennium, and it seems to me, that no matter how much we may desire to convert the Jew, our work in that line will be a failure until the prophecy uttered by Zachariah has had its fulfillment, and it also seems to me, that it is at this time that the Book of Mormon will find its real worth, as it states, that its purpose is to "convince the Jew that Jesus is the Christ." It is here, at this time that they accept the Christ, but this is after he has made his advent the second time; they cannot be sanctified by a simple acknowledgement of the Christ, they must learn the laws of the kingdom, therefore, the need of priests.

Let us see further regarding this same event. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."—Zech. 14:16,17.

According to this account there are to be remnants of all the nations during the millennium; these will also need teaching. And again—

"And then shall the heathen nations be redeemed and they that knew no law shall have part in the first resurrection. (D. and C. 45:10). These will also need instruction in the gospel of Christ; who is going to instruct them?

Now if those who knew no law will have part in the first resurrection, then it is reasonable to presume that all those of the same order will likewise have the same privilege. And so we read in Doctrine and Covenants 76:6, regarding the terrestrial world—

"Behold, these are they who died without law; (The same class spoken of in section 45;) and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are the honorable men of the earth, who are blinded by the craftiness of men; these are they who receive of his glory, these are they who are not valiant in the testimony of Jesus."

Now it seems very plain that there will be a great concourse of people on the earth during the thousand years, the last hour of the world's history, the hour of God's judgment, so much so

that it will need the entire celestial kingdom as priests (and by the way, that will include women priests as well as men, for sex is lost sight of, so far as special privilege is concerned, in the resurrection, "there is neither male nor female," distinction) to instruct the nations.

What nations have we got there?—The heathen nations, they who knew no law, the Jews, the terrestrial kingdom, and fragments of all the nations that fought against Jerusalem. The whole house of Israel as represented in the valley of dry bones. And the greatest concourse of all, the children who will be born during the millennium, a mighty multitude.

But even the preaching during the thousand years will not save all those privileged to hear it, for we read that as soon as Satan is loosed from the prison house, he goes forth to these nations which are in the four quarters of the earth, designated as Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."—Revelation 20:7,8.

This gives us some idea of what there is outside of the camp of the saints.

"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."

"And I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them who dwell on the earth, and 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."

The nations have arisen, the priests have taught them, the gleanings is over; the judgment has come, that is the general judgment, the end of the world has been ushered in, and the rewards been given.

The millennium is the great period when the nations will hear the gospel and be saved or condemned thereby.

Think this over.

BAPTISM OF CHILDREN AND OTHER POINTS EXPLAINED.

(A Letter).

Lamoni, Iowa, January, 1914.

Dear Brother and Sister M—

Replying to your letter and questions of January 15th I will say that I desire to help you to understand the subjects you inquire about, and I ask the Lord to assist me by his inspiring Spirit in doing so.

First, you speak about the baptism of children at the age of eight years, and you say that your brother and wife think they are too young to understand at that age.

I answer that the Lord does not say that he is ready to receive and accept all children at the age of eight years under present conditions. He gives that age as the proper one for those who are, and who have been rightly instructed by their parents as to their moral and spiritual duties, for their own happiness here and hereafter.

Those who are not instructed, who have not been informed, or who are not guided, such are not ready. Such are not as accountable as they would have been had they been properly taught. But their parents are if they have the means of information themselves for their own guidance in the Lord's salvation.

We can all see that a child before he is eight years old, unless he was born in a slum, or of degraded parents and surrounded by vice, knows the difference between the truth and a lie, and the difference between honesty and stealing, and if he or she is the child of moral parents then a normal child at that age knows the difference between clean language and decent conduct and unclean language and vile conduct; also the necessity for being honest in dealing and truthful in speech, and that cheating and lying are very great sins and evils in the world,—evils because these things will end in trouble and suffering to themselves and oftentimes to others also sooner or later.

Here then is the basis of moral agency and responsibility, and a boy or girl who has been properly instructed knows at the age of eight years the real facts of righteousness required in life and conduct, the principles of virtue and honor and honesty, unless the parents have sadly failed in their own conduct as to truth-telling and honorable dealing in their associations.

Now when normal, reasonable boys and girls have come to such understanding of their own responsibility as to truth, honesty and decency,

they are acceptable before the Lord, and if they so choose, they are prepared for the next step, namely, baptism, and to enter by the door into the kingdom of God, and with such teaching by the parents, there can be no doubt as to their acceptability with him who has stated the age or time when he will accept them under those conditions. But the child is not ready without that instruction; nor should we baptize such. However the Lord has given this word that with the right influence and teaching in the home he will accept children at that age. And of course he is the one to decide that matter.

I remember how a certain girl named Helen grew to comprehend the principles of righteousness and the necessity of obedience to all good laws till at the age of eight she was fully ready for the ordinance of baptism. At that age she understood all that she could and all that the Lord requires before obedience. She had grown into that state by inquiry and study, through her mother's teaching. Her parents did not coax nor drive, nor did they need to do so, but both at home and in the Sunday school she asked and learned, and readily came along in the path the Lord has marked out for all.

I do not know that I am able to say more to make it plain. It seems clear to me that if parents are actively and prayerfully working for their children's future as well as for their present living, they will find the plan of God not hard, nor their children disobedient, not many such at least.

Of course there is not one parent in a thousand but who has a temper to overcome, and nearly all have some things in their natures which need to be brought into subjection, and thereby we all know that it is not easy to win the battle for ourselves and help our children win theirs. But it is said that Christ himself learned obedience by the things which he suffered, and that he was "made perfect by suffering." How much more necessary then that our imperfections should have to be trimmed off in order to save ourselves and our children? We need to conquer, and help them to conquer by our instruction and correction.

In the millennium children born will inherit good qualities, because as the time goes on parents will have learned the higher ideals of gentleness, patience, love for their fellow men, self-control, as well as virtue, honesty, and general good behavior, and there will not be the evil inheritance that now exists. Even now we see those who have by birth a higher sense of truth, justice, mercy, kindness, helpfulness, self-sacrifice for others than the majority of us have.

I hope and pray that you will see the Lord's meaning, because it is so good and satisfactory to have an understanding of our heavenly Father's purposes concerning the present and eternal happiness of mankind, including ourselves.

I will now write about the existence of God, giving a few of the chief reasons why we should believe that he lives. First, it seems to me far easier, from the existing proofs, to believe there is a Creator, or that God is, than to believe that there is no God. I believe that the majority of those who say they doubt there is a God do so because of the unhappy condition of so many of mankind on this earth, because of the evils that exist, and the wrongs that are done by human beings to others, and because these evils and wrongs are not corrected immediately, or as soon as we think they ought to be corrected by the personage called God.

Of course there could be written many pages of reasons for, and explanations why, concerning things past and present, so far as they are understood, showing many great things that God has done, and how his manifest purposes are being wrought out for man's eternal happiness in a completeness of life which we cannot have while in mortality. It would take many hours to write what would be needed to make it plain. If I could talk in your home or at your pulpit with your attention, I think I could help you to see some things about God you do not now see, which I cannot well write in the limited time to make any completeness. But I will try and make a few things plainer.

Men have asked that if Satan is the cause of sin and death why does God not kill him so that men will no longer sin or have to die? I reply that there seems to be a time for all things, and the time is coming when the Son of God will indeed destroy Satan, (Hebrews 2:14; 1 John 3:8), but till that time it cannot be. A man may say to us, "That man

across the street is a murderer, he killed my brother yesterday, and having been caught has confessed the deed." Would we say, "Well, why do you not kill him as the law says a murderer must die?" No, it would be said "The sheriff has him and he must be tried by due course of law, and he has a right to life until he is tried, convicted, and sentenced, and then he must be put to death by the appointed executioner in the way the law prescribes."

So it is with Satan, and he knows as well as can be that his time is coming, but until then he lives. Exactly why and how it is we do not as yet understand. But he was with God and the heavenly host in the beginning, and was a person of dignity and power, but we are informed that there was war in heaven, he rebelled and was cast out. But Christ is to subdue him, and till then Satan has privileges and rights just as men of earth have even if they are wicked.

So sin flourishes till the time is up, and that time is nearer now than ever before. You need not doubt the day is coming when Satan will be overcome and sin and suffering will cease. Then justice, righteousness, truth, mercy, and brotherly love will prevail the world over, for Christ the loving Savior, the just and righteous King is coming to reign, and to perform the right thing for all people. God has said that then "None shall make them afraid." All will be happy.

As for God's existence we well know that every law comes from an intelligent mind or minds. If I come to your town and ask a resident about the laws relating to roads, streets, farms, village property, taxes, etc., and I ask who made these laws, we would not believe the man who would reply: "No one made them," for we know that the town council, or the county board of supervisors, or some other body of intelligent minds created each law by which affairs are directed or regulated.

If we look at a beautiful building or monument, every detail of which manifests design in its plan and erection, we ask, "Who was the architect? Who were the builders?" If one should answer, "There was no architect, and no builders, but that it came of itself, we would know that it was not true. Every one realizes that first of all there was a designing skill, a master mind to conceive the project, and architects and builders to prepare details and erect it.

If we look at a watch and see its harmonious working we realize that someone who knew how to construct the parts, and put all in its perfect order, designed and constructed it. It did not "grow" without being born as Topsy thought she had done, nor did the watch come by chance but had its birth in a skillful brain and intelligent mind.

So this earth and the great universe came only by the design of a superior master Mind. The Savior said "My Father worketh hitherto and I work." He was the master Builder, under the guidance of the Father, the great Designer whose laws are more exact and the result more perfect than is the work of the most skillful machine or watch maker.

Learned men can calculate many years ahead and determine when shall occur an eclipse of the sun or moon, and whether it may be seen in America, Europe, Asia, or Africa; also can tell exactly the hour and minute it will begin and when it will pass off. Men go thousands of miles to view it and find the calculations to be exactly fulfilled. But it is not time counted by their watches which will govern their actions, for these need regulating often. No, the event is calculated by the time-piece of God in the heavens which never varies, and never has to be "set" or regulated by some other time-piece. Insignificant man looks through his telescope and sees that the earth circles around the sun in 365 days, 6 hours, 48 minutes, and 48 seconds, the same that it has been doing from the "beginning," and by it wise men can calculate to a minute the time of an eclipse, or when the planet Venus will make a transit across the sun, a score, or a hundred years hence. So certain and perfect are these wonderful creations and the laws that govern them, that we cannot doubt that if an intelligent being made the watch or other intricate machine, and that every law we know of came from intelligent minds, that the divine Creator, the great First Cause, the one who is also called God, made the wonderful universe, the great lights that shine so high, and that he put them in motion to fulfill his wise purposes, even as the mechanism of a watch fulfills the purpose of its designer,

only he does it more perfectly; and so it goes on forever. No wonder the Psalmist exclaimed in joy:

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."—Psalms 19:1,2.

Yes, the heavens manifest great knowledge, wisdom and power as attributes of God. No law can make itself nor put itself in operation. Each must have had a Creator. So the grand procession of worlds moving in their order with such system and regularity, all in beauty and glory that all manifest creative design and wisdom far beyond human comprehension. God's love for mankind in all this greatness is also apparent. Only Satan, and man's own wickedness and inhumanity prevent the world's complete happiness. But by and by the Almighty will bring a great change and all the earth will blossom under his love and by his glorious power manifested for man's eternal joy.

The Bible is not a fable, not an invention of deceiving men. Its prophecies have been proven true down to the very least detail, even as God's time-piece in the heavens has been proven exact to the minute and second. His words to Isaiah, Jeremiah, Ezekiel, and other prophets concerning the destruction of Babylon, Nineveh, Tyre, and Egypt, have in our day been proven true, by the discoveries made. Since I was born scientific men have translated ancient languages on monuments and clay tablets, and the reading agrees with Bible history and prophecy, having the names of kings and great men mentioned in the Bible, making plain, too, that the words of the prophets were fulfilled to the letter, until there is no room to doubt that the Bible is sustained as being all it purports to be,—chiefly a history but also containing many things that God has revealed to man.

I have been able to mention only a few reasons why mankind has cause to know that God lives, and that he is the great "Friend of man," ever laboring to do good to his creatures. The proofs are so many that one could write on any one of God's past and present works in creating, perfecting and sustaining, and of how he has had care for all, especially for man who is the crowning work of his creation upon this earth. But I have already written far more than I expected to do when I began. You may be weary of reading so lengthy a reply, but it is only a little part of which might be written in advocacy of God and his work. But I will be thankful if it gives both of you comfort and encouragement to go on in the gospel of Christ, and to teach your children so that you and they may be as happy as possible here, and be prepared for the life to come.

Your last question about marrying outside the church, "Why not do so and bring them in?" That is a good result, but so many times it works the other way, and the one in the church is influenced to carelessness and indifference or entirely goes over to the worldly things. I understand that it was because of this danger that the caution was given in the book. When that was written there was much persecution, and in many instances marriage outside resulted in a denial of the faith. However I am glad that in our day in the time of the Reorganized Church, many noble men and women have been influenced by the faith and the righteous course of their companions who were saints, and have obeyed the gospel. Also many such have been so baptized with the Holy Spirit as to become leaders and helpers in the Lord's work to a marked degree.

Sincerely your brother in Christ,

H. A. Stebbins.

THE SCORNER.

The text was taken from Psalms 1, first verse, "Nor sitteth in the seat of the scornful." The preacher said that the man who sits in the scorners' chair is proud, cynical, self-sufficient—the climax and crowning type of evil nature. It is evident that the scale of sins has been upset in modern times. The current decalogue is that we shall not use profane language, indulge in strong drink nor go to many places of amusement. But here in God's word we have a sin different from these and one that is entirely heinous in the sight of God. How does the ordinary man become a scorners? "He becomes a scorners by taking to the well beaten path of judgment—the man who gives himself up to the spirit of censoriousness is on the way to become a scorners." The scorners

is the final product of the habit of judging." Such a man is blind to two things. First, that in judging he is exposing himself, disclosing his own mean nature. Then he is blind to the fact that he is developing conceit and hardness and qualifying for the scorner's chair.

"The scorner lives in a narrow, contracted world." "A really broadminded man is always conscious of his own limitations, and so chary of judging others." Strange to say, the spirit of the scorner is engrained in certain religious natures. "Orthodoxy was once very scornful of heterodoxy. The tables have been turned in one day, and now liberalism has shown the same habit, the same attitude towards orthodoxy."

There are two disabilities under which the scornful man labors—he never gets the best out of himself, and he never gets the best out of other people." "Jesus could not despise. He never despised, for to despise is to be unsympathetic and to be unsympathetic is to be un-Christlike." "We talk of 'withering' contempt and the adjective is a true one." Mr. Christie gave us a bold bit of literary criticism when he told us that the greatest book in our generation was Browning's "The Ring and the Book." To support his statement he quoted G. K. Chesterton to the effect that this book is the disclosure of the fact that no man has ever lived upon this earth without possessing a viewpoint. "You never get the best out of any man unless you enter into his point of view. Then why this stream of scorn in our political life?" . . . "The purification of politics can never come save from the Christianization of politics." . . . The natural punishment of the scorner is that in the heart there is a growing hardness and in the mind a gradual declension. Love dies out of such a man's life. The scorner's chair if you stay long enough in it becomes a death chair."—H. D. R.

—Rev. D. Christie, M. A., in *Manitoba Free Press*.

ROUND TABLE.

Please explain Isaiah 38:18, "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

The passage is frequently used by those who believe that the soul is unconscious between death and the resurrection to uphold their claims. But it is well to note the authorship of each statement and the conditions under which it was made. The author of this passage was Hezekiah, King of Judah, who was not a prophet of God, nor necessarily inspired. In commenting on this passage Elder J. R. Lambert says: "There is no proof that Hezekiah was ever an authorized teacher for God. There is no proof that he was inspired. Christ and the apostles never endorsed him. There is no more proof that Hezekiah believed in the unconsciousness of man after death, than there is that he believed that death ends all, and there is no future existence whatever. He simply spake according to his own feelings and his own knowledge, which apparently extended no farther than the death of the body, and the grave." (What is Man, p. 168.) Not every statement written in the Bible is given of God for there are many statements of men both good and bad, and some even of devils, so that we must of necessity discriminate between that which is given of God through his prophets and apostles and other servants, and that which comes from other sources. The teachings of Christ and his recognized servants show that there is intelligence after death, and hope for the departed.—See John 5:25-29; 1 Peter 3:18-22; Ezek. 37:11-14, etc.

What place is it that Christ is going to prepare as stated in John 14:2? In 2 Nephi 6:42 we are told the place for the saints was prepared from the foundation of the world.

The particular place referred to by Christ in John 14:2, does not seem to be made clear, though it is usually understood among the saints that their final inheritance will be upon the glorified earth. We see no contradiction between this scripture and 2 Nephi 6:42 which says they "shall inherit the kingdom of God, which was prepared for them from the foundation of the world." The Scriptures speak of the kingdom of God as having present existence, but it will come in its glory to the earth also when the latter is purified.—See Revelation 21.

Who and what were the sons of God mentioned in Genesis 6:2-4?

The difficulties which this text has presented are cleared away in the different rendering given by the Inspired Version, as follows: "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 choose. 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 to my voice. And it came to pass that Noah prophesied, and taught the things of God even as it was in the beginning. And the Lord said unto Noah, My Spirit shall not always strive with man. . . . And in those days there were giants on the earth, and they sought Noah to take away his life."

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THE DAY'S BEGINNING.

The morning should be our care-free-est time (not literally speaking, for there is no busier time of the day for the average home and house-keeper.) But we should realize our cares and duties with enough lightness of heart and mind, to enable us to be "cheerful in our warfare, that we may be joyous in our triumph."

Our triumph here mentioned, may relate to the day's end, when we feel we have labored successfully—even though we may not have carried out our plans. And this triumph will be included in that great and triumphant day, when all these other days we struggle through are referred to in the summing up of the testimony of our lives.

The morning should be a pleasant time. We are all refreshed as a rule. The air is fine; the children are extra sweet and affectionate. Things seem calculated to urge us to take "a new lease on life."

Early to Rise.

Are we keeping to the old adage,

"Early to bed and early to rise;

Makes a man healthy, wealthy and wise?"

It is our own "Word of Wisdom" in other words.

If we are not—here lies the first break in the pleasures of the new day. Hurry here, hurry there; a hurry breakfast instead of the one planned; no time for a comfortable chat before, during, or after, the meal. The children need attention at the same time as does the breakfast; the father eats his hurried bites alone, and goes off with a lonesome feeling. The mother feels lonesome now too, and the realization of all the things that need doing at once wells up within her. She and also the children realize she is not carefree. She is quick with them and they do not understand. They go to school with a hurry kiss or none, and perhaps a scolding for some "play act" which would have been overlooked on a morning when there was time for it.

Such day beginnings may be the fault of one parent or the other; and the condition is wrong.

A Proper Beginning.

We well know before retiring, at what hour the day is likely to open before our special selves; and provisions should be made accordingly for these emergencies or regular occurrences (late rising), as the case may be.

The only time to make these provisions is the evening before, and the duty falls to the mother, of course, to see to it, which is alright, if she has no child old enough to help share this responsibility. Such a few minutes are needed to see that the table and room are in order, and the range fire laid (by father or son), and things placed handy to work with in the morning. If you

have a fireless cooker it will cook your cereal and keep it hot; shine up some apples or something (if it has to be one of the best dishes, to serve the same old thing in) for a center piece; and remember that this same old thing, if it consists of fruit and cereal and milk and bread and butter; or an egg with toast and "comfort tea" (hot water, sugar, milk), and something else if you're a "laboring man," is the best thing.

Either the parents have breakfasted together in this case, or there has been time to dress the little early birds, so they can "eat with papa." How they do enjoy this privilege! Everyone is more cheerful; the breakfast was not scorched, the father listens to gay good-byes; each expresses the hope that every thing will go off well for all the others, at school, at work, or play. They all feel this same hope every day of course, but under adverse circumstances, the mind does not always work with the heart; we forget or overlook our intentions for an instant and it is too late!

The children are off to school with the heavy little feelings in their bosoms,—troubled—knowing mother was worried, hurried or anxious looking, and that she never said a word but "good bye" and gave a quick kiss, and forgot to say "dear" or whatever pet term she may 'specially use. And when we know how these things count with old and young (and of one-self most of all) for the success of the day perhaps largely on pleasant memories of home—we should certainly exert our will power to do what we know to be for the best.

The following experience is that of Della Thompson Lutes, Editor of "American Motherhood."

My little boy came home, from school one day with a long face and troubled heart. "What is the matter?" I cried. "Have you failed in all your lessons?" "Did your teacher scold?" "Are you ill?" All these things I questioned each one tumbling over the other without giving him a chance to reply, after the manner of solicitous mothers.

"Yes!" he wailed. "All of 'em, and its all your fault." I sat down for a sudden for I was dismayed and he fell upon my neck.

"My fault?" I cried. "How?"

"Cause you forgot to say, 'Good luck, good lessons, good times, good bye,' a daily formula I had not neglected to carry out faithfully until now."

I remembered a sudden stress of cares that morning—and my sin of omission. But I assure you I have not neglected it since. I haven't been allowed to, for no matter where I am he seeks me out and demands his kiss and for me to "deliver the Goods"—which—by the way, we think a pretty good joke.

THE DAY'S ENDING.

The children's hour!

Supper "on time"—five thirty or six by the clock—so there'll be a child's hour. Then all join hands and hearts to clear away the signs of supper and straighten the room. There'll likely be a tussle or ride on father's back while mother wipes the dishes father forgot, and adds other finishing touches to this part of the day's duties. But let it end here, the rough and tumble part of the "hour," and either dominoes, "fit, tat, toe" on the black board, the sectional map—and always the evening story from something; or an exchange of anecdotes, or may be more story reading or other reading, in place of one of the games.

Simple games will rest the tired child's mind and insure a good night's rest: especially so after he has spent a whole day in school and part of his evening studying for the morrow. "Perhaps the game is a wee bit silly, just be silly for a moment and see how it clears the smoky clouds out of your brain." There are geographical, historical and numerical games which afford much instruction and make the otherwise unattractive lessons interesting and easily fixed in the mind.

While speaking of games, let us remember that when left to themselves children do not always play fair and square. Now is the chance for parents to play with them. "Their aid is essential." The game is a step toward character building. "The purpose to win and the grace to accept defeat pleasantly are both good lessons for use all during one's life;" to be agreeable to a partner in defeat." The boy or girl who sulks in a game shows a lack of good, wholesome home play.

Whether you are tranquil in mind or not—send the children to bed happy and quieted and contented. By seven thirty or eight o'clock they will have been disposed of and then for your own quiet "hour" and a Word of Wisdom bed time. Asleep by ten o'clock—sure.

EUGENICS DEPARTMENT.

The accompanying list of books was sent by St.

Jennie M. Studley, superintendent of the Eugenics department to Sr. D. J. Krahl, for publication. She says in her letter, that "the list is arranged as per date of issue, giving authors where possible," suggesting that no special effort be made to get the first, "for undoubtedly the latter books are more complete and interesting; and that "as eugenics is comparatively a new subject, it can be best understood and studied in connection with readings, and that an effort be made to get from the Public Library any of these works."

Also, as to a program for this department, the following suggestions are made. "Have a paper by one or two different ones, same to be appointed, limit to one subject and after the paper is read, discuss, asking for remarks by each one. If there are no responses, have the presiding officer call on any of those in attendance."

These are the books:—

- Hereditary Genius.
- A New York Family, The Jukes, by Robert L. Dugdale.
- Sir Francis Galton's Natural Inheritance.
- More recently David Starr Jordan, President of Leland Stanford University lectures and writings: The Human Harvest.
- Karl Pearson's Groundwork of Eugenics.
- Practical Problems of Eugenics.
- Essays in Eugenics.
- W. C. D. Whigham's Eugenics and Unemployment.
- The Family and the Nation.
- Marshall's The Physiology of Reproduction.
- Darwin's Origin of Species and Descent of Man.
- Darbyshire's Breeding and the Mendelian Discovery.
- The Heredity of Richard Roe.
- Dr. C. W. Saleeby's Parenthood and Race Culture.
- An Introduction to Eugenics.
- Chamberlain's Foundations of the Nineteenth Century, written and published in Germany, gone through eight German editions since 1899. Total sale of 60,000 copies. Translated into English 1910.

MISCELLANEOUS

CONFERENCE NOTICES.

Kirtland District.—Conference convenes at Cleveland, Ohio, February 28th and March 1st. Sunday school and Religion conventions will be held at same place on Friday, Feb. 27th.

Martin Ahlstrom, Sec.

CHANGE OF DATE.

Pittsburg District.—Conference will meet at Pittsburg, Pa., Saturday and Sunday, March 7th and 8th, instead of February 28th, as previously announced. The Sunday school convention will convene on Friday, March 6th at 2 p. m.

John Raisbeck, Sec.

CONVENTION NOTICES.

Kirtland District.—Annual Sunday school convention will be held at the Saints' Church, Wade Park Ave., at 71st Street, Cleveland, Ohio, Friday, February 27th at 2:30 o'clock, for the election of officers and the transaction of such other business as may rightfully come before the association. Each local should elect delegates and send credentials to C. B. Keck, 79 Delmont Ave., East Cleveland, Ohio.

Kirtland District.—Annual business meeting of Zion's Religio-Literary Society will be held at the church, Wade Park Ave., at 71st Street, Cleveland, Ohio, Friday, Feb. 27th, at 10:30 o'clock, for the election of officers and the transaction of such other business as may rightfully come before the society. Each local should elect delegates and send credentials to C. B. Keck, 79 Delmont Ave., East Cleveland, Ohio.

FREE EMPLOYMENT BUREAU.

Any person, whether member of the church or not, desiring employment of any kind, or any person wishing an employer for any purpose, may apply to Mrs. Arthur Allen, chairman of the Employment Bureau of the Home and Child Welfare Department of the Woman's Auxiliary, 1482 West Walnut St., Independence, Mo. Bell Phone 1154 J.

This society maintains a permanent Bureau, where they expect to be able at all times to furnish an opportunity to employer and employee to meet and get together for their mutual profit without delay, and without charge. Leave your wants at once with Mrs. Allen, at above address.

Mrs. C. O. Leeka, Sec. Dep't.

GENERAL CONFERENCE VISITORS.

Those who expect to attend general conference and the auxiliary conventions are urged to send their applications for accommodations at the earliest possible date so that the committee on entertainment may be able to give their wants the best attention.

The committee will be prepared to furnish board at the following rates: breakfast, 10, 15, or 20 cents; dinner 20 cents, and supper, 20 cents. Lodging, \$1.00 per week. Address all communications to

L. A. Haas, Sec.

Box 115, Independence, Mo.

QUORUM NOTICES.

The fifteen quorum of priests will convene with the Far West Conference at First St. Joseph Branch, March 7th and 8th. A full attendance is desired.

T. H. Hinderks, Pres.
F. E. Ehlers, Sec.

Be not simply good; be good for something.

NOTICES.

To the Saints in N. W.; S. W. and Southern Kansas District, Greeting:—

As a great many of you are aware of the fact I have been superintendent of the home class department of Sunday school work in Northwest Kansas. This is to notify you that Bro. Erwin Trachsel of Goodland, Kas., has been appointed superintendent of the home class department in Northwest Kansas, while I have taken charge of the Southern and Southwest District. The business of the home class department of the Sunday school is to literally bring into the homes of the isolated saints the Sunday school by adopting in their homes the home system of study, and thereby they become just as much a member of our own Sunday school as though they lived in a branch of the church.

The cry of so many of the isolated ones has been, "O, if we only had Sunday school privileges for our children!" Brethren, sisters, the call of God has been to "come up higher," and coupled with this the prompting of the Spirit has been to push out and occupy on ground that has not heretofore been occupied. This is just what the home class is doing. It is willing to help you to teach and educate your children along gospel lines in such a clear and concise manner that they will reach the years of accountability before God with a full knowledge and faith of the blessed restored gospel. Now logically, when we know this and neglect "so great a salvation" God will hold us responsible for our children in that great day of reckoning goes without putting up any argument on that line. Finis. Come one, come all, let us get in line and join the home class. Don't put it off but get busy and write the undersigned, and I will be glad to fully explain the matter to you.

Your brother,

T. Comer Turpen.

Frédéric, Kansas.

MARRIED.

McLane-Simmons.—At the home of Mrs. Thos. Muir, Valley Centre, Mich., on January 12, 1914, Bro. J. T. M. Lane of Jeddo, Mich., and Miss Ina Simmons of Amadore, Mich., Elder H. E. C. Muir officiating.

CONVENTION MINUTES.

Texas Central.—Sunday school association met in convention at Cooks Point, February 6th. The officers were all present except one. There are only three schools in the district, but a full report was received from them which showed a total membership of 127, a gain of 23 since our organization last July. All the officers were re-elected for another year. Brn. J. M. Nunley, W. J. Birkhead, G. R. Kuykendall and R. M. Maloney were elected delegates to the general convention at Independence. A committee was appointed to arrange a program for our next convention as follows: Frances Sherrill, Lizzie Mitchell, V. H. Kirkpatrick, Maud Hay, Clara Armstrong and Zita Jett. At the close of the business session a nice entertainment was rendered by the Shady Grove Sunday school, which was enjoyed by all present. Adjourned to meet on Friday evening before the next district conference.

Sheldon Armstrong, Sec.

NORTHEASTERN ILLINOIS.—Sunday school convention convened at 4416 Gladys Ave., Chicago, Ill., January 23, at 2:30 p. m. The general routine business was transacted. Calumet Sunday School, Hammond, Indiana, by permission of the Michigan and Indiana District was added to the Northeast Illinois District because of being in closer proximity to the latter, thereby affording it privileges of convention and association of district workers which otherwise would render it more difficult for all concerned.

On motion \$25.00 was set aside for officers to draw upon for travelling expenses. By vote, schools of the district having their names different than the nearest town or city to their schools were asked to change name to agree with name of town or city. Officers elected for ensuing year were: Mrs. F. M. Cooper, superintendent; C. B. Hartsborn, assistant superintendent; La June Howard, secretary and treasurer; J. A. Daer, home department superintendent; Jennie M. Johnson, member of library board. Speeches on Sunday school work were given by J. B. Curtis and J. O. Dutton.

The following delegates to general convention were elected.

George Worrell, Sr. George Worrell, J. A. Daer, F. M. Cooper, Sr. F. M. Cooper, Fred Wright, Sr. Fred Wright, Marion Wright, Abe Rogers, Sr. Abe Rogers, Mary Worrell, David Dowler, Sr. David Dowler, J. O. Dutton, F. E. Bone, Sr. F. E. Bone, La June Howard James F. Kier, Lottie Kier, Stella Sloan, May Horton, Sr., A. P. W. Kier, Sr. H. P. W. Kier, Lester Wildermuth, Mary Townsend, Grace Wallace, J. A. Bronson, J. B. Curtis, Arthur Shreffler, Chas. Burr, W. T. Cochran, Sr. W. I. Cochran, Charles Atkins, James E. Smith, Sr. James E. Smith, Earl Rogers, Sr. Earl Rogers, William Sloan, W. A. McDowell, Sr. W. A. McDowell, F. G. Pitt, Sr. F. G. Pitt, Sr. F. E. Fredericks, P. Penent, Sr. P. Penent, Jennie Bolander, Mrs. Shimbough, Clarence Wainwright, Elias Hayer Sr. Elias Hayer, Elsie Vowels.

Delegates present are authorized to cast majority and minority vote in case of division. On motion, convention adjourned to meet at 2:30 p. m. the Friday preceding the next district conference and at the same place.

La June Howard, Sec.

FLORIDA DISTRICT.—Sunday school met in convention at Coldwater church on Jan. 9. There were representatives of the different branches present and an election of officers was held for the year as follows: Mrs. C. J. Clark, Milton, Fla., superintendent; Jas. Cooper, Pensacola, Fla., assistant superintendent; Gladys Barnes, Bath, Fla., secretary; Helen Jernigan, Dixonville, Ala., treasurer; Bessie McArthur, Palmore, Fla., librarian.

Mrs. C. J. Clark, Supt.
Gladys Barnes, Sec.

THE BLACK—ROBED ANGEL.

Death is no enemy to man. He comes With kindly hands and heals our mortal wounds. He is the messenger of peace, the Lifeboat to the ship-wrecked mariner. Fear not his voice. He is the watchman In the night of life, calling "All's well." When you stand beside your beloved dead, And see the marble whiteness of the face, The waxen hands, so still, their labor done, The silken tresses lying on the brow, The fragrant flowers upon the silent breast— Grieve not 'tis better thus than suffering, Aye, better far than pain; and Death, you know Will never come to your beloved again. Sweet thought—the debt of life is paid. No more The sharp rebuke from mortal lips can sting. No more the days of toil, the nights of fear; No more can evil tidings sorrow bring, Or hopes be crushed, or confidence betrayed— For Death immunes the soul from mortal ills. Kind Death, man's friend, God's messenger of love. Florence S. Craig.

DIED.

Reyner.—George E. Reyner was born November 4, 1832, at Colesville, Maryland; married to Hannah Mackerell, December 24, 1854, of which union five children were born, three now living, viz., Joel Z., of Monmouth, Iowa, Samuel Winfield, Olin, Iowa, and Mary Eva, Washington Court House, Ohio. His wife died November 4, 1879, and on January 27, 1883, he married Mrs. Nancy J. Keene. Four children blessed this union of whom Mrs. Gertrude Peterson and Mrs. Vida Larkey, both of Independence, are living. He was baptized at Lamoni, Iowa, in 1890 by Asa Cochran, and came to Independence in 1900, where he died February 7, 1914, of pneumonia. Funeral sermon by Bishop E. L. Kelley, W. H. Garrett assisting. Interment at Monmouth, Iowa.

Beebe.—Alice Margaret, little twin daughter of Bro. and Sr. George W. Beebe, Jr., born May 15, 1912, died January 4, 1914, at their home near Falcon, Colorado, of capillary bronchitis. Father, mother, two brothers, and two sisters mourn the loss of a sweet little sunbeam. Funeral sermon was preached by Elder J. D. Curtis at the home.

Pollock.—Nettie M. Breithaupt was born at Lancaster, Wis., October 6, 1884, departed this life at her home near Pennington, Wis., January 8, 1914. Was married to Henry Pollock June 9, 1903, and with her husband was baptized into the church in June, 1909. She was a faithful wife and good mother and died strong in the faith and the hope of a glorious resurrection. Funeral service held in the M. E. church, Lancaster, Wis. Funeral service held Wildermuth, assisted by August Gratz.

Fulton.—Sr. Eliza Fulton was born August 12, 1838, at Chillicothe, Ohio; baptized by R. M. Maloney at Galena, Kansas, May 11, 1896. Died February 3, 1914, at Mulberry, Kansas. Sermon by T. W. Chaburn in the M. E. church. Music by the M. E. choir. Sr. Fulton is the mother of Sr. Reidfern with whom she lived to a ripe old age. She lived and died strong in the faith of the saints.

Staggers.—At Lamoni, Iowa, February 3, 1914, Sr. Hannah M. Staggers, aged 75 years, 5 months and 4 days. Born in Lorain County, Ohio, in 1838, daughter of George and Deborah Ewing. Her first husband was George Salisbury of Sandwich, Illinois. He died in 1891 and she came to Lamoni. Married Abraham Staggers in 1894. He died in 1901. She had no children. Five brothers and two sisters survive her. Her brothers—George, Milo and Lyman, and Sister E. Dillon were with her in her last illness. She was paralyzed many weeks. Sermon by H. A. Stebbins, assisted by R. M. Elvin.

Bowers.—Stanley, little son of Bro. and Sr. V. Bowers, of Holden, Mo., passed away Feb. 6, 1914, after an illness of four days with pneumonia. Stanley was a bright little boy of 17 months; his bright winning ways endeared him to all. Funeral at the Saints' Church, R. O. Self in charge, sermon by James Moler.

Weir.—Grandma Weir sweetly fell asleep on January 31, 1914, at the home of her son, D. K. Weir, near Holden, Mo., at the ripe age of 91 years and two days. She was born near Meadville, Pa.; was married to Mr. D. K. Weir in 1848. Eight children were born of this union, all but one having passed to the other side. Funeral services at the Saints' Church in charge of C. E. Hand, sermon by R. O. Self.

Dunn.—Sr. Lieltie A. Dunn died at her home in Holden, Mo., February 1, 1914, aged 67 years. She was born in Peru, Illinois, Feb. 12, 1847, was married to Mr. George Dunn in 1876; united with the church in 1877. Her life of patience and devotion was an example for all. She leaves her husband and one sister to mourn her departure. Funeral at the church in charge of James Moler, sermon by J. C. Kirk of the Methodist Church, of which her husband was a member.

Greer.—Phoebe McLeod Greer wife of Thomas Greer, born in Scotland, September 30, 1849, died at her home in Norton, Kansas, February 9, 1914. She leaves to mourn a husband, four sons and two daughters. One son, Alma, having preceded her some years ago. At the age of twenty-nine years she united with the Reorganized Church of Jesus Christ of Latter Day Saints and remained a faithful and devoted member until death. Funeral sermon by Elder J. J. Teeter. Interment in Edmond, Kansas, Cemetery.

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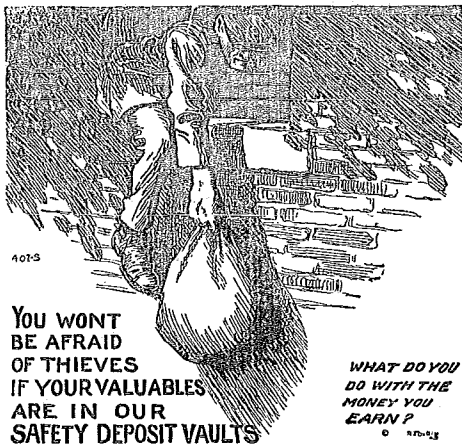
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VOL 25

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 26, 1914

NO 9

ZION'S ENSIGN

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

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EDITORIAL

A SUGGESTION.

As God in his infinite mercy has guarded us all through life,
And led us in moments of peril to where we have weathered the strife;
Is it just that we keep on forgetting, the reverence, the homage that's due,
Just stop for a moment consider, He is never forgetful of you.

Let him know by your deeds that you love him,
That you're willing and ready to do,
Not in words but in actions be thankful
For the blessings he's showered on you.
Give a word or a smile to the pilgrim
You pass upon life's weary way;
It's the doing, not thinking, that's counted
When it comes to computing the pay.

—Wylder H. Walters.

CHRIST THE SAVIOR OF THE WORLD.

One of the characteristics of Christ's work among men was that of impartiality. His ministrations of truth, healing, or other blessing was not withheld from rich nor poor, Jew nor Gentile, but all who manifested faith in him and his mission were alike blessed. Since Jesus so faithfully observed the rule of impartiality, (and the gospel advocates the principle), it could hardly be supposed that he would draw the line between those who lived before him, making no provision for their salvation, and those who should come after him, who alone of mankind would have opportunity to be saved.

Yet this line has been drawn by some teachers, and it is urged that those living before Christ's birth and ministry could have had no knowledge of the gospel and consequently died without hope. The following may set forth the position of some: "The fact that all men were in sin and lived in sin, whose lives were passed before the birth of our Savior is too plainly set forth in the Bible to be controverted."

"To hold that men before the coming of Christ could be justified and sanctified and live just as pure and holy as they can since the coming of the Savior is, in one sense, denying Christ; for if that be true, our Lord's incarnation is of no benefit to the world."—The Better Testament, pp. 11,12.

When we read in James 2:21-24 how that Abraham was justified by works which were done through faith which was made perfect, and it was imputed unto him for righteousness, so that he was called the Friend of God; we hold that "The fact [?] that all men were in sin and lived in sin," prior to Christ's coming, is not "plainly set forth in the Bible," but that it was possible for those ancient patriarchs and prophets and others living in their day, to have attained justification through faith.

To hold that Christ's power to save reached only those who came after him is to limit his power to one half of the world, and to make him extremely partial in his distribution of divine blessing. But Jesus said: "All power is given unto me both in heaven and in earth," and still later he said to John "and have the keys of hell and of death." These statements are in accord with others made in the New Testament. "I am the Light of the world." "He was the true Light, which lighteth every man that cometh into the world," etc., which indicate the universal and impartial attitude of the Son of God.

The revelations of God from Adam to the close of the Old Testament times all pointed to Christ as the Savior of men, and many living in those days held a bright hope in him. 'The book of Job, (held by many to be the oldest book in the Old Testament)' records his testimony thus: "For 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." (Job 19: 25). Moses prophesied of a prophet who should be raised up, referring to Christ. (Deut. 18:15-19; Acts 3:22). Jesus himself declares that the ancient scriptures testified of him. (See Luke 24:27; John 5:39).

Eusebius, the ancient historian of the time of Constantine, urges that the knowledge of Christ was had prior to his birth. The following quotations from chapter four of his ecclesiastical history are in point:

"Moses, that eminent servant of God, and Abraham before him, the children of the latter, and as many righteous prophets as subsequently appeared, contemplated with the pure eyes of the mind, and both recognized and gave him the worship that was his due as the Son of God."

"Should any one, beginning from Abraham, and going back to the first man, pronounce those who have had the testimony of righteousness, Christians in fact, though not in name, he would not be far from the truth." "They obviously knew the Christ of God, as he appeared to Abraham, communed with Isaac, spoke to Jacob."

Not only was Christ known to the ancients, but the gospel also which is the plan of salvation. Upon this point Eusebius says:

"The first and most ancient religion known, that of those pious men that were connected with Abraham, is the very religion lately announced to all in the doctrines of Christ."

"What, then, should prevent us henceforth from acknowledging that there is one and the same principle of life and conduct, the same course of piety common to us, who have come after Christ, with those pious men who lived in times long before? Whence it is evident that the religion delivered to us in the doctrine of Christ is not a new nor a strange doctrine, but if the truth must be spoken, it is the first and only true religion."

The teachings of Paul in the third chapter of Galatians, and in the seventh chapter of Hebrews and other places, show that the covenant of faith, or the gospel, existed prior to the establishment of the law of Moses, the latter having been added because the Israelites were found unworthy of the higher law of the gospel. The fact that Israel was without the gospel from Moses to Christ, but lived under an inferior law, does not prove that the gospel was unknown prior to the giving of the law, nor does it prove that the mercies of Christ were unable to reach those under the law.

Christ is spoken of as 'The Word' which was with God in the beginning, the Lamb slain from the foundation of the world, the Author and Finisher of our faith; and if the plan of redemption was determined before the earth was made, as these passages indicate, it was surely within the power of Christ to make provision for all men. When we read that at the crucifixion of Christ "many of the saints which slept, arose," we can see how the power of his redemption wrought upon those who had died before his coming, and in like manner the resurrection as taught by Christ, and Paul, and others, will bring all men forth, and all will be judged according to their works, including those who have lived before the Lord came to earth in the flesh.

The Lord's wisdom, mercy and power, are infinite. He could not leave one soul unprovided for; and his great work of redemption, which is yet to be completed, reaches to those who lived before as well as to those who lived after him. The opportunity is given to all to reach full salvation, but personal effort and preparation are necessary, and those who fail to qualify will suffer loss. Christ has borne the responsibility and burden of making the way possible, but upon

man rests the responsibility of following in that way. There is equal opportunity, but the equality of reward is dependent upon equality of effort.

EMBARRASSMENT FOR CHURCH UNION.

(The following article taken from The Presbyterian presents some of the obstacles to church union which have generally been passed over. It seems that church union is not altogether at our doors yet, and we believe that the further the effort is carried the greater will some of the obstacles appear.)

The movement for church uniformity or external church union seems to be frittering itself away in mere conference and words. True, three delegates have been sent to Europe by the Commission on Church Union of the Protestant Episcopal Church, which considers itself now at the head of this movement. These three delegates are to talk and hold conferences with the brethren abroad. There is little promise or advance in this. Then Dr. Peter Ainsley, of the Disciples Church, has projected a magazine, which is to give itself wholly to the advocacy and propagation of organic church union. But here again there is nothing but words, and some of them very flippant words, as, for example, the following:

"A candidate approaches a Presbyterian pastor and says, 'I would like to be baptized.' The pastor replies, 'All right, we will attend to it at once.' Then he dips up some water and pours or sprinkles it on his head. Another candidate approaches a baptist minister, saying, 'Brother, I would like to be baptized.' The Baptist says, 'Meet me at the baptistry or pond.' The baptist leads him down into the water and dips his head into it. Both ministers are dippers; one dips the water, the other dips the head. Presbyterians baptize the head only; Baptists do the same, requiring the candidate to dip the rest of the body. Differences are not half so great as many suppose. The things we quarrel about are not essential to the salvation of any, nor to their growth in grace. The whole thing reminds us of the question said to have been debated by some Georgia school-boys, 'Did Zeke Slade's barn burn up or down?'"

One who speaks this way may unite with anything, and withdraw again just as easily. Such language as the above is destitute of thought and conviction, and is full of frivolity, which can have little weight with devout believers. But while these ardent advocates are thus chasing words, there are some actions which give but little encouragement to these dreamers. The Bishops of Mombasa and Uganda, in Africa, allowed some of the Nonconformist missionaries to partake of the communion, with the result that the Bishop of Zanzibar has openly charged both of these bishops with heresy, and has gone to England to prosecute his charges in proper manner.

This has resulted in a peril which threatens to divide the English Church in twain. The recent convention of the American Protestant Episcopal Church held in New York, according to the report of some of its own religious journals, was divided into two parties by a clear-cut line, these parties being the Protestant and the Catholic, each striving to checkmate the other, lest it gain too much power. And as Dr. Ainsley, of the Disciple Church, has assumed such a role of leadership in this movement, by publishing a magazine devoted to church union, it is fair to ask, is he ready to admit baptism by sprinkling to be as wholly regular and valid as baptism by immersion? If he is ready for this admission, then he has a right to move forward for union; but if he is not ready for this, further action on his part must be in vain, and will be discarded by sincere people. So that both our English and American Episcopal brethren and our Disciple brethren, having failed to take the first simple step toward true Christian union, must hereafter labor under the suspicion that the union they contemplate is no other than absorption, and for this the rest of Christendom is not ready.

After all that is said, is not the first step toward real union to be accomplished in the recog-

dition in full church membership of all who believe the Bible to be God's Word, the only infallible rule of faith and practice, in the Triune God, and in Jesus Christ as God and Savior; this common church membership to be expressed in the free admission from one denomination to another, and the recognition of the ordination of one denomination as valid in another. There can be no true formal church union until both these fundamental elements of fellowship are granted. The Presbyterian and other denominations have long ago taken these two steps. When our Episcopalian and Disciple brethren are ready for themselves to take these first steps, then the way will be open for the next. But until they are ready for such action, sincerity and mutual respect requires them to desist from their present ambitious procedure.

Once the position is reached in all the denominations where each is ready to give and receive both members and ministers on letters, what more is needed for real church union. Is monotony of form or methods essential? Does liberty respect difference in circumstances and temperament and historical training? Would not one great organization require such a centralization as would destroy the liberty and arrest the progress of the individual and the body? Does any Protestant truly desire the mechanical and constrained solidarity of the Roman Church? The liberty of the people in civil government has required the liberty involved in the union of States rather than a solid empire? Will not liberty always demand the same in the ecclesiastical body?

INDEPENDENCE ITEMS.

Severe weather prevailed in this part on Sunday which kept many people at their homes who otherwise would have attended the various services. The morning hour was occupied by Mr. J. A. Harsfeld of Kansas City, who gave a very interesting lecture on the "Law of Moses." Mr. Harsfeld is of the Hebrew faith and is well versed in the law as given in the Old Testament and in the interpretations and commentaries of the various rabbis as given in the Talmud, and observed by the orthodox Hebrews.

One explanation by Mr. Harsfeld shows how the Talmud enlarges upon the fundamental statements of the law. He referred to Exodus 23:19, "Thou shalt not seethe a kid in his mother's milk," and spoke of the beautiful sentiment in it—that the mother should not be required to furnish the means for cooking its offspring. But under the later interpretation of the rabbi it was held to be just as bad to cook the kid in the milk of any other than the mother, so it was prohibited to cook flesh in milk at all. By a further interpretation of the law it was forbidden to use flesh and milk at the same meal. Then it was held that if it was wrong to use milk with flesh it would also be wrong to use the products of milk with flesh and these were forbidden. Last of all to avoid any possibility of mixing the two classes of foods, separate vessels were to be used for each, i. e. vessels used in cooking meat were never to be used for milk, butter, etc., or vice versa.

We thought "How burdensome must be the law as interpreted by the Jewish teachers," since every point was extended in its application to daily life like the one cited above. We also thought of the words of Christ, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders." (Matt. 23:4). The lecturer brought out many points relating to the ancient law which helped to a better understanding of the Scriptures. The evening speaker was Charles Fry.

Bro. Samuel F. Cushman died on last Friday morning the 20th at the Independence Sanitarium where he had been for the past several months. He came from his mission field in Maine last fall suffering from organic troubles which appeared to be incurable, and he calmly and hopefully resigned himself to the coming change through which he had assurance of a brighter life. As long as his strength lasted he sought to continue his work of doing good by writing, and even when strength for this failed he dictated to others. He was in his 73d year, having been born at East Boston, Mass., December 13, 1841. He loved truth and though a minister of another church when he heard the restored gospel, he gave up his church associations, friends, relatives, home and property—all he had in this world, in order that he might obey. His life was one of faithfulness and integrity, and he labored for many years in the Lord's vineyard. His remains were sent to Garden City, South Dakota, for burial by the side of his two children.

Attendance at the priesthood meeting Monday evening was light, probably due to the deep snow.

Bro. Charles W. Schofield of Nianga, Mo., has purchased the real estate business of Bro. John Zahnd, having taken possession on the 11th. His eldest son is associated with him and will look after the rentals and notarial work. Bro. Schofield was formerly in the oil business in this city, but more recently was in the real estate business at Nianga.

The general literature committee of the local Religio are doing some active and effectual work which will be continued through next week. A card designed by Bro. Vernon Lee, a member of the committee, has been given to each member of the branch, or as many as could be conveniently reached, with the request that names and addresses of non-members of their acquaintance who

might be interested in the church, be written in blank spaces provided, and the cards returned to the committee. The committee has undertaken to visit such non-members, furnish them church literature, or converse with them as may be practicable. The social service of March 8th will be an occasion for testimonies of the work done through church literature. The same line of work will be extended in other branches of the stake by the stake committee some of whom are also on the local committee. These workers are to be commended for their zealous efforts in this direction.

INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 200, collection of \$8.14.

Bro. P. A. Sherman was the speaker at eleven o'clock; his subject matter was gathered from Hebrews 2:1. This covered the sin of omission, and of commission, and if sin then a law has been violated. He called attention to the inventions of members who are constantly violating the law, some say concerning the sin of omission, "It is my intention soon to make amends for the past," but fail to improve the opportunity and so it passes. Of the sin of commission, they say, "I intend to avoid doing this again." The speaker exhorted his hearers to diligence, not to have the same report every prayer meeting.

At the 2:30 prayer meeting a very goodly number was present, the Spirit through Bro. Warnock spoke to Pres. H. W. Gould, encouraging him with the promise of something much better awaiting him in the future. Also through Bro. Gould, the Spirit designated Bro. McEntire as a teacher if he would accept the calling and be ordained.

The writer was honored with the opportunity of being speaker at the 7:30 hour. His line of thought was on "None but baptized believers are entitled to the gift of the Holy Ghost." The Religio held its Sunday service in honor of the "Father of our Country."

W. S. L.

SAINT LOUIS, MO.

It is impossible for your correspondent to find words to express the glorious uplifting, and soul reviving influence we have felt during the past two weeks. We indeed have felt to rejoice for "what our ears have heard and our hearts have felt," while listening to the precious truths so ably and beautifully delivered by Bro. J. W. Rushton and Heman C. Smith.

We feel to thank our heavenly Father more and more for the beautiful gospel of salvation restored again in these last days, and trust we will make every effort to be co-workers with him in advancing the blessed truths it contains for the benefit of mankind. Our meetings opened February 1st and continued each night with the exception of Saturdays until the 15th. Bro. Rushton occupied the first week alone and he with Bro. Smith, church historian, alternated the second week. Each discourse was so full of good, solid truth, we would that they could have been reported in their entirety.

On February 1st Bro. Rushton spoke to the Sunday school on "Value." He occupied at the eleven o'clock service reading from the 6th of Matthew. The choir sang "Awake my soul," our pastor, Bro. T. J. Elliott, appropriate to the opening of our revival services, sang a missionary song. Bro. Rushton's subject, "Prayer," will long be remembered. Among the many beautiful thoughts were, No humanity is without religion. We must be faithful to reachable duties, and true to ideals before we find favor with God and receive from him. There are seven elements in prayer: "Adoration, thanksgiving, resolution, confession, petition, intercession and submission."

In the evening he read from 143d Psalm, and 6th chapter of Mica, 8th verse, his subject was "Religion" in general, and Monday, February 2nd, it was the "Christian Religion." The Christian Religion he said was positive and not negative.

On February 8th our 50th anniversary was celebrated. Bro. Zeman C. Smith gave a very interesting outline of the work in St. Louis during the last fifty years, and while we have had some failures we have had many bright spots and have been slowly rising to what has been ever required of the faithful.

Bro. Rushton spoke in the evening on the beautiful subject of "Love" reading from 1 Corinthians 13th chapter.

February 9th Bro. Smith again occupied, his subject being "The Creation" from the beautiful Genesis standpoint. He most conclusively shattered the evolution theory, and established the gospel plan of uplifting man by love.

February 10th Bro. Rushton's theme was "Organization." It is necessary for Christ to have an organized body through which to manifest his life.

On Jubilee Sunday, February 8th, Bro. S. A. Burgess, whom we were pleased to have with us blessed his little niece, the daughter of Bro. and Sr. Gomer Evans, giving it the name of Alice; and Bro. Rushton blessed Bro. and Sr. T. J. Elliott's little one, named Evelyn Adel. Two baptisms took place and we trust others are near the kingdom.

The choir did excellent work during all of the services. Bro. Smith addressed the Sunday school the morning of the 15th, admonishing us to seek to bring in the erring ones. Bro. Walter Betts of Belleville, Illinois, spoke to the school February 8th.

We feel built up in the faith and desirous of being more active in the Master's cause.

Elizabeth Patterson.

2739 Greer Ave.

SAINT JOSEPH, FIRST BRANCH.

Sunday the 8th was a stormy day, snowing and very cold. However this did not materially affect the attendance at Sunday school, except in the beginners' department, which was minus one whole class. The entertainment features of the session were a solo by Nelle Heiles, and an interesting talk by Bro. H. D. Ennis, our former superintendent, who is endeared to us because of his many years of faithful, patient and efficient service among us. He spoke of the South where he spent the greater part of last year—of its natural advantages and its drawbacks, which science is gradually overcoming.

On the morning of the 15th the attendance at Sunday school was 130 and the collection \$5.50. Our collections are keeping up splendidly, and results are beginning to be seen in better facilities for work. Our platform is now equipped with three handsome new chairs, which exactly match our table. We also have a new bookcase for our service books, of the same style of table and chairs. The large library formerly used will be removed to the reading room upstairs. Our primary department is now equipped with four new tables, for use in beginner and primary work. And so we work cheerfully, gladly, busily, rejoicing in the evident spirit of progress that characterizes all departments of God's work, in our branch.

At the eleven o'clock preaching hour on the 8th, Bro. John Gardner of Independence was the speaker, and what a nice talk he gave us. He chose the theme for his discourse from Matthew 11:23,29,30, emphasizing his frequent recurrence, to his text by the quotation, "Thus said Jesus." Our hearts are very warm toward "Johnny" who grew up to manhood among us, and we rejoice to see the progress he is making in God's work.

In the evening our pastor was the speaker, and we were treated to another enjoyable sermon. Bro. Scott is earnest, impressive and convincing and it is a pleasure to listen to him. Bro. Curtis spoke in the morning at the mission and Bro. Blair Dobson at night. Bro. Taddicken and Dobson administered the sacrament there in the evening.

On the 15th Bro. Blair Dobson preached the morning sermon, Bro. Scott occupying at night at the church and in the morning at the mission. Bro. H. D. Ennis at the mission in the evening.

Our prayer meetings have been very spiritual of late, the Divine influence being made manifest on several occasions, to the cheering, comforting and admonishing of the saints.

The Religio is still flourishing with fine attendance, good interest and excellent programs. On last Friday evening the "Bugle" was read by Elma Dobson, and was a very interesting edition of that famous publication.

On Tuesday evening the 10th, the men of our branch gave a very enjoyable entertainment "all by themselves." To say they did well would be but poorly expressing our appreciation of their efforts. The arrangements were complete and convenient, the service excellent, the menu very satisfactory and the "boys" in their housewives' aprons "too cute for anything." And the program consisting of musical numbers, a hat trimming contest, and a mock trial, was thoroughly enjoyed. In the hat trimming contest D. C. Kinnaman was declared the winner, although this got him into serious trouble, as he was arrested, tried, convicted and sentenced on the charge of stealing a pin with which to fasten the trimming on the hat that took the prize. We think that for artistic freakishness, the hat trimmed by Bro. B. J. Scott should have had the prize. The men certainly deserve credit for giving us an evening of innocent enjoyment, and the ladies were delighted to sit around and have a nice time while the men did the work.

Sunday afternoon the 8th was held the regular session of the Woman's Auxiliary. Sr. B. C. Smith of Independence was with us, and explained in detail the work of that organization. We believe the work is much better understood than before, and the visit of Sr. Smith we feel will result in good. Patriarch Wm. Lewis will shortly begin a series of meetings here.

Bro. John Hovenga of Stewartville reorganized a Religio local at Wyatt Park Mission on the evening of the tenth.

Bro. Herbert D. Ennis has been appointed to a responsible secretaryship, with the Commerce Club, a civic organization of the city.

Reporter.

SAN FRANCISCO AND OAKLAND.

Bro. G. S. Lincoln preached the morning sermon in city on "Satan and evil." Bro. A. C. Hawley was the evening speaker. In the morning Bro. Justin Hartsough was baptized by his father and confirmed by Bro. C. A. Parkin and G. S. Lincoln. The young people's prayer service at 9 a. m. was well attended. The auxiliaries were usually good.

We were pleased to meet Bro. Charles Wright and wife at our Sunday evening service. Bro. Wright formerly lived here, but has resided in Denver for a number of years where he found his wife. They think of leaving in Portland.

The morning service in Oakland was well attended. All enjoyed very much the solo by Sr. Mabel Parr, from the city, who with Bro. and Sr. Sykes attended our service. The Sunday school was good, and the Religio was well attended and was treated to two numbers by Prof. Schuly and wife on violin and piano. The lessons are useful and interesting.

Bro. C. A. Parkin filled the Irvington appointment on second Sunday. Another storm period is upon us and California is getting a double portion of rain.

Bro. H. J. Davison revived the Ceres Branch by a recent visit, preaching three times and doing other work. His health is much better. He reports the work in Stockton as moving along nicely.

J. M. Terry.

1202 14th St., Oakland, Calif., Feb. 20.

OMAHA, NEBRASKA.

"Lost yesterday, between sunrise and sunset, Two golden hours, each set with sixty diamond minutes, No reward is offered, for they are gone forever." How about the time spent by our good homekeepers in preparing rich and highly seasoned foods (study what effect they have upon the young) to impair the digestive apparatus of both friend and foe? Who are the strong to conquer desire, and eat only plain, coarse foods that are of benefit? What a "peculiar people" we would be, if we did only the things that pleased the Father.

The prayer meeting Sunday morning, February 15th, was quite spiritual, and a number of the Omaha saints accepted the invitation of the Council Bluffs' saints to meet with them in social service at three o'clock in the afternoon. We enjoyed a feast, but how much more the Lord would bless if every one would strive to make the meeting a success. Many of the active ones would willingly remain quiet and listen to others, if they felt it were the Master's will.

A lively priesthood meeting is held every Monday evening with an average attendance of about twelve.

Those occupying the pulpit of late have been W. E. Shakespear, A. E. Stoff, W. E. Stoff, Paul N. Craig, and Apostle J. A. Gillen.

Dr. Jennie Laird lectured at the Religio Sunday evening, showing some of the evil effects of vaccination. A number of interesting lectures have been given of late by friends and acquaintances of the members. Much good surely would be accomplished if our people could find time to study the revelations given in these latter days.

"Take time to be holy,
Speak oft with thy Lord,
Abide in him always,
And feed on his word,
Make friends of God's children,
Help those who are weak,
Forgetting in nothing,
His blessings to seek."

Alice C. Schwartz.

345 Omaha Nat. Bank Bldg.

ST. JOSEPH, SECOND BRANCH.

Owing to the bad weather and very much sickness in our branch our meetings have not been so well attended. Bro. August Ehlers is very sick and asks the prayers of the saints.

Bro. C. R. Smith, our young brother, occupied the stand February 22nd at 11 a. m., and delivered a fine sermon.

Our president, Bro. J. L. Bear, was at Stewartsville Branch as the 22nd was "Fathers' Day" there they requested that Bro. Bear come and preach for them.

Bro. J. S. Roth has closed the meeting at the Third Branch, would have baptized some but owing to the cold weather it was put off. The aged brother is at Bro. A. A. Richardson's sick, but will be able to go to his home soon.

F. R. Gist.

Inza, Mo., Box 63.

CHICAGO, CENTRAL BRANCH.

On Wednesday evening, February 18th, the usual well attended prayer service was visited by the Spirit of God, and every one felt to a certain extent the presence of the same. We were made to rejoice and felt greatly encouraged by the presence of our worthy president, Bro. H. P. W. Kier; this we believe to be the results of our special prayer service held at his home on Monday, Feb. 16th. Our brother has been sorely afflicted and after our united pleadings we feel that much mercy was shown him by our Father who hears and answers prayer.

Sunday morning we had the pleasure of having him address us which is the first time since the first of the year, and he imparted much truth to his patient congregation.

The young people's prayer meeting was well attended and a portion of God's Spirit rested upon us.

Although the correspondent has been negligent in his duties, the branch as a whole has been very much awake. The writer takes great pleasure in stating that we were afforded the pleasure of admitting into our fold, through the waters of baptism, two young men, Bro. J. Daalder and Bro. A. Boehm, which took place at three o'clock Sunday afternoon by Bro. David E. Dowker. Confirmation by Bro. Dowker and Bro. McGahn followed at the evening session after which we were addressed by Bro. Dowker. A very interesting and enlightening sermon was delivered, and many thoughts expressed that can well and without much effort be put into practice.

Believe us always to be alive in the Spirit.

Sr. Clarence L. Wainwright.

now. I said, "Well, you can take your understanding and I will take Christ's word and believe in latter day prophets."

I would gladly answer any instructive letters from the saints. Ever praying for the upbuilding of this wonderful work, I remain a sister in the faith.

Bessie Halfaker.

San Francisco, Feb. 18.

Editor Ensign—You will find inclosed copy of a portion of a letter written to me by Bro. J. C. Clapp, dated at Tulare, California, Dec. 16, 1909. I thought perhaps his many friends would like to see it in print. This is what he says:

"I have been longing for the better land; and dear brother and sister, I have had the blessed assurance of the Spirit that it is well, and will be well with me. I was looking over my life in my mind and counting my many mistakes and failures and asking myself the question, 'Can the infinite One overlook all of my blunders?' when God, in his infinite love saw fit to lift the curtain and give a glimpse of the redeemed in glory, and O, dear brother and sister I cannot tell you; I can only stand dumb before the almighty power that showed me what I cannot tell you, but may employ the language of another: 'Eye hath not seen, nor ear heard; neither hath it entered into the heart of man what God hath prepared for them that love him.'"

Elder J. A. Anthony.

281 Castro Street.

Chadwick, Mo., Jan. 22.

Dear Ensign—There is a certain subject that I have been seeking information on, ever since I became a Latter Day Saint, and I think there are many other saints who, like myself, would like to have it discussed through the church papers. It is concerning "The gathering."

In Doctrine and Covenants 108:2 we read: "Wherefore prepare, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry." Now I would like to ask you it is that has been commanded "to tarry." Is it not the ministers of our church who are to tarry to spread the gospel? Is it the weak saints who are unable to stand alone, who must be fed on spiritual food to keep up their strength? Is it the parents with families, to be reared in the midst of worldly temptations and influences? Are they to keep their children away from Zion and its sacred influences, in order that the elders who may chance to pass that way, perhaps once in two or three years, may have a place to stop?

I have been told so by some; and still others tell me to "just rest easy, let things take their own course. You will get to Zion when the proper time comes," they say.

In an article I read, "In union there is strength, and when the forces ordained of God to carry out his purposes in the building up of his Zion are brought together and are more thoroughly organized, then a greater work can be accomplished." We are told that our own influence for good over our children will be greater than the evil influences of the worldly people around us will be.

But ah me, think of how many saints grow weak and worldly when away from all church influences. Then what can be expected of their children? I have never been satisfied on this point; it seems to me that if we gain strength by being together and if God has said for us all to "gather to Zion, except those who have been commanded to tarry," that our preachers should teach it that way; and when we do make the start that God will prepare the way before us. If he wanted us to wait for years, he would not have commanded us to all go "except those who have been commanded to tarry." O, but we must wait until there has been land purchased for homes for the saints and employment found for those who work at trades. Well, but listen! If we sell our farms, out in the world, and enter Zion as provided in our law will that not help to furnish the means to carry on this great work far better than for us to remain in the world and simply pay our tithing? If, where two or three gather together in Christ's name, he has promised to be in their midst and that to bless; then surely the blessing would be greater if they were all gathered together, than if they were scattered far apart. Surely our children would grow up to be better, nobler saints, than to keep them out in the cruel, wicked world.

Tell us, brethren in Christ, what do you think about this important question? Shall we go gladly, trustingly to Zion as he has commanded, or shall we wait until he drags us there?

From one who is seeking for the truth,

A. Highland.

Sweet Lake, La., Jan. 26.

Editor Ensign—As it has been some time since I have troubled you for space in your pages that are always crowded with good news from all parts of the globe, I thought you might grant me a little space thinking perhaps that there may be some of the many readers that would like to hear something from this part of the field, or from the Arkansas Traveler.

I left my home in Pittsburg, Kansas, November 14th, for Lowell, Arkansas, having been called to that place to sit on an elders' court. On my way I stopped over night at Monet, Missouri, with a Mr. L. W. Crawford and wife and mother. Mr. Crawford is the son of old Bro. J. A. Crawford who lived at Wilburton, Okla., for years, but died some time back at Fairland while on a visit to that place.

While at Monet I received \$10.00 to apply on the church debt; \$2.50 from Mr. L. W. Crawford, \$2.50 from Sr. Mary Crawford, \$2.50 from Sr. J. A. Crawford and \$2.50 from Bro. R. L. Crisp. Mr. L. W. Crawford is not a member of the church but is a firm believer and is always ready to assist the work along in every way he can, except to unite with it, which he ought to do. Hope to see him accept yet before it is too late.

Bro. T. W. Chatburn and George Edwards joined me at Lowell. We attended to the court matters at that place then Bro. Chatburn and I took our departure, leaving Bro. Edwards there to hold a meeting for the people. While at Lowell I received \$4.50 to apply on church debt from Bro. D. L. Lewis and family; \$1.50 for D. L. Lewis, and \$1.50 for Sr. D. L. Lewis, and 50 cents each for Glen, Orlis and Everet Lewis.

My next stop was at Grannis, where I met Bro. Short and wife, and Bro. Aylor there to be with them in the dedication of the church at that place, which took place on Sunday the 30th. A grand sermon was delivered by Bro. Short. I am sure it was enjoyed by all present both in and out of the church. Bro. and Sr. Short then left for Oklahoma, and Bro. Aylor and the writer remained for a week. Bro. Aylor preaching some grand sermons for the strengthening of the saints and the convincing of the people. Bro. Aylor baptized nine while there.

From there we went to Winthrop; Bro. Aylor preaching a few sermons for the little band of saints at that place; then from there we went to Fisher, Arkansas, stopping over night at Texarkana. At Fisher we have a small branch of young but faithful saints. Bro. Aylor preached for them, and while there we ordained Bro. C. D. Schell to the office of elder. Bro. Schell is a fine young man and if faithful to his call will accomplish a great work in the church. On the 19th we went to Bald Knob where we have another small branch of faithful saints. We remained there, Bro. Aylor preaching for them, till the 29th, then we parted, Bro. Aylor going home to spend Christmas with home folks, the writer going to Bros. La., where I joined Bro. James M. Smith—the Arkansas Smith. We were together until the 29th when Bro. Smith went to Grannis, Ark., and the writer remained preaching for them and holding a business meeting of the branch; trying to revive the saints and encourage them to action, as the saints at that place, I am sorry to say, are in a very sleepy condition, officers as well as the members, but I hope our efforts among them will not be fruitless, but may be the cause of arousing the saints that they may take new courage and make a strong effort to press forward in the line of their duty.

I left Eros on the 8th of January, arriving at Oak Dale, La., on the 9th. Here we have only two members, Bro. and Sr. M. Youmans, they having only been there a short time. We did not preach any there as there was no place we could get. I visited with Bro. and Sr. Youmans till the 13th, then went to Hartburg, Texas, arriving there on the morning of the 14th; preached a week at that place and baptized two fine ladies, one of them a Baptist who had been raised in that faith, her father being a Baptist preacher. I am sure she will make a fine Latter Day Saint. She gave me \$2.00 to apply on the church debt. If the older saints would do as much the church would be out of debt and have some to spare.

I left Hartburg on the 22nd and came to Sweet Lake, began meeting the 23rd and am having only fair audiences of attentive listeners. This is a rice farming country and the people are mostly French and of the Catholic faith, but some of them seem to love the sound of the gospel. There are but very few saints in Louisiana and they are very badly scattered, which makes it very hard for the missionary to reach them, but we are doing all we can to open up the work in this part of the field, and hope we may have the aid of the Master and the co-operation of all the saints in the different parts of the field.

This conference year will soon be at an end, then we don't know where we will be called on to labor the next year, but I hope whoever may labor in Arkansas and Louisiana may be able to accomplish a greater work than has yet been done. I want to thank the saints and friends throughout the field for their kindness to me, for the building up of the kingdom of God. Strive harder the coming year than we have in the past. With love and best wishes to all, and may we all labor for the building up of the kingdom of God.

Your brother in gospel bonds,

J. T. Riley.

Gentry, Ark., Jan. 29.

Editor Ensign—I beg your indulgence once more for a few words from the slow preacher through Arkansas. Last summer I went to Gentry, Ark., and stopped with Bro. A. L. Miller who lives about six miles out in the country. We succeeded in getting the use of a school house where the gospel was preached for the first time, and with the help of the Lord I succeeded in getting up a big interest. Of course the other fellow was at work too; he had an agent there who about the close of the meeting raised a disturbance. The outsiders took the matter up and had him indicted before the grand jury; to come back and hold another meeting, so opportunity place of making friends for himself he made friends for us; you may be the judge.

After I left there I received several letters asking me to come back and hold another meeting, so opportunity presented itself January 9, at which time I returned and started another meeting, preaching twenty-one sermons, and baptized nine precious souls into the kingdom of God. Also organized a Sunday school. We had Elder J. W. Thorpe, who was at Lowell, Ark., to come over the last three days of our meeting to assist us. We left here January 29th, leaving the saints at this place rejoicing in the gospel, and several friends we made while here deeply interested and investigating the work. So the good work still goes on, and I go to other parts, expecting to return to this place in the near future. May the Lord abundantly bless his people in my prayer.

In gospel bonds,

Walter W. Christensen.

Our headstrong passions shut the door of our souls against God.—Confucius.

CORRESPONDENCE

Bourbon, Mo., Jan., 1914.

Dear Ensign—I enjoy reading the letters in your columns very much, it impresses spiritual truth upon the heart and mind. I was talking to an old gentleman a few days ago on the subject of prophets. He said it was all foolery to believe in prophets in his day and that any body who read the Bible would know that St. John the Divine was the last prophet we had any history of. He said there was no need of prophets in this day. I asked him if Christ had no need of prophets why did he set them in his church. He said he didn't. I referred him to 1 Corinthians 12:28. The gentleman said Christ only set prophets in the church for that period of time. I asked him who took them out? He said they died out. I said, "possibly so, but why did he let them die out entirely, after placing them in the church as a part of the officers?" He said there was no need of placing more in the church they are not needed.

SERMONS AND ARTICLES

EXTRACTS FROM AND OBSERVATIONS ON
MRS. EDDY'S WORK.

A Limited but Ample Examination.

Her "Key to the Scriptures," is her 13th chapter, of it she says: "In the following exegesis, each text is followed by its spiritual interpretation, according to the teachings of Christian Science."

According to Christian Science. . . Let the Bible and its author take notice.

Some extracts from her philosophy follow.

"Not a blade of grass springs up, not a spray buddeth within the vale, not a leaf unfolds its fair outlines, not a flower starts from its cloistered cell, but mind causes it." p. 27. Though we grant this to be true, it does not displace the matter wherein is this life.

"The theory that spirit is distinct from matter, but must pass through it, or into it, to be individualized, would reduce Truth to the dependency of error, and require something to be made manifest through nothing." p. 41. Mrs. Eddy's theory is as easily nothing as matter and more so, which theory she tries to make manifest in words which are scarce matter.

"You can have no power opposed to God in Science, and the senses must give up their false testimony." p. 42. This is her way to deny the existence of sin and sickness.

"We are told that the simple food our forefathers ate, assisted to make them healthy, but that is a mistake." * * * It was the ignorance of our forefathers concerning the knowledge that today walks to and fro in the earth that made them more hardy than our trained physiologists, more honest than our sleek politicians." p. 51. "The shocking doctrine that man is governed physically all his days, and afterwards killed by the body is too absurd to last another century." p. 52. With the rest of Mrs. Eddy's assertions and assumptions it may die in that time.

"Because the muscles of the blacksmith's arm are strongly developed it does not follow that exercise did it, or that an arm less used must be fragile. If matter were the cause of action, and muscles without the co-operation of mortal mind, could lift the hammer and smite the nail, it might be thought true that hammering enlarges the muscles. But the trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because mortal mind is not producing that result in the hammer. Muscles are not self acting. If mortal mind moves them not they are motionless. Hence the fact that mortal mind enlarges and strengthens them through its mandate, through its own supply of power, not because of muscular exercise, but through the blacksmith's belief, comes the strength of his arm." pp. 54, 55. Then another blacksmith might sit by and think strength into his arms. The arm of hammer service develops more than the other that labors but not so much. The mind is very probably directed to both alike.

"The Science should be taught by one morally advanced and spiritually endowed, for it is not superficial, nor is it seen from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, that reverses the evidence before the material senses and furnishes the right interpretation of God and man." p. 56.

"Faith cometh by hearing."—Paul. The reversing of the senses and all else is necessary to the acceptance of Mrs. Eddy's hallucination, which destroys the right interpretation of God and man.

"There are evil beliefs, called evil spirits but they are not Spirit, or they would not be evil."

Since the evil spirits that Christ cast out, were permitted to enter the swine and made such request; they were rather more than "beliefs." Mrs. Eddy to the contrary, nevertheless.

"Soul is greater than body; but if it were in the body, it would be less, and therefore would not be spirit." p. 61.

Gold gems and diamonds are oft enclosed, but they are greater than the means of enclosure, within which they are, and are still gold gems and diamonds. Men often enter hen-houses and pig-pens, though greater and are men and remain so. Mrs. Eddy's philosophy of "reversing the senses," is very needful to comprehending her "greater" as also her "lesser" and all other qualities.

"The supposed sensations of the body must either be the sensations of mind or of matter. Which are they? Is it not self-evident that matter has no sensation; and is it not equally self-evident that matter exists in belief only, and not in the understanding of being?" pp. 63, 64.

The continent now known as America really existed when "belief" was to the contrary and discovery by Columbus changed the belief. Mrs. Eddy's reversing of her senses and those pliant enough for such process cannot rob us of America.

Matter occupied by spirit is a source of great worry to Mrs. Eddy and that matter so occupied partakes of sensation. Steel occupied by electricity partakes of the sensation while glass is oblivious. Earth, moisture, proper temperature and light produce conjointly condition of growth of vegetation. Any disagreement of these, defeats in proportion the result.

Spirit in matter is the receiving apparatus of sensation of which both partake.

"If God is within and without all things, what and where is matter, which does not express Spirit?" p. 66.

Matter is just where it was before. Mrs. Eddy's erroneous assumption based on one of the smallest and most doubtful words in the English language, "if."

"We must destroy the belief that life and intelligence are in matter, and plant ourselves upon what is pure and perfect." p. 67.

It is not necessary to destroy what does not exist. Here Mrs. Eddy reverses her reversed senses and the philosophy resultant. Life and intelligence are resident in matter and co-operate as does magnetism and steel and express sensation which both partake of as well as contribute to it.

"In the scientific relation of God to man we find that one man's meat is not another's poison, but that what feeds one feeds all; as Jesus showed with the loaves and fishes, when Spirit not matter, was the source of supply." p. 67.

Jesus co-operated with God when the first fish were created—likewise from the great reservoir of element matter he created the fish for the hungry multitudes.

Mrs. Eddy should have destroyed her hallucination.

"There is no question but that Jesus understood Christian Science, and taught its Divine Principle to his students." p. 81.

There is no doubt but that Jesus understood the principle of all such hallucinations as he taught their fallacy on all occasions. He not only recognized existent matter but made it the basis of most forceful illustrations from the lilies to the mountains as well as fish, trees, sheep, etc.

He never taught that matter alone held life power but he did teach a proper relationship of matter and spirit and results not possible of either alone.

"But the same Spirit which was in 'Christ Jesus' must always accompany the letter of Science, in order to confirm and repeat the ancient demonstrations of prophet and apostle." p. 95.

What Mrs. Eddy dignifies as Science or Christian Science is so subversive of what Christ taught that his Spirit can in no wise operate with or in it.

An extended account of a dyspeptic woman sufferer and her rescue by Mrs. Eddy's philosophy closes as follows:

"This woman learned that food neither strengthens nor weakens the body, that mind alone does this." p. 97.

Christ had compassion on the hungry multitudes and furnished them food because food would strengthen the body. Had he taught Mrs. Eddy's philosophy or anything like it he would have omitted creating fish and bread there and then.

"Mortal mind forms all conditions of the mortal body and controls the stomach, bones, lungs, heart and blood, as directly as the volition of the will moves the hand." p. 98.

The mind changes neither summer's heat or winter's cold, does not form all conditions of the body." Heat and cold are two conditions of the body. Mrs. Eddy should have gone in quest of the North Pole as she would have had no trouble with cold.

"The Science of Mind shows conclusively how it is that matter seems to be, but is not." p. 151.

The hallucination of Mrs. Eddy supposes matter has vanished with her mystic touch but it still here.

"Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These illusions are of human origin, not Divine." p. 209.

Christ was born, matured, "grew in stature and in wisdom," was the reflection of God, yet the illusion occurred to Mrs. Eddy to the contrary.

"There is but one spiritual existence, even the life of which personal sense can take no cognizance. Spirits are but personal forms of belief." p. 240.

Since according to Mrs. Eddy all must begin with personal sense from which she hopes to extricate them, but which she affirms can take no cognizance of her "one spiritual existence," it must remain out of that blissful realm. Her false assumption that spirits are but personal forms is consistent with her theory.

"The act of describing disease, its symptoms, locality, and fatality, itself makes the disease." p. 243.

If Mrs. Eddy had added the words, "according to my theory," she would have been quite right. A knot on a log may be described but existed before the description.

"A lady having an internal tumor, and greatly dreading a surgical operation, called on me. I conducted her case metaphysically, never touching her, never using a drug or an instrument, and yet the tumor was wholly removed in two days." p. 258.

Since Mrs. Eddy could so easily imagine all matter is not, so also could this woman imagine a tumor that was not and so none to remove in two days or any other time. Since she did not touch her, she did not do as the Savior commanded, which was: "They shall lay hands on the sick, and they shall recover." Not till she reached page 400 in her book did Mrs. Eddy record these words of the Savior and then to present her mother's instruction when a child:

"God is able to raise you up from sickness," and I pondered the meaning of that scripture, I so often quote, "And these signs shall follow them that believe; they shall lay hands on the sick, and they shall recover." p. 400.

If Mrs. Eddy so often quoted this why did it not appear in her book before page 400? Why did she not observe it in her practice, whereas she says she "did not touch" the woman? Moreover, she tells us quite frequently the Bible was the source of her discovery.

"Let us rid ourselves of the belief that man is a separate intelligence from God, and obey this unerring principle of Life and Love." p. 259.

As one physical body is separate from another, so also is one intelligence from another. Christ having a separate intelligence and will from the Father resigned his will to God. "Not my will, but thine be done." Man has agency because of individual separate intelligence and hence must also answer at the judgment. Intelligence is not a vast sea as air or water, but is individualized. God, Christ, angels, men. "Many men of many minds—individualities."

"The supremacy of Spirit was the rock on which Jesus built. His sublime summary points to a solid superstructure of intelligence and love. Neither creed, rite, nor mystery entered into his methods." p. 262.

His "method" and "rite" for the healing of the sick, was, "They shall lay hands on the sick, and they shall recover," which as before observed, Mrs. Eddy says she so often quotes, but did not practice.

In her tangled maze of hallucinations many reverses of the senses are in evidence and result, in producing much of the senseless, as the following evidences: "God is perfect. If we admit no other mind than his, we cannot have imperfect minds or bodies, and there can be no sin, sickness, or death. Getting rid of sin through Science, is to divest it of any supposed mind,—never admitting that sin can have intelligence or power, pain or pleasure. You conquer it by denying its verity." p. 275.

At both assuming and denying Mrs. Eddy stands at the head of the class. Mrs. Eddy's feigned loyalty to Scripture is shown up clearly by her misquotations as well as misrepresentation in the following instances:

"Those who saw Him after the resurrection, and beheld the final proof of all Jesus had taught, misconstrued that event. His disciples called him a personal spirit, ghost, or spectre, for they believed his body to be dead. His reply was,

"Spirit hath no flesh and bones as ye see me have," p. 285.

Christ's answer was, "A spirit hath not flesh and bones as ye see me have." Dropping "a" Mrs. Eddy makes it conform to her theory and in so doing both misconstrues as well as misquotes and there is no reason to believe it unintentional. Another case of the same kind follows: "They said, 'He casteth out devils through Beelzebub,' and is the 'friend of sinners.' The latter accusation was true, but not in their meaning. So too, Jesus was not ascetic. He did not fast as did the Baptist's disciples, yet there never lived a man so far removed from appetites and passions as the Nazarene." p. 288.

Jesus' fast of forty days stands out a sufficient answer to this misrepresentation.

"The man of Sorrows best understood the nothingness of material life and intelligence, and the mighty actuality of all-inclusive Mind. These are the cardinal points of Mind-Healing, or Christian Science," p. 288.

This is Mrs. Eddy's substitution for Christ and exists only in Christian Scientists' minds, as the following well demonstrates:

"The Scientist knows there can be no hereditary disease, since matter cannot transmit good or evil intelligence to man, and mind produces no pain in matter." * * *

"Maintain the facts of Science; that mind is God, and therefore cannot be sick; also that what is termed matter cannot be sick; that all caution is Spirit, acting through spiritual law. Then hold your ground with a lawyer's skill, and you will win." pp. 292, 293.

"Remember that all is mind and that there is no matter." p. 297.

But sticks and stones with much else rebuke this "Mind"—nonsense of Mrs. Eddy's hallucination. She proceeds: "Works on metaphysics leave the grand point untouched. They never crown the mental power as the Messiah; nor do they carry the day against physical enemies, as Christian Science proposes to do, even to the extinction of all beliefs in matter, and the insistence upon the fact that matter is nothing beyond an illusion." p. 308.

Had she added "to the dupes of my illusion" she would have been quite right.

"When the first symptoms of disease appear, dispute the testimony of the senses, by Divine Science." p. 308.

Make a dupe of yourself and you are select timber for the factory of Christian? Science?

"We should remember that Life is God, and that God is omnipotent. Not understanding Science, the sick will have little faith in it before they feel its beneficent influence. This shows that faith is not their healer." p. 310.

It shows as repeatedly before that Eddyism is opposite to and in violation of Scripture teaching. Paul says: "Through faith we understand that the worlds were framed by the word of God." He then recounts the wondrous achievements of the ancient worthies from Abel down to his own time throughout the eleventh chapter of Hebrews. And to Moses and the prophets Christ certified oft. His disciples he reproved, "O, ye of little faith." His teaching was that all the wonders of God's love were to be received by and through faith.

When Mrs. Eddy frankly says, "This shows that faith is not their healer," she puts her hallucination outside the realm of Bible truth and outside the possible recognition of God and Christ.

After repeatedly denying the reality of the physical body and its ailments she accomplishes a summersault.

"What if the lungs are ulcerated? God is more to man than his lungs; and the less matter we have, the more immortality we possess. Spirit constructs a better body, when it has conquered our fears of matter." p. 318.

So she does admit ulcers, and to offset it, assumes the wasted and reduced lungs are really better and through this improvement by so hateful a thing as ulcers what she characterizes Spirit or Science that is not faith, "constructs a better body."

"There is no mortal mind out of which to make a mortal body, built from the illusions of sickness, sin and death. There is but One Mind, the the unerring and immortal; and this one contains no mortal opinions. Sin, sickness and death are beliefs, mistaken mind. All that is real, good or eternal is included in immortal mind." p. 321.

Wonders of wonders! No mortal mind to do mischief and her "One Mind" does not do it. Where oh where did those "ulcers" come from?

"All that is real, good or eternal is included in Immortal Mind." "What if the lungs are ulcerated?" They are "real," then, and the "Immortal Mind" furnished them as it "included" such furnishings and from the further fact there is no "Mortal Mind" to do such things.

"Oh what a tangled web they weave who practice solely to deceive."

"If you believe in inflamed and weak nerves, you are liable to an attack from that source. You will call it Neuralgia, but I call it Illusion." p. 324.

But Mrs. Eddy should have considered again that ulcer story.

"Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation or protracted confinement." p. 328.

Just so, no doubt it will be best, but as in the first place there are no bones and so would hardly be broken. Why trouble at all, just call it an "illusion," and let it pass.

"The life of the body is Mind. The body manifests only what mind admits, whether it be a broken bone, disease or sin." p. 328.

The "broken bones," were to be left to "the adjustment, * * * of a surgeon," and here they bob up after told "the body manifests only what the mind admits," whereas not admitting would both do away with the bones and the break, besides labor for the surgeon.

The lesson on its face is, deny then admit, and admit then deny, and you are a Scientist, Christian? Scientist?

"The truth is, food does not effect the life of man; and this becomes self-evident when we learn that God is our only life. Because sin and sickness are not qualities of Soul, or Life, we have hope in immortality; but it would be foolish * * * to stop eating, until we gain more goodness and a clearer comprehension of the living God. In that perfect day of understanding, we shall neither eat to live, nor live to eat." p. 332.

Most people do believe food does affect the life of man. If not what a simple remedy for "the high cost of living," now distressing governments as well as individuals.

"You say or think, because you have partaken of salt fish, that you must be thirsty, and you are thirsty accordingly; while the opposite belief would have produced the opposite result." p. 334.

What a bother since it is nonsense to eat at all, expensive too!

"You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, inflammation and swelling; and you call this belief a boil." p. 339.

On a body that never was, there was a boil that was not and produced a painful belief! How painful!

"Man is never sick; for mind is not sick, and matter cannot be." p. 341.

Alas for those "ulcers," "broken bones," and "boils." Mrs. Eddy's "illusions."

"Ossification, or any unusual condition of the bones, is as directly the action of mortal mind as insanity. Bones have only the substance of thought; they are only an appearance to mortal mind." p. 358.

The surgeons, therefore are only to set broken appearances.

"All is mind; there is no matter. Life is real, and death is the delusion." p. 360.

Not even broken appearances left, this time.

Brevities on Teaching.
"The teacher must make clear the Science of Healing to students,—that all is mind, and that the Scientist must conform to God's requirements. Then no hypothesis, as to the existence of another power can interpose a doubt or fear to hinder the demonstration of Christian Science." p. 374.

"A Christian Scientist requires 'Science and Health' for his text book, and so do all his students and patients." p. 375.

Gulp all this down and you are a Scientist of Mrs. Eddy's sort, and no mistake.

"All that possesses being or reality is Mind and there is no such thing as matter." p. 379.

Mrs. Eddy evidently worked the illusion till she believed it.

"If sin, sickness and death were understood as nothingness, they would disappear." p. 413.

But those "ulcers," "broken bones," and "boils" would bob up even to Mrs. Eddy.

"Science reveals material man as a dream at all times and as never the real being." p. 423.

"God is Mind, and God is all; hence all is mind. On this statement I stand." p. 424.

Such standing as Mrs. Eddy's hallucination reveals may be illustrated by a cipher with the rim knocked off.

"Question—How can I progress most rapidly in the understanding of Christian Science?"

"Answer—After studying the letter, imbibe the Spirit." p. 427.

And next there comes:
"Key—To The Scriptures."

"In the following exegesis each text is followed by its spiritual interpretation, according to the teachings of Christian Science." p. 431.

It is you see; interpretation according to the teachings of Christian Science.

Any who may read "Science and Healing," will find that the key is faithfully in accord with all the rest.

Where the whale is a part of created things, he is only a "thought," the beasts, birds and fish but "diversified thoughts."

Of foolish and false theories there have been many but none more clearly false and nonsensical than Mrs. Eddy's.

"A little nonsense now and then is relished by the best of men." But it would take a host to relish all of Mrs. Eddy's.

For truth and right on all questions,
Very Respectfully,
R. Etzenhouser.

THE TIME OF THE END.

"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; wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth."—D. C. 45:7.

The saying as here quoted are the words of the Savior unto his disciples, four in number—"as he sat upon the mount of Olives," two nights before he was crucified; probably 12th day of Nisan, or April 2, A. D. 34. Conversation recorded in Matthew 24; Mark 13; and Luke 21; and the last half of chapter 17.

First, the Lord had been telling the disciples of the awful desolation that should befall the Gentiles at the close of their "times;" and at the completeness of their domination, and that trouble is spoken of as the "Falling of the arm of the Lord."

No one, who would read in Ezekiel 39, and Zechariah 14:2-5, the accounts of the last days, of the battle at Jerusalem, will fail to see that truly the "arm of the Lord" will fall upon those nations who will "think an evil thought" and will go up to battle against the Jews at that time.

The reader will please remember in connection with the above that which he has read relative to the work of God entrusted to the angels prior to the coming of the Savior. That is, that coming spoken of by Zechariah. God always acts in harmony with previous action. In all former work he has made man his agent, and through men as agents, his work among men has been accomplished.

Here in this quotation we have the description of a work to be done, and it is to be accomplished before the "glorious appearing of our Lord," and before the time the Gentiles are to go up to Jerusalem, at which time they will be so wonderfully discomfited, and completely destroyed. The resurrection of the righteous dead is the work referred to, to take place before the arm of the Lord is revealed.

We believe God has wisely kept the details of this work as a secret unto himself, or at least has commanded his servants "not to write the vision." But now we are so near the time; the work that is to be done, so important, we are privileged to make mention of it.

There is a space of forty-five years as spoken of by Daniel and that which will happen during this forty-five years we find in the Doctrine and Covenants as follows:

"And there shall be silence in heaven for the space of half an hour and immediately after shall the curtain of heaven be unfolded as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; * * * and they who have slept in their graves, shall come forth; for their graves shall be opened, * * * and all this by the voice of the sounding of the trumpet of the angel of God.

"And after this, another angel shall sound, which is the second trumpet, and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh."—D. C. 85:27,28.

And there are angels to continue the sounding of trumpets until seven have sounded. This is the interval of time as designated as "The time of the end."

This revelation referred to comes as a prophecy to us of that which will be, and is very significant as to a period of time. And the words "and then" signify a chronological order for the sounding of these trumpets as well as to a length of time for the peculiar work for each of these angels.

However we are of the opinion the labor of each angel may overlap the others. To me the "and then" signifies more the time of commencing the work of each, more than the ending of the work of his predecessor. I am compelled to take this position that other scripture revelations may harmonize with this revelation.

The prophecies of the ancient prophets relative to "at the coming of Christ" as well as the revelations through Joseph Smith refer to those things that can and will be accomplished in this period of the sounding of the trumpets; and hence the beginning of the sounding is just as much the coming of Christ as the finishing of their sounding will be. But the Scriptures teach us there will be a greater display to the world during the latter part of this period.

The church should look for the coming of Christ with the sounding of these trumpets, as he has promised to be in the midst of them at this time; and at the commencing of the seventh thousand years. "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 thoughts and intents of their hearts, and the mighty works of God in the second thousandth and so on, until the seventh angel shall sound his trumpet." And when he shall have finished the sounding his trumpet, "Satan shall be bound, that old serpent, who is called the Devil, and shall not be loosed for the space of a thousand years." These are the first seven years of the one thousand. D. C. 85:34,35.

This as we have been pointing out in the first sounding of the trumpets, is the special work of Elijah, before "the great and notable day of the Lord." And in this way be fulfilled the words as quoted at the head of this article. And this which we have pointed out in the second time of sounding, is the sitting of the court that shall determine the deserts of men; and in the further execution of the sentence we correct an error that has prevailed for a long time; namely: That God first punishes the disobedient, and then judges him. This is done by saying the judgment is at the end of all things. In this revelation the judgment is before the execution. Daniel said the wise should understand, so may we come to a knowledge of things as they are.

Marcus Shaw.

Columbia, Mo., Jan. 29.

Editor Ensign:—For the past week or ten days I have been trying to plant the gospel in this town of schools and colleges more permanently. We held a week's meeting in a little chapel on the outskirts of the city on East Broadway. The attendance and interest was fairly good. Some said they never heard such preaching in that church before; and of course we think that way too. We also held two services in Sr. T. C. Kelley's residence. The first night being Sunday night several of her neighbors were in. Attention and interest was good, and some of them promised to come back the following evening and bring some of their neighbors with them. Just why they did not we have not learned.

Including Sr. Kelley and her two sons there are seven saints here altogether; and she is expecting to stay another year. One of her sons is in the State University, the other in high school. Sr. Kelley thinks when Bro. T. C. comes home she will try to press him into holding a few services. We trust she will be successful.

There ought to be a branch of the church in this city of great schools, so our young people who are attending school could also attend the services of the church, and perhaps prevail on some of their friends to attend with them, and in this way help to spread the gospel farther and wider. A good elder located here with his family would be a help.

Your brother in Christ,
D. E. Tucker.

Seneca, Mo., Jan. 28.

Dear Ensign:—I thought I would write a few lines to your pages as I never have before. We are still in the faith and striving to let our light so shine that others may taste the good fruits of the gospel. We are in an isolated place now having none of the priesthood here. We had Bro. Silvers with us two weeks, and had some good preaching, and some were interested. I see we have lost one of our missionaries out of our district, but I hope it is only for a short time. We are about fifteen in number and we hold our regular meetings. Would be glad to have any one come and visit us. We always have a welcome for a saint. We are most all lately enlisted in the work and ask an interest in the prayers of the saints. I remain your brother in bonds,
O. W. Todd.

Beardstown, Ill., Jan. 31.

Dear Ensign:—I feel persuaded to write a few lines in regards to the results of the Lord's blessing toward Bro. J. W. Faxton and myself with others, who have been putting forth an earnest effort in this part of the Lord's vineyard.

Bro. Paxton and I left Beardstown January 5th, for Snicarte, a little town some twenty miles up the Illinois River from this place, where we opened up a series of meetings in the home of Bro. and Sr. M. T. Curry of that place, which meeting we carried through three weeks. The Lord was with us, and especially Bro. Paxton who had fine liberty in the preaching of the word.

During our sojourn there we were permitted to baptize thirteen souls into the kingdom. Bro. Paxton baptizing nine, among whom were Bro. P. R. Burton and wife, nephew of the late Joseph Burton who gave his all to the Lord's work. Our Baptist brethren raged and continued to rage, but we continued to baptize, meeting four times for that purpose. I myself baptized four of the thirteen converts.

On Tuesday evening, January 27th, we were "honored" by the visit of a mob, who treated us to a shower of brick-bats and blows on the sides of the house of Bro. Curry, it being an incident that carried us back to the by-gone day when the Martyr Stephen gave his life for the Lord's work by being stoned to death. It was also a reminder of what the saints suffered, before, and in the days when Joseph and Hyrum sealed their testimony with their blood at Carthage jail in 1844. But best of all, it was another testimony of the truth, another evidence that we are preaching the true gospel, the same that Christ was crucified for, the same that Stephen was stoned for. Glorious truth it never changes. It brings about the same results in this age as in the ages past.

A peculiarity of the affairs was that a part of the brick foundation of the Baptist Church was missing the next morning. One doesn't have to be a Sherlock Holmes to add two and two and get the sum of four. (Where did the brick come from?) We feel the end is not yet in Snicarte but that there are many honest-hearted to be gathered out. Pray for the success of the work in this part of the field.

Your brother in gospel bonds,
R. L. Fulk.

Millett, Alta., Feb. 6.

Editor Ensign:—There being a grand opening in this town for the opening of a county newspaper and job-printing shop, I and another brother are desirous of finding out if there is not a young man amongst the saints who understands the printing trade enough to handle the work shop end of such an enterprise. A small amount of capital would be required. The paper could be used to a great advantage to help the work on here as well as in the district. The church work is very quiet here at present but we are trusting in God for things to brighten up again soon. We would like to hear from any at as early a date as possible so we can enter into something else if we are unable to start the paper.

Yours truly,
Ira I. Benham.

GLEANNINGS FROM OUR CORRESPONDENTS.

Mrs. Melissa Jelly, Jeffersonville, Ill.—I don't see how I could get along without the "Ensign" as I love to read its pages. I am seventy years old, and am sick in bed, and ask the prayers of the saints in my behalf.

Robert A. Smith, 219 Haines Ave., Alliance, Ohio.—There are only two saints here—myself and an aged sister. The nearest branch is at Canton, twenty miles from here, but the interurban lines make it possible to attend quite often. The branch is small but the members are earnest and faithful in the discharge of their duties. The Canton saints will be heard from in the near future. They have a good, wide-awake Sunday school and Religion.

Lea Powell, Jay, Florida.—The "Ensign" is about all the preaching we get as we are not handy to a branch although we have some cottage preaching sometimes by some of the elders or our district president.—Bro. C. J. Clark. I am doing all I can in the home Sunday school work. We have ten or twelve saints in this place.

The Spirit giveth light to every man that cometh into the world.—D. and C.

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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.

HELPING TO PREVENT CRIME.

From the "Literary Digest" for November, 1912, we quote in part from an article under the above heading.

When we find the good men of "The World" earnestly and fearlessly pleading with people (men with whose hearts the Lord is striving, and through whom he is leading many toward an acceptance of the gospel, when it shall be presented to them), we should rejoice that the Lord is working on the hearts of "those who will." However, another thought should comfort us, as concerns those of our own ranks in the latter day church who are in danger. (Do we not claim the greater light?) and we should be spurred on to lives of example and not precept alone.

I once asked a young missionary how he did it—when he said that the young people almost all danced when he first came to his mission town, and that now they never even thought of doing it, to his knowledge. "How did you go to it to talk them out of it?" said I. "Why! I never mentioned dancing!" said he.

Our lights—do they shine? Are we among any class that may be included in this article? among those who have not the courage of their convictions? Are we living up to and according to—our "greater light?"

Helping to Prevent Crime.

Agreeing that "crime" is "seizing a personal advantage out of the general good," we might all admit the force of Hamlet's question, "Use every man after his desert, and who shall 'scape whipping?" It behooves every one of us, to "keep himself in profound and intimate loyalty to the recognized standards of righteousness." As things go at present, we can't do much toward the prevention of crime when we are so many of us in partnership with the avowed criminal in our contributions to the environment of crime. Some of these acts are not recognized by so black a name. But—* * *

[People] in every phase of unrighteousness, are co-laborers, partners in the common business of snatching a private advantage out of the common good. They are criminals and helping to make criminals. Every act contrary to the common good devalues the moral atmosphere which all must breathe and by so much lowers the moral vitality of every member of the community. Considering the signs of the times would it not be well for the church forthwith to begin a crusade for personal righteousness; to lay upon the conscience of every man and woman an unsparring demand that in that calling where God has placed them they shall bring every thought and act to the line and plumb of spiritual rectitude.

[Does your—my—boy play "for keeps?" Editor].
The training of your children is a theme to which even the denizens of the underworld may contribute useful suggestions:

"Startling emphasis has just been laid upon the subject by the last message of that lifelong criminal and gang-leader who was shot upon the streets of New York. 'I never allow my boy to play marbles for keeps. That was the beginning of my criminal career. I never allow him to be on the street at night. I am training him in athletics.' Is it remarkable that a gambling mania is upon the country from Wall Street to the boys on the curb? The mothers in the parlor, the fathers in the club, the hobos in the saloon, the college boys on the athletic field, the children on the street are all playing for keeps. Here is a tropical climate for crime. When a Zelig (leader of an East-side gang), gun-man, professional criminal, leaves his testimony against respectable society one hardly knows to whom the respectability applies. In such a malarial atmosphere we may expect a madness among the people to get something for nothing. * * *

"The strict, impartial, and swift administration of justice to the criminal has doubtless something, perhaps more than we think, to do with the prevention of crime. The fear of the law probably keeps many a weak conscience in awe. But the conviction is steadily gaining among thoughtful people the world over that the best results in human culture will ever come by working our nature through its highest faculties, aroused to spontaneous joyful activity, and not by compelling men to walk.

in paths of virtue which they would never choose, and to wear a respectable character, as they wear their coat instead of shirt-sleeves on the street. The bit and the bridle for the horse, but inspiration for the human soul." The two following clippings are taken from the editorial columns of the "Kansas City Star." We present them in connection with the article above, as bearing out the thought that we must watch our individual lives more closely, for the good of the community; and that we must work "as a unit" for the "kind of a community we wish." It can be done, and it must be done.

Forces For Good and Forces For Evil.
Returning to Chicago from a world lecture tour in the interest of the "Men and Religion Forward Movement," Raymond Robins, the church worker and social worker, said:

"It is strange, but it is true, that the anti-social forces have been socialized while the church has kept individual. The saloon has been made social; the body of brewers act as a unit, and they make policies. Vice is socialized. Religion hasn't yet been. The churches are fighting 13-inch guns with bows and arrows. They don't make much progress in such an unequal contest, naturally. They will when their attitude has been changed."

Mr. Robins is sure that the church is coming to an organized and fairly united fight on wrongdoers and wrong conditions. Certainly, everyone will share his faith that if the forces for good in a community exert half the intelligent effort for good that the organized evil influences exert for evil, the good forces can have the kind of a community they wish.

"Citizens Make the City."

The French have a saying that applies to American problems: *Les maisons font la ville, mais les citoyens font la cite*—"Houses make the material city, but the real city is made by citizens," to use an awkward translation of the two French words for "city," for which English has no precise equivalent.

This is merely another way of saying that "we, the people, are responsible for whatever sort of government we have." "We" make the city. If the result isn't good it's our fault.

THE McCUNE HOME FOR BOYS.

(From notes taken during an address by Judge Porterfield, of the Juvenile Court in Kansas City.)

This home and farm of one hundred acres, is situated eight miles out from Independence. The boys who are sent there as a result of drunkenness, immorality, extreme poverty; are neglected, dependent children, the mildly delinquent, the cigarette fiend, truants, etc.

There are seven cottage homes; twenty boys to each one. Each home has a master and matron. Over the whole is a superintendent, who is principal of the school. This general superintendent must also be a school teacher and a married man.

They have a manual training school; teach agriculture; there are horses, cows, pigs, chickens to care for; the work of the house; "early to bed," etc. In 1910 three hundred and ten boys were sent here from the Juvenile C. A. U. During the intervening time only eleven of these have committed offenses: these were sent to the reform school.

Such institutions as these have made this age one of citizen building. Men are pausing in their rush for dollars to look after the unfortunates. Children are the seed corn of the nation.

The successes are due to the constructive features especially of these institutions, (the boys and girls' homes, the Juvenile Courts, the Boards of Public Welfare in our cities, etc.), the aiding, encouraging, instructing.

Such homes as this and its schools, educate and equalize children for citizenship. The church has its aims and labors in their behalf too, but remember, the home is the bulwark of a nation.

It is a greater thing to make men than to build mansions; we must build the citizen in order to build the city.

Personally we have visited McCune Home and the site is very fine. The Administration Building is on the highest spot of the hilly country surrounding; the rocked drives—in from the country road is horse shoe shaped; the schools and other buildings on the right hand side. On the left, as the hills slope down in from the drive above, is the children's play ground. This is large and thickly wooded. There are benches, seats, trapesses and various devices for games. There was a spirited ball game going on, while we were there—in an adjacent field; the teachers all in attendance too.

As we looked at the lovely furnished homes, libraries, and rows of clean beds, we were glad that so many boys have this privilege; but they cannot always stay here; and we wonder what life has in store for them. Some will make good, no doubt. Others—weaker in temperament, lacking the influence of a home of their own and its love, will go astray no doubt.

By letting our lights shine—we may be able to help one of these helpless children—through our own.

FREE EMPLOYMENT BUREAU.

Any person, whether member of the church or not, desiring employment of any kind, or any person wishing an employee for any purpose, may apply to Mrs. Arthur Allen, chairman of the Employment Bureau of the Home and Child Welfare Department of the Woman's Auxiliary, 1432 West Walnut St., Independence, Mo. Bell Phone 1164 J.

This society maintains a permanent Bureau, where they expect to be able at all times to furnish an opportunity to employer and employee to meet and get together for their mutual profit without delay, and without charge. Leave your wants at once with Mrs. Allen, at above address.

Mrs. C. O. Leeka, Sec. Dep't.

CONFERENCE NOTICES.

Independence Stake.—The twenty-sixth semi-annual conference of the Independence Stake will be held March 14th and 15th at Holden, Mo. Members of the priesthood belonging to quorums should see that their reports are filed with their secretary at least ten days before conference. At this conference the delegates for general conference will be selected, so we hope for a good attendance.

G. E. Harrington, Pres.
L. H. Haas, Secretary.

Northwest Kansas District.—Conference will meet at Alexander, Kansas, March 21st. Send reports to Alexander, Kansas. John A. Teeters, Pres.

CONVENTION NOTICES.

Eastern Colorado District.—Religio convention will convene in Denver, March 6th, at 10 a. m. Election of officers. Interesting and instructive program to be rendered Thursday evening, March 5th. Come and support the Religio.

Blanche Sampson, Sec.
571 Emerson St., Denver, Colorado.

NOTICES.

Kirtland District.—Woman's Auxiliary will meet in convention during the convening of district conference at Cleveland, Ohio; the date having been changed to March 7th and 8th.

R. F. D. 2, Willoughby, Ohio. Mrs. F. J. Ebeling.

GENERAL CONFERENCE VISITORS.

Those who expect to attend general conference and the auxiliary conventions are urged to send their applications for accommodations at the earliest possible date so that the committee on entertainment may be able to give their wants the best attention.

The committee will be prepared to furnish board at the following rates: breakfast, 10, 15, or 20 cents; dinner 20 cents, and supper, 20 cents. Lodging, \$1.00 per week. Address all communications to L. H. Haas, Sec. Box 115, Independence, Mo.

CONFERENCE MINUTES.

Massachusetts District.—Conference convened at Somerville, Mass., with the Boston Branch January 31st, at 2:30 p. m., being called to order by Pres. Calvin H. Rich. Organization was perfected as follows: Presidency, Paul M. Hanson and the district presidency. Secretaries, W. A. Sinclair, S. E. Sinclair. Chorister, Thomas Fielding. Organist, Alice H. Fielding. Press committee, Ralph W. Parrell. Stenographer, Rebecca K. Carter. Ushers, deacons of the Boston Branch. Administration committee, Wm. Anderson, Wm. Bradbury. Statistical reports: Athelro 107, loss 1; Boston 210, loss 1; Brockton 49; Cranston 33; Dennisport 65, gain 2; Fall River 130, loss 1; Haverhill 32, loss 1; Little Compton 13; New Bedford 63, gain 3; Plymouth 41, loss 1; Providence 291, loss 1. Total membership of district 1040. Ministerial reports C. H. Rich, F. W. Roberts, G. W. York, Wm. Anderson, M. C. Fisher, J. D. Suttill, R. W. Farrell, and Patriarch Hyrum O. Smith.

The Eastern Quorum of Elders reported: I. B. Ames, Benj. W. Leland, J. J. Billings, C. A. Coombs, M. P. Eaton, Wm. Bradbury, F. W. Roberts, F. C. Meale, H. W. Howlett, George Potts, F. H. Rathburn, John Gilbert, G. H. A. Gates, J. F. Sheehy, J. E. Rogerson, J. C. Hoxie, A. N. Hoxie, E. H. Fisher, N. R. Nickerson, W. A. Sinclair: Sermons' 638, services attended 2774, presided over 789, baptized 27, confirmed 38, married 6, children blessed 19, ordained 2, families visited 325. W. A. Sinclair, president, E. H. Fisher, secretary.

The 24th Quorum of Deacons sent in their first report, which was but a statement showing that such a quorum existed, but with no items. The Sunday school association reported success along the line, with encouragement for greater labor, and the broadening of its field of usefulness, asking the co-operation of the priesthood, the church, the home and every other means to bring about greater results, and make the saints indeed "a delightful people." Lucie H. Sears, superintendent of the district. The Z. R. L. S. also sent in its first report, which also portrayed a spirit of encouragement, and a desire to fill its mission of usefulness. Frank S. Dobbins, president. The treasurer reported: On hand last report \$6.19; income with balance \$59.77; expenditures \$55.32; balance on hand \$4.45. F. W. Roberts, treasurer.

The bishop reported: Balance due church December 31, 1912, \$2752.13; tithes and offerings collections 1913, \$3212.69; Graceland College \$2.15; Children's Home \$10; special debt fund \$70.65. Total \$6047.62. Expense 1913, \$4959.95. Balance due church December 31, 1913, \$1087.67.

The report was audited and found correct. A. B. Phillips, R. W. Farrell, auditing committee, M. C. Fisher Bishop. The district historian reported the items of history for the year 1913. Probably that which would most interest the general public would be the summary: Baptisms 80, received 11, removed 13, expelled 2, deaths 10, marriages 12, ordinations 5, membership of district 1040, absent from the district 228, apostates 2, bishops 1, high priests 1, seventy 5, elders 22, priests 29, teachers 22, deacons 20. Ministry laboring in the district who are not members of the district: patriarchs 1, apostles 1, Seventy 1. We have a gap in the district for the year 1913, of 13 members. W. A. Sinclair, historian.

Recommendations were received from Haverhill Branch for the ordination of Leon Jordan to the office of priest, and Siliianos Pouloupoulos to the office of deacon. Leon Jordan was ordained, but the name of Siliianos Pouloupoulos was referred to the missionary in charge and the district presidency, as he is a member of the Kansas City Branch, and they thought it best to notify that branch previous to ordination.

Election of officers: President, Calvin H. Rich; counselors, Horatio W. Howlett, Frederick W. Roberts; secretaries, W. A. Sinclair, S. E. Sinclair; treasurer, Fred'k. W. Roberts; librarian, Calvin C. Sears; auditing committee, Ralph W. Farrell, Arthur B. Phillips.

Delegates to general conference: W. A. Sinclair, M. C. Fisher, J. W. Davis, E. A. Fox, E. F. Yerrington, F. W. Roberts, P. M. Hanson, H. O. Smith, A. B. Phillips, Wm. Anderson. Provision was also made for yeas and nays vote.

Report of the reunion treasurer: Balance on hand last report \$52.51. Received since \$12.50; total receipts \$65.01. Expenditures \$34.23. Balance on hand \$30.78. H. W. Howlett, Sec-treas.

The following motion came up for discussion, and after a lively debate was tabled: Moved that this conference look with favor upon a nominal fee being charged by branches that furnish meals collectively to conference visitors.

The next conference is to be held at Fall River, Mass., October 3rd and 4th, 1914.

Preaching by Bishop M. C. Fisher, P. M. Hanson and H. O. Smith. Sunday afternoon the Boston choir rendered a sacred cantata entitled, "From Storm to Calm." A vote of thanks was tendered the Boston saints for their hospitality.

W. A. Sinclair, Clerk.

CONFERENCE MINUTES

Northeastern Nebraska.—District met in conference at Omaha, January 17, President C. W. Pretylman in charge and he chose as associates F. A. Smith and J. W. Wight. Statistical reports from Blair, Decatur and Omaha were read. M. A. Peterson was elected president of the district for the ensuing year, W. E. Shakespeare vice-president, Anna Hicks secretary and treasurer, and T. A. Hicks member of library board. General conference delegates were elected as follows, with power to cast the majority and minority vote in case of division: Paul N. Craig, A. E. Stolt, M. M. Case, Mrs. Paul N. Craig, Charles Hipp, W. T. Lowe. Adjourned to meet at the call of executive officers, at Blair, Nebraska.

Anna Hicks, Sec.

2914 No. 25th St., Omaha, Nebr.

DIED.

Emmett.—Frances M., born September 15th, at Buckhorn, Kent Co., Ontario. Baptized Nov. 21, 1869, by her uncle, Elder John Shippy. Married to Elder Joseph J. Emmett, Dec. 23, 1875. She was the mother of eleven children, five of whom preceded her to a better world. The remaining six were present at the funeral. She left husband, three brothers and two sisters—Fred, Charles, and William Cleveland; Mrs. Fred Koehler and Mrs. Thomas Newton. Died at the South Side Hospital, Kansas City, Mo., Jan. 3, 1914. Aged 58 years. Funeral service held at Independence, sermon by Joseph Luff. Burial in Mound Grove Cemetery.

Erisman.—Christopher H., born December 13, 1826, at Gettysburg, Pa. Was a soldier in the Union army and suffered many hardships during the war. Was a member of the Methodist Church for many years and did not leave it until he was satisfied that he had found something better. Was baptized by Elder Joseph J. Emmett at Kansas City, Kansas, August 26, 1906. He left three sons and two daughters besides many grandchildren. Died at the home of his son, Robert J. Erisman, Kansas City, Mo., Jan. 13, 1914. Aged 85 years. Funeral services held at Second Kansas City Church, Jan. 15th, Bro. Fred Cleveland in charge; sermon by Bro. E. W. Lloyd. Burial in Forest Hill Cemetery.

Smith.—Catherine Aurlice, youngest daughter of Bro. S. S. and Sr. Emma M. Smith died January 25th at Independence, of pneumonia. She was born February 17, 1912, and was a member of the cradle roll of the Mount Zion Sunday school. Funeral service in charge of W. H. Garrett, sermon by J. W. Rushton, after which the tender form was laid to rest in Mound Grove. The father was absent in mission work in the south when she died but reached home in time for the funeral.

Gibson.—Indiana Goss Gibson was born June 4, 1852, near Starlight, Clark County, Indiana. She was the daughter of John and Nancy Goss, and one of a family of nine children, only one of which survives her. At an early age she united with the Latter Day Saints at Mount Eden, being baptized by Bro. Blair. She was united in marriage to James K. Gibson, May 31, 1885, and spent the rest of her life on the old Gibson homestead near Borden. Of this union was born one son, John L. Gibson, who resides near Borden. She died February 7, 1914, of pneumonia; aged 61 years, 8 months, and 3 days. She is survived by her husband, son, one sister, Mrs. Mary Nicholson, one granddaughter, and many other relatives. Funeral services conducted by Bro. J. W. Metcalf.

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Entered at the Post Office at Independence, Mo., as Second Class Matter

OUR CREED: "ALL TRUTH."

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NO 10

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

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EDITORIAL

THE WORLD'S NEED.

A pamphlet is being profusely distributed containing an article published in the December "North American Review," entitled "Must Protestantism Adopt Christian Science?" The author is "A Churchman," who is a "priest in the Protestant Episcopal Church," but the article is so strongly an endorsement of Christian Science that it is to be wondered at that he still retains his denominational standing as "A Churchman."

It is not our purpose to review this article but to notice only one or two features of it. Protestantism is arraigned for its ineffectiveness in meeting the necessities of the world and its lack of the essentials by which it can retain its own members. The author says: "The most conservative apologists of our church admit that somehow, somewhere, something is wrong. * * * The Church querulously wonders why so many thousands are leaving it for agnosticism, socialism, and material pleasures when it only has the words of life. To save itself it frantically resorts to every kind of attraction to interest people. It shifts its activities into social, civic, economic, and political reforms, institutes social commissions, urges the federation of national denominations, and proposes very pretty schemes for church unity, and some absurd plans for evangelizing the world." "Our failure to successfully apply Christianity to existing conditions is preventing its functions of regenerating the world."

Christian Science is held out as the one thing which is meeting and will meet the world's need, and for them who have tried it "this religion is identical with the primitive Christianity." After stating some of the doctrines of Christian Science "Churchman" says: "These points are enough to show the superiority of Christian Science as a spiritual commentary on the Bible and as a guide into the Truth as it is in Christ Jesus." "Its fruitage proves to be identical with that of primitive Christianity."

The salvation of Protestantism is the adoption of Christian Science according to this article. To quote: "If we study the relation of the church to its work of salvation the need of the adoption of Christian Science becomes imperative." And again: "Protestantism is not competent to teach the full gospel unless it includes healing the sick as an evidence of God's presence in the lives of its members, and adopts the Christian Science method as practically identical with the way of Jesus Christ." The relationship of Christian Science to Protestantism is considered "some-what as the primitive church to the Jewish religion."

That Protestantism falls far short of embodying the whole gospel of Christ and has failed and is failing to meet the real needs of the souls of men we would not deny, but that Christian Science meets those needs, and consists of the doctrine and practice of primitive Christianity we cannot concede. While it is following a wave of popularity, this is due more to the dearth of the essential elements of Christianity in the various Protestant and Catholic bodies which has left the people spiritually lifeless and ready to accept anything which gives even a promise of

satisfying their needs. People are conscious of their lack of spiritual life, and that the power of the gospel is not operative in the churches. The manifestation of the Spirit of God which operated in primitive Christianity is not had in Christianity as it is represented in modern Protestantism, and that which today purports to duplicate the miraculous of New Testament times finds ready acceptance with many without a critical investigation and comparison.

Christian Science in common with every system of faith and practice has many truths and some features which are beautiful, but the doctrine of Jesus Christ is wholly truth and its operation in human life is perfect when man yields himself to it. We are neither Catholic nor Protestant but we do not believe that Christian Science is a helpful substitute for Protestantism in any sense, but that with its rejection of the reality of matter, of sin and Satan, of the fall of man, of sickness and disease, and other things which are clearly acknowledged in the teachings and work of Jesus Christ and those admittedly called and acknowledged of God to be his representatives, it becomes divertive from the gospel of Christ.

The claim that this new theology is "identical with primitive Christianity," opens up the whole system for comparison. What about its introduction to the world? Did all the prophets of old prophesy of it as they did of the Christ and the work he should do? Did God send any heavenly messenger having personality and form to introduce this new doctrine as he did in the introduction of Christianity? Did the Holy Ghost rest upon some individuals declaring the purposes of God and preparing men to participate in his work as it did at the introduction of the ancient dispensation? To all of these questions the history of Christian Science answers "No."

A comparison of the doctrine shows a difference so extreme in some points that resemblances cease. Jesus taught faith in a personal God and in himself as the Son of God but the founder of the new theology denies all personality in the godhead. The Christianity of Jesus Christ holds him as the actual Son of God which Christian Science denies. Jesus taught and observed a literal baptism in material water but the only baptism Mrs. Eddy taught was a figurative baptism in truth. Jesus and his disciples taught a physical resurrection of all men of whom Christ was the firstfruits, but Mrs. Eddy denies the reality of matter and the physical resurrection. Jesus established the ordinance of the Lord's supper by blessing bread and wine and giving to his disciples and commanding its perpetuation, but the only communion in Christian Science is held to be with the truth.

In the practice of Christianity by the church and individuals men were divinely commissioned and sent out to preach, baptize, and to perform such works as the Holy Spirit might direct and empower them to do. The obedient received the gift of the Holy Ghost, and gifts of the Holy Ghost such as healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues, etc., but Christian Science discards ministers of every class, recognizes no real endowment of a real divine presence, and acknowledges no manifestations of the Spirit except as may be shown by individuals whose power is in and of themselves because of their knowledge of the "Truth." In Christianity healing the sick was secondary and incidental to the conversion of the soul, but the healing of Mrs. Eddy by Quimby, a charlatan, was the beginning of Christian Science and healing has remained the principal argument for its perpetration.

Upon these and many other points Christian Science differs from primitive Christianity, and while Protestantism is far from the pure teachings and practices of the early church, the philosophy of Mrs. Eddy dispenses with what truth remains, and offers as a substitute an array of etherealized doctrine so abstract in its nature that it can have no application to material things. Thus it is far from being "identical with primi-

tive Christianity," and cannot save Protestantism from its decline nor bring life to a dying world. The situation in the religious world as it appears to us is one that needs the voice of Jesus Christ. He alone is able to correct the errors into which the Christian world has fallen since his voice was last heard; he alone is able to establish a renewal of primitive Christianity, and he alone can direct his work through the critical times now prevailing to a perfect consummation. Can it be said that his power to speak to man has been lost? Can it be that with the many Lo heres, and Lo theres, which leave the searcher after truth in uncertainty and confusion, that the need for him to speak has ceased? Or has his interest in the welfare of humanity so waned that he has become indifferent to their needs? To these questions we must answer "No."

The prophecies of the scriptures point to a latter day dispensation when God will again speak, and establish his work through his Son Jesus Christ, when there should be a new revelation of the will of God which would make it possible for men to learn the truth and to walk in the right way, when the power of God would be manifested for the salvation of his people and an actual gathering of Israel in preparation for the coming of his Son. That dispensation has begun, the heavens have broken their silence and the voice of Jesus Christ has been heard. The ancient truth is now taught, confirmed and attended by the same Spirit which brings today the same gifts as were had anciently. Men have been authorized of God to minister in the things of the gospel, and God is working to bring about the gathering of his people. The restored gospel is applicable to man in his relation to things of this world as well as the world to come, and offers an assurance of hope, joy, peace that is not to be realized elsewhere.

PRESS NOTICES.

"The Times" of Canisteo, N. Y., gives favorable notices and mention of the work of Elder A. M. Chase, in his special meetings at Greenwood. At one of his services was a Mr. Goff who told of having heard an excellent address from one of our ministers upon the streets of Salt Lake City several years ago. Upon being asked if he remembered the name, he said it was "Chase," and asked the elder if he knew him. The elder replied that he knew him well—that in fact he was the man. The hand-shaking was renewed and a pleasant acquaintance was established between them.

"The Tularosa Tribune," New Mexico, contains a half column article from the pen of Elder W. A. Brooner setting forth the belief of the church. Elder Brooner had just closed a series of meetings there.

Two circular letters have reached our desk issued by Bro. J. E. Vanderwood, pastor at Salt Lake City, and one issued by the Bishop's agent of the Utah District. The letters hold out the gospel ideal and invite the saints to whom they have been sent to come up to that ideal in all things. The circular letter offers some advantages in reaching the saints, especially the isolated ones.

THE CONFERENCE DAILY.

We are planning on getting out the most complete conference daily ever issued, and on getting it out promptly. We shall enlist the services of several good reporters and news gatherers so that many things of interest connected with the social and spiritual life of the conference, in addition to the daily report of the business sessions will be reported. The daily will be of four pages the same size as the Ensign, and will have a variety of topics and items of general interest. See the notice on last page.

I can easier teach twenty what were good to be done, than to be one of the twenty to follow mine own teachings.—Shakespeare.

INDEPENDENCE ITEMS.

The fair weather of Sunday brought out good attendance of enthusiastic members at all the services at the church. Rev. J. B. Bollman representing a society for helping the friendless of Kansas City occupied the hour with an account of his work, and appealing for funds with which to carry it on. A collection taken for this work amounted to a few cents less than seventy dollars.

Some were unable to gain access to the afternoon sacrament service at the usual place of meeting, but were able to meet with the young people and partake of the sacrament in the upper auditorium. The evening speaker was Elder L. E. Hills who has recently returned from his mission in Montana. He spoke on the efficacy of the blood of Christ in relation to the sacrament of the Lord's supper.

Bro. W. H. Garrett has been confined to his home since Sunday the 22d ult., when he contracted severe cold on the occasion of the severe storm. He is just beginning to be about again.

At the monthly business meeting Monday night considerable routine business was transacted. Thirty-three letters of removal were granted, nearly all of which were for members long since removed from the branch. Fifteen letters were received most of which were for members who had been here some time. These changes were made possible by the diligent efforts of our branch recorder, Bro. L. H. Haas, in seeking to have the records represent the true status of the membership. His effort should receive the co-operation of all concerned.

The committee on general conference entertainment will have charge of the dining hall after March 16th, when preparations will begin for meeting the dietary necessities of the hundreds of visitors who will be in attendance at the general conference and conventions.

The funeral of Sr. Lillian Bushweil of Kansas City who recently died at Duluth, Minn., was held at the church Tuesday; burial at Mound Grove. She was the daughter of Bro. George Horton who died last October, and niece of Bro. W. H. Deam. Her age was 50 years.

INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 259, collection \$4.80. At the 11 o'clock hour Bro. Joseph Luff spoke along the same line as in his previous talk some time ago, showing that God's work stands forever, and unless man had been tricked by the evil powers it would have remained as at first. One prevalent idea exploded was that of total depravity. He claimed all were born in the image of God and could not be deprived at birth, as some claim.

The 2:30 p. m. sacrament hour was well attended so it was reported, and a spiritual time was had.

The evening hour was occupied by Bro. U. A. Austin, his subject being "Our Relation to the Church, and the Church to the World." Many good and useful points were brought out and the talk throughout was of interest to his hearers. We were exhorted to be more prompt in discharge of duties as members, not allow some one else to do what we should do. Bro. J. T. Curtis, another "minute man" was called to help Bro. Austin "close," giving a very instructive talk. Bro. J. T. Curtis is always ready to speak for the gospel's sake.

The regular monthly business meeting of the branch was held Monday evening, the report showing a membership of 314. H. W. Good, J. T. Curtis, A. K. Dille were recommended to be sent as delegates to general conference. The ordination of Bro. McIntosh to the office of teacher was done under the hands of Bro. H. W. Good and J. T. Curtis. The branch voted to turn the church building over to conference authorities during general conference, to be used as they see proper.

There are city ordinances governing the teams passing along the streets which is, they must keep on the streets, but if you will visit all the streets in the south part of the city, you will discover teams go right through the streets, not on them.

W. S. L.

SAINT JOSEPH, FIRST BRANCH.

Sunday, Feb. 22nd, was indeed a wild, stormy day. The morning rain changed to sleet accompanied by a high and intensely cold wind which by night had increased to a wild gale. Snow began to fall in the late afternoon and by Monday morning all out o'doors was one vast expanse of glittering white, so pure, so beautiful, but oh, so cold! Though the storm was very severe the attendance at the services was good.

Bro. Scott, our pastor, preached the morning sermon, taking for his text Proverbs 4:1. Wisdom was the theme enlarged upon, and we were earnestly exhorted to work and pray for this priceless possession.

In the afternoon, at four o'clock a number of "seekers after knowledge" met at the church and organized a study club. Bro. H. D. Ennis was elected president, Athena Scott secretary, Bro. R. Winning teacher. There were twenty-five charter members and the first subject to be taken up will be Psychology.

At the evening prayer service the good Spirit was present, and encouraged and strengthened those present. The preaching hour was occupied in an entertaining manner by Elder J. A. Gunsoley of Lamoni and Grace-land College.

On Sunday the 1st, Patriarch Wm. Lewis began a series of meetings which will continue through the week. He preached both morning and evening to a large congregation.

District conference will meet here next Saturday morning at ten o'clock. A good attendance is looked for and earnestly desired.

On Friday evening, Feb. 20th, our pastor had the pleasure of conducting three more honest in heart into the Kingdom through the purifying waters of baptism. They were Bro. and Sr. John Bauman and daughter Ida.

Sacrament service on the first was largely attended,

which is indicative of the spiritual condition of the branch.

The Religio had a fine prayer meeting on the 20th. The young people have taken hold of the work here in a splendid manner and we are justly proud of them. They are active in all departments of the work and impart vigor and strength to all.

On the 27th, the program at the close of the lesson was an enjoyable one. Two of our junior boys, Henry Taddicken and LeRoy Haden read papers pertaining to the life of Washington which were very good. Grace Pifer sang "Abide with me," and Gladys Christiansen and Mildred Nesser contributed an instrumental number.

Sunday school on the first had an attendance of 133, collection \$5.57. Our collections have not gone below \$5.00 for some time, and our attendance keeps up well. We have six organized classes which are doing nicely. At close of session we had a song by Athena Scott, and Ruby Jackson told an interesting story which had for its point this quotation, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

Bro. Joseph Burlington, head engineer at the high school, was painfully burned and otherwise injured by an explosion in the boiler room of the school one day last week. Bro. Scott conducted the prayer service and preached the evening sermon at the mission on the first.

Sr. Wm. Lewis and daughter Ruth are visiting at the home of Bro. D. C. Kinnaman.

Reporter.

KNOBNOSTER, MISSOURI.

Since last report two families of our branch have lost loved ones.—Bro. Glenn Leighty died January 31st at Butte, Montana. Since a small child he has made his home with his aunt, Sr. I. M. Ross of this place. Paul Allen, infant son of Elder and Sr. W. S. Macrae died February 6th of pneumonia. Funeral sermon by James Moler of Holden.

Elder G. E. Harrington has been with us and expected to hold a series of meetings, but on account of very cold weather and bad roads he decided it would be best not to hold them at this time.

One member has been added to our branch. Sr. Gregg was the first to be baptized in the font at the new church.

Bro. Curtis Bozarth returned this week, which is his first home coming since leaving for his mission field last spring.

The speakers since last items have been Elders G. E. Harrington, W. S. Macrae, J. E. Bozarth, E. E. Petre and B. D. Anders.

Sr. J. Moorman met with us at sacrament services today; this is the first time since she broke her limb; we were glad to have her with us again.

R. C. W.

CHICAGO, FIRST BRANCH.

The writer is rejoicing once more with the saints of this community after an absence of three weeks, having suffered a touch of typhoid fever. We believe that God's power was manifested in our behalf through administration and prayer.

Sunday morning was our regular monthly sacrament service which was well attended.

Apostle J. F. Curtis occupied the evening hour giving good exhortation. Bro. Curtis left Sunday at 11:40 p. m. for Sparta, Michigan, to begin on Monday the 2nd a lengthy debate, and our prayers are that he may be able to hold aloft Immanuel's banner and arouse the honest in heart to action.

We have great cause to rejoice because of the manner in which the young are taking hold of the work and wish that all the saints and young people might hear their testimony that they "delight in the work of the Lord."

G. A. Worrell.

3408 Franklin Blvdr.

SAN FRANCISCO AND OAKLAND.

Sr. Charles Lake arrived safely from her far away island mission where she passed through scenes of sorrow and bereavement in the gospel work. She is sojourning with her sister in the flesh and gospel too—Sr. H. D. Stimpson of San Francisco.

After a lingering illness Sr. Savage, Sen., passed away at her home in Santa Rosa, February 19th. The funeral was conducted by Bro. S. M. Rolste who also accompanied the remains to Salem, Oregon, for burial.

Elder J. D. Stead was the morning speaker in Oakland and preached the evening sermon in the city to the edification of all listeners, while Bishop Parkin preached a very spiritual sermon in Oakland Sunday night and the pastor said he preached a good sermon in the city in the morning as did also Bro. Stead at night.

Bro. C. E. Crumley's suave voice was heard over the phone from San Francisco—he is enroute south from his mission in Oregon to his home in Los Angeles and will attend our district conference at San Jose.

A nine pound girl was born to the household of Dr. W. P. Bush, our efficient Sunday school superintendent, on the 4th, thus adding one to the cradle roll and subsequent scholars—and on the 15th there appeared in the home of Bro. J. W. Presley, our competent Religio president, a fine Religion in the form of a fine boy, and lo on the 22nd a bright little girl came to the home of Bro. and Sr. Geo. Driver and presents herself as a general church worker along musical lines following the good example of her mother. Arrangements are making for the blessing of all at the same time.

J. M. Terry.

1202 14th St., Oakland, Calif., Feb. 25.

"The spirit of the conference" is what we propose putting into the daily Ensign as far as it is possible. Send in your subscription.

CORRESPONDENCE

Independence, Mo., Feb. 20.

Editor Ensign:—On the 21st day of last month Sister Emma Waterman passed over the borderland to her rest after an illness of about two months duration of a complication of diseases. At the approach of winter every year she especially suffered and endured her trials with heroism. I believe heroism was natural to her. When about sixteen years old she was left to support a bedridden mother which she did until her mother died and was buried at Madely, England.

She then left for London where every Lord's day would find her with a band of Christian workers who paid their own expenses to the east part of London to visit the Jews, and with song, prayer and testimony they witnessed that Jesus of Nazareth was the very Christ and the only Savior of man. Our mutual labor brought us together and we were married February 15, 1879. We soon after became acquainted with a man who had been a traveling elder in the church organized by Joseph Smith in 1820. This man taught us the doctrine that we believe today. Your humble servant was appointed missionary, and in two years from that time we had two hundred members.

During this time Sr. Waterman was called to pass through another severe trial. While her husband was away at Birmingham our first born son was taken sick and died holding a piece of bread to his mother's mouth. His last effort and breath showing regard for mother.

The one effort by the said elder to teach polygamy caused a strong division in the church which ended in Bro. and Sr. Waterman and Bro. and Sr. Howlett joining this church in 1882. The secrets of our hearts were revealed as it was in the days of old. (1 Cor. 14:25). Sr. Waterman has been a quiet, firm friend of this latter work in testimony which was invariably strong and clear. A capable teacher in the Sunday school, beloved by her scholars and according to her patriarchal blessing her whole life was one of consecration to God. Daughter Nellie of Helena, Montana, and Son Archie of Independence, were with her awhile ere she breathed her last. Our desire is to be worthy to join service with her in the "Sweet by and bye."

Wm. Waterman.

623 Darling St., Rozelle, Sydney, Aus., Feb. 6.

Dear Ensign:—Thought a few lines from me might be of interest to your readers. Have been quite busy since arriving at Sydney on November 12th. There is much to be done in this country to get the gospel before the people. We have a splendid lot of saints in Australia, who are ready to help extend the work of the Lord.

There are two branches in this city, one numbering over 200. Have just returned from New Castle District, embracing the Wallsend, West Wallsend, Hamilton, Traalba, and Anna Bay branches, visited all but the latter. Shall soon leave for the Victoria District. Enjoying a visit with Bishop Lewis and his fine family, also with Bro. J. H. N. Jones, of the missionary force.

Bro. Miller is accomplishing a good work, laboring in Sydney for three months. Quite a number have been baptized since our arrival here.

I will have for sale at General Conference, also at my home, 185 W. 11th Ave., Columbus, Ohio, a parliamentary chart which can be used in public, at business meetings, Religio, Sunday school, etc., or for private instruction. Every branch should have one of these and keep it posted in a conspicuous place, so our people will become better versed in parliamentary practice. The chart is printed on cloth, in colors, 20x36, is so simple a child can soon understand. Can readily be carried in a suit case or bag. For very large copies, George F. Weston, R. No. 3, box 26, Independence, Mo., will furnish them for \$6.00 each. The price of the smaller ones are \$1.00 each, postage prepaid.

My headquarters while in Sydney, have been at the home of Bro. and Sr. Gresty, who have made me feel as if their home was mine. Bro. Gresty has quite a reputation in Sydney as a composer and musician, and has a very talented family in musical lines. His wife is one of our faithful workers, and wields a growing influence with young and old.

Hope the coming conference will be guided and blessed with the Spirit of the Master. Your brother in the one faith,

Gomer T. Griffiths.

Snicarte, Ill., Jan. 30.

Editor Ensign:—This is my second year laboring in the Central Illinois District. Last year I believe, was the most successful year I have ever spent in the missionary field. The fore part of the present year not so successful however, owing to some conditions existing not favorable to successful missionary work. I believe however, the work is on the upward move here, having secured some new openings which, from all appearance, promise fair to good results in the near future.

I am at present in company with Bro. R. L. Fulk, holding forth in the above place, and we certainly have had excellent results. I have spent much hard but pleasant work in this place in the past two years, but the fruits of our labors, as well as the fruits of those who have labored years ago in this part of the vineyard, have begun to be gathered, not without opposition however.

About Christmas time I received a letter from Bro. and Sr. Curry at Snicarte asking me to come at once or as soon as possible as some were ready for baptism. So New Year's morning I left home and loved ones for my mission field, stopping over night in St. Louis with Bro. and Sr. McKeiv. I went to Beardstown, preached Sunday night, and on the 5th of January began meetings in Bro. Curry's residence. The Baptist people had been

holding meetings there for three weeks and after Bro. Fulk and I arrived they thought best to continue another week which they did, but no good results seemed to follow their efforts. But on Sunday the 18th I baptized eight fine people, all adults and mostly heads of families, and some were leading members of the Baptist faith.

This of course was pretty strong and raised the Baptist spirit to a very high pitch against us. So much talk was participated in which only seemed to arouse greater interest, so when on Tuesday, 27th, Bro. Fulk led another young man and wife into the water and baptized them it seemed to be more than they could stand, and that night some one proceeded to throw brick-bats against the house where we were preaching. We had closed meeting that night but when so much commotion was raised I immediately announced meetings would continue for a couple of nights, the result of which was three more baptisms.

The amusing feature of the stone throwing is this: They evidently saw their spiritual structure was going, hence would not need their church building much longer, so it was afterwards discovered that a part of the bricks used in the throwing contest were taken out of the foundation of the Baptist church building.

Now we have a membership of twenty-two in Snicarte, a Sunday school organized, a good prayer meeting, and been with us in the little branch at Atchison, and of course an energetic crowd that are indeed glad they are Latter Day Saints. So the good work moves on in Central Illinois District.

I expect to visit Quincy and New Canton, Illinois. In conclusion will say I am still in the conflict. My faith is increasing, and I am trying to magnify my office and calling as a minister for Christ.

In gospel bonds,

J. W. Paxton.

Helsingborg, Furntorpsgatan 63, Sweden.

January 13.

Editor Ensign:—It is not very often that I burden your pages, but I thought for once I would write you a few words relative to the work here, that your many readers may see how the gospel is progressing in this part of the world.

The work, I believe, was first introduced here in the nineties by Bro. John Walston, but it seemed at that time the people here were not ready for the fullness of the gospel. In the year 1904 Bro. John H. Hanson was appointed to this mission, and it seemed then that the people were more ready for the glad message, as twenty or more accepted the gospel through his administration. Since that time the mission has been continued, and several others have been appointed to labor here, namely: Bro. Sven Swenson, Oscar Okerlund, David Lundquist and Oscar Johnson; not forgetting to mention the faithful labors of Apostle Peter Anderson and H. N. Hanson. The last two mentioned have had charge of the work in Scandinavia, and have most of the time, when here, labored in Denmark, yet both of them, and also Bro. Peter Muecus have come over to help us once in awhile.

The opposition from the start has been intense as a consequence of Utah people's doings. The authorities have wakened up to the fact that the Swedish people which have immigrated to Utah, with their children, now count 20,000, and it is thought all of this is needed at home. Last year the state appropriated 10,000 crowns, and the year before 8,000 crowns to hinder the mission work of the Mormons. As a consequence the state church has engaged a man by the name of Asley, who has resided in Utah for several years, to lecture all over the country, and also write articles for publication. Although this man is telling things about the Mormons in Utah that are true, he grossly misrepresents Joseph Smith and the Book of Mormon, and he will make no distinction between this church and the one in Utah.

The last act of the state church is very slanderous and malicious article in the almanac that goes to every home, which article is read by everybody. The writer has done his utmost seemingly to besmear the characters of Joseph Smith and ridicule the Book of Mormon, and for this reason it seems to be necessary make reply to same in tract form, that we can hand to such people as we come in contact with.

I have labored among the people here for about six years, and some have accepted the work in this town and a couple of other places near by. Several are interested at present and will no doubt unite with us as soon as the weather gets a little warmer. In my labors I have not forgotten the children, and for their instruction have succeeded in keeping a school going the most of the time, and as a consequence have baptized four children of the saints, which are now eleven and twelve years of age, and will soon be men and women. At present I have a very interesting Sunday school with an attendance of from fifteen to twenty, mostly outsiders.

It has been in my mind for some time to open up the work in Malmo, a city with 93,000 inhabitants, but lacking means I have not been able. The bishop has furnished us with some means, no doubt all he was able to, but in opening up a new place like that one, it takes considerable to rent a hall, advertise, pay for room and board, which is high too.

In connection with this, I wish to remind our Scandinavian saints and others interested in this mission of the opportunity that is before us. The Lord has said, that we are laborers together with him in saving souls, and that one human soul is worth as much as the whole world, or words to that effect, and the opportunity is open to all to "seek out our salvation." We missionaries are doing all we can, offering all our time and means we can spare. Each one may receive for himself a reward, when labored acceptably in this life, and done part of the great work intrusted to all. All cannot preach, but can help with a few cents, dollar, or more for this mission, so that we can be able to open up the work in Malmo, and also make an answer in tract form

to that slanderous article I mentioned above. Sr. Harma Lawrence, Bjorneborg, Warm, Sweden, is our bishop's agent and will gladly receive all contributions.

With love and best wishes to all you readers, I remain your brother in gospel bonds,

C. A. Swenson.

Lamoni, Iowa, Feb. 25.

Editor Ensign:—It has not been because I have not appreciated the value of our missionary paper that I have not contributed to its pages, but because my mind has been busied with historical matters relating Presidents of Seventy and the Seventy, with the biographies and autobiographies of the Presidents of Seventy that appear in the columns of the Journal of History, and in my mission work in the Lamoni Stake, that I have not contributed more.

I just closed quite an interesting three weeks' meeting at the Evergreen Branch near this place. While none were baptized, yet many of the saints expressed themselves edified and strengthened for a more successful warfare against the flesh, the world and the devil, and I rejoiced at the blessings of God bestowed while I ministered there.

For two weeks beginning January 10th I ministered the word at Tingley in a hall secured by the brethren there, who ably assisted me. It is but proper that I should mention Mrs. Ethel Anderson and Susie Brown, who took charge of the music and showed themselves true missionaries. I left a few interested. The respect shown me by good attendance, and quiet, respectful attention shows that the saints there have won the good will of their neighbors, which is as it should be. I have good reason to hope for an ingathering soon. It has been arranged to have meetings and Sunday school beginning the first of next month.

Following this I visited Creston, and found a few saints who were truly "hungering and thirsting after righteousness," and in my humble way ministered for three nights and organized a Sunday school. To this place I am expecting to go and minister for a week beginning next Monday.

Besides the places above mentioned I have labored at Centerville, Albia, Hiteam, Avery, Lucas, and near there, where I found a people who were very appreciative of the efforts made, and at a place near Jamison, and at Graceland Branch. At all of these places I found friends whose kindness I remember with gratitude. At no place have I been, but there comes to me a request to return.

Indifference and worldliness effects both members and non-members. Clubs, orders, parties, theaters, picture shows and modern dances with pride claims the attention of the people, and it is evident that we are living in the "last days" in which the people both within and without the church give evidence that they are "lovers of pleasure more than lovers of God," and this is bringing "perilous times" to the spirituality that should exist. There are but few conversions, and the love of many is waxing cold because of these iniquities that abound, and formality is occupying the place of spirituality with many of those professing to be children of God.

More and more is the thought that this is an individual work and that every one must stand before the judgment seat and give an account of himself to God is impressed upon me. When we are to give an account of our time, our means, our talents, and have that account measured by the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," many will be found wanting.

I am in the faith, but the time for active service with me is growing short, and I feel at times to cry out with the Apostle John, after it was said to him, "Surely I come quickly," "Even so, come, Lord Jesus."

Hopefully,

J. F. Mintun.

Paris, Tenn., Feb. 23.

Editor Ensign:—I have spent the most of the winter in Southern Indiana, but have now spent one month in the Kentucky and Tennessee District. We find in this part of the field plenty of work for the missionary to do. Bro. E. C. Russell was with us in the two districts for a few weeks. The general regret was that his stay was so short. We visited Swindle school house, and Liberty Hill. At the latter place an elder and priest were ordained.

Last week I attended a debate between Bro. S. E. Dickson and C.M. Greer of the so-called Church of Christ. This was the first debate for either of these men. Discussion continued for five nights, on two church propositions. It was a signal victory for Bro. Dickson. All the audience, which was very large, were manifestly for Bro. Dickson, all save the "Disciples." Mr. Greer was so contentiously and unreasonable that at the last the crowd actually hooted, jeered and hissed him. Bro. Dickson stands high in the estimation of the people in that community. This is about two miles south of McKenzie.

Bro. F. G. Pitt, evangelist, has reached this field and is doing good work.

The next district conference will be held at Foundry Hill, Tenn., on February 28th and March 1st. The gospel seems to be gaining ground in Western Tennessee.

H. E. Moler.

Peryear, Tenn., Jan. 28.

Dear Ensign:—My health is so poor I cannot enjoy church privileges and cannot do for the gospel as I wish. I am not able to work and haven't anything of my own with which to pay tithing, but sometimes I manage to send a free offering.

My husband belongs to the Baptist Church. I ask the prayers of all the saints in my behalf, that if it is not the Lord's will for me to be healed that I may be spared to raise my precious child, for he needs a mother's care.

The Lord is good and I have never asked for a blessing without receiving. He has always been with me, and would do more if I just could only live as a saint should live, but our home is divided. Some of you perhaps know how that is. My faith is strong.

Asking again for the prayers of the saints for better health and also for my dear mother, your sister in the faith,

Annie Griffin.

St. Joseph, Mo., Feb. 24.

Editor Ensign:—We are having some very snug winter weather here now. I have been here in St. Joseph for some time, held a series of meetings in the Third Branch. I was there over three Sundays, had a very fine interest and splendid attendance when the weather was fit at all for folks to come out. I was told that there was the best attendance of outsiders that has been in that church for a long time. Some are waiting for warmer weather to be baptized. There is considerable sickness among the saints just now.

The writer took a severe cold the last two days at the Third Branch, and I have been out of commission ever since, more than a week.

On last Sunday the 22nd, (Washington's birthday) at 6 p. m. we had a beautiful wedding at Bro. and Sr. A. A. Richardson's, 4817 Kinghill Ave, when I had the pleasure of repeating the important words which made our noble young brother, Frank H. Stanley, of the Andover Branch, and Sr. Sophie C. Erler, one of the very best young sisters of the Second St. Joseph Branch, one for life. Sr. Sophie will be much missed in the branch here; she will be a great help to the Andover Branch for she is a fine singer, and does fine on the piano, and is a good Sunday school worker all around. Andover saints please take notice and act accordingly. This bright young couple have a bright future before them; the sincere size of all the branch here goes with them; that they may be useful in God's work, as it was shown that they should be if faithful to their duty. They will be at home to their many friends at Andover, Mo., after March 1.

I hope that I shall soon be able to go to work again, for the calls are so many for to come and preach for them, and it is a real burden for me to be idle. I had a call from Elwood, Kansas, to come over there and preach for the colored Baptist people in their church; but my bad cold disqualifies me from doing so now. The Second Branch here wanted me for a while too, also they are waiting for me at Kingston, Mo. The Fourth Kansas City Branch had a call in too, for me to come soon. May God enable me to soon be able to be at work again, is my desire. May God bless his people everywhere in my prayer.

In gospel bonds,

J. S. Roth.

Weatherby, Mo.

GLEANINGS FROM OUR CORRESPONDENTS.

Sr. J. I. Redfield, Atchison, Kas.—Bro. Rushton has been with us in the little branch at Atchison, and of course we have been feasting upon the gospel for a week. Each Sunday our table is set with wholesome fare, with love as a center piece, and the influence of the good Spirit to season every good thing. Please send us another messenger. We are thankful for past favors.

D. R. Jones, Gardenville, Nevada.—Here in Nevada are only a few saints and they are scattered. We meet at Carson City as often as we can when health and weather permit. There are some faithful saints here but not so many as in the past, as some have gone to the rest beyond and some have moved away, but the Lord remembers us by his good Spirit and we are encouraged to press on. During the years since Bro. W. W. Blair came here in 1878 when we first heard and obeyed the gospel, the Lord has given us many testimonies of its truth.

Mrs. Lillie M. Seigler, Birdseye, Ind.—A debate has just closed at the Oak Hill School House three miles south of here between Bro. H. E. Moler and Elder E. G. Denny of the Christians, and there was a large attendance all four days. Elder Denny said elders were not officers but just old men; that A. Campbell did not organize their church, then said that John Wright did. He denied having a discipline, then said they did. The saints were all happy with the success they had. Bro. Moler and Metcalf have been preaching at Bro. Jacob Seigler's house all week. Oh! how we rejoice in God's blessings given to us!

If you cannot attend the general conference this year, the next best thing is the conference daily. It costs but twenty-five cents.

JUST RECEIVED.

Sr. Kenty of this city has received word from her sister, Sr. Alberta Lake, enroute from California, and who expected to stop here on her way to Kirtland, that having received word that Bro. John H. Lake of Kirtland is in a critical condition she has decided on continuing her journey directly to Kirtland. We trust Bro. Lake may yet be spared.

A MOTTO.

"A man that is clean inside and outside, who neither looks up to the rich nor down to the poor; who can lose without squealing and who can win without bragging; considerate of women, children, and old people; who is too brave to lie, too generous to cheat, and too sensible to loaf; who takes his share of this world's goods and lets other people have theirs."

I have lived to thank God that all my prayers have not been answered.—Jean Ingelov.

Address.—Elder J. F. Mintun, 1205 Filmore Street, Des Moines, Iowa.

Let him who would move and convince others, be first moved and convinced himself.

SERMONS AND ARTICLES

THE MELCHISEDEC PRIESTHOOD.

How Long Was It On Earth Between Adam And Christ?

By Elder W. A. Sinclair, M. D.

If we take the Inspired Translation for a basis of the early workings of God with man, we must concede that the priesthood was transmitted to man at a very early period.

Reading from Genesis 6:7, we would interpret it to mean that God had given the Melchisedec Priesthood to Adam, for it reads: "Now this same priesthood which was in the beginning, shall be in the end of the world also."

If it was in the beginning, Adam must certainly have had it, and administered it to his posterity. This is certainly a fact, for we read in Doctrine and Covenants 83:2, That Adam ordained Abel, through whose lineage it was conferred to Enoch, and from Enoch to Noah, and from Noah to Melchisedec, and from Melchisedec to Abraham. At this period there is a change of affairs in the direct lineage, the patriarchal period being in the supremacy. But, while this is true regarding the chosen family, we must not forget that Melchisedec himself lived for twenty-eight years after Abraham's death, and though not of the immediate family, would most assuredly have a branch of the church of God in the regions where he resided; and it is hardly probable that the church organization and faith died with him, allowing his people to be disorganized and scattered, especially when he was such a great high priest. It is simply the silence of the historian in recording the different branches of the work; his mind and interests being centered on the chosen family, of which he was a descendant.

Referring again to this chosen line, wherein Abraham received the priesthood from Melchisedec; there is the possibility of a transmission of the same priesthood down the line to Isaac and Jacob, and a probability of Joseph coming under the same authority; but here, the line of priests seems to end, so far as the higher priesthood is concerned.

Now if this was all the provision God had made for a continuation of his gospel and priesthood, sorry indeed would be the failure, and broken trust of a chosen family. But he who knew all things, and the end from the beginning, foresaw the predicament that would eventually overtake this line, and he made provision for that which otherwise might have been lost.

This could only be done by a separate and distinct people, and so choosing the one specially adapted for the honoring of such a divine commission, he established his priesthood with him, and mark you, this was at a time when Abraham was a priest or patriarch in the land of Palestine.

Esaias was the one chosen and ordained by God himself to the holy priesthood. The Doctrine and Covenants tells us that Esaias lived in the time of Abraham and was blessed of him. This blessing, disturbed my mind for some time, but, a closer analysis revealed facts which made it somewhat more clear to my vision.

Esaias lived in the days of Abraham, but possibly he may have been an old man when he met with Abraham; or on the other hand he may have been a young man, either way you wish to take it, it mattereth not, for young or old, he met him, and too, Abraham was a patriarch whose specific duty would be to give blessings, and these blessings were for the priesthood as well as the laity.

It does not necessarily mean, (because he lived in the days of Abraham) that God could not call and ordain others simply because he was favoring a special line. The Melchisedec priesthood is not necessarily a priesthood of lineage like the Aaronic. It is a priesthood of gift, and can be bestowed how and when God wills to do so; and in this instance he seems to have willed to do so for a wise purpose in himself as we shall see later.

He called and ordained Esaias of the Melchisedec priesthood for two purposes at least, as I see it. Firstly: It seems to me that Esaias was ordained during a time that comparatively little, if any were being taught in the line of the gospel, except, perhaps, within the borders of Pal-

estine, and possibly a more circumscribed area than that.

Shem or Melchisedec, who seems to have been the king of Salem or Jerusalem, probably remained very close to his kingdom, at least, so far as the history is concerned, it would lead one to think so: and Abraham was with him for a great many years, according to the record which I have before me.

This story is regarding Abraham the 9th from Noah's son Shem. He was born at a time when Nimrod the king of Babel held sway. This king had a dream the import of which made him an enemy to the posterity of Terah; this enmity was of so grave a nature that Terah was compelled to have Abram, his mother and nurse hidden for the first ten years of Abram's life, at which age he was sent to Noah and his son Shem, who at this time was the king of Salem and the Great High Priest of God. This is recorded in the Book of Jasher, which was translated from the original Hebrew, and published in New York, in 1840, by M. M. Noah.

This record tells us that Abram went to Noah and Shem, and he remained with them to learn the instruction of the Lord, and his ways. And Abram was in Noah's house thirty-nine years, and Abram knew the Lord, and he went in the ways of the Lord until the day of his death, as Noah, and his son Shem had taught him."

This gives us a period of practically fifty years that Abram was absent from his people and we read further that after his return, he remained with his people twenty-six years, before God commanded him to get out from his father's kindred to another land. So he would be seventy-five years old before very much is known about him from the scriptural account.

Now, it seems probable to me that Esaias was ordained during this long period of silence, and he preached the word and followed the divine law; hence, when he met Abraham he would recognize the sameness of the gospel message, and probably seeking a patriarchal blessing, Abraham complied with his request.

Secondly: As stated before, the line of priesthood through Abraham died out either in Jacob or Joseph, and a long period of silence in this respect follows.

God proposed to favor his chosen family once more with the holy priesthood, and so he chose a line distinct from them to whom he delegated this authority, but so arranged the destiny of those concerned that there came about a union of the two lines further down in the world's history.

The Doctrine and Covenants tells us that Esaias ordained Gad, and Gad ordained to succeed him, Jeremy, Jeremy ordained Elihu, Elihu ordained Caleb, and Caleb ordained Jethro.

While the gospel was continuing down through this line of faithful priests, the chosen family was brought low in servitude to a foreign heathen nation, and in the years of their servitude they had freely imbibed of its idolatry and superstition. The gospel was lost from their remembrance, and now as the time began to draw near for their deliverance it also became necessary for a Melchisedec priest to exercise the power and Spirit of God to bring about their freedom.

Where were they to get this authority? Not from the Egyptians, they never had it. Melchisedec was now dead, and the patriarchs had long since passed away; they were practically without God or his priesthood; and yet close to the land of their captivity, God had provided and preserved this great priesthood by a line of faithful servants; and when Moses, the learned and accomplished prince of Egypt, fled from Egypt, his footsteps must have been guided designedly to the land of Midian, and to Jethro's house; or else, the Lord through a chain of circumstances caused the Jethro line to locate in that locality, so that naturally in escaping from Egypt, one would come in contact with this people, for here was the key to the deliverance of Israel from bondage.

Moses served forty years with Jethro; Jethro was a Melchisedec priest therefore, he would teach Moses the laws of the greater kingdom. And Moses listened, yea, more, he obeyed the gospel, which Jethro could no more keep from talking to him, than the sun can help shining. That is one of the characteristics of the saints, they cannot help talking of their religion. And as Moses being of the sheepfold, could not withstand the beautiful truths as they were deline-

ated by Jethro. And after forty years of instruction under Jethro, Moses being now an old man eighty years old, he was prepared for the call when it came, and he responded to the command.

Jethro was a wise counselor as is recorded in Exodus 18. And we find that after he counseled Moses and break bread with him, he departed into his own land; and Moses continued with the people of Israel for forty years, at which time a peculiar event happened, wherein the record in the Doctrine and Covenants says in section 83, paragraph 4: "Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued."

Some make the claim that at this event the priesthood was taken from the earth entirely, but this reading does not justify such an interpretation. It only states that the holy priesthood was taken out of their (the children of Israel's) midst; this is the second time for such an occurrence; and not that it was taken from the earth entirely.

We must not forget that Jethro still retained his priesthood when he went back to his own country, and we do not find that his people joined in with Moses and the Israelites, no they were of another nation, they were not in bondage and there was no necessity for them to get up and to become wandering tribes, they had the gospel, and the gospel had made them free. Now the probability is strongly apparent that Jethro could not remain inactive, but the suggestive thought to a thinking mind would be, that he would also, as did his predecessors, ordain his successor, and thus preserve the priesthood for his people, and also for other wise purposes in God.

The priesthood was taken from the camp of Israel, and with it the gospel, and they had to be content with an inferior standard. And yet, we catch glimpses of the gospel truths being known among them. In fact we have some of the prophets teaching gospel ethics of the first magnitude. Where did they learn it? Who was their teacher? Who ordained them to preach the gospel?

I think the same law was operative at their period of existence, as was instituted in the beginning; and that law says: "No man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5:4.

Now the problem confronts us: Who did the call come through to them? Where did they receive their ordination? Israel was not in a condition to exercise the gifts of the gospel, how then, could they designate whom the Lord would choose as servants, or prophets? They must have been called by others outside of the recognized camp of Israel.

We have a few peculiar statements in holy writ which seems to me to be conclusive proof, and lends strength to my contention. You will note very carefully in reading the texts that these messengers were not in, nor of the camp of Israel, but chosen from some other people, and yet of the same branch; just as Samuel the Lamanite was sent to the Nephites.

In 2 Chronicles 36:14,15: "Moreover all the chief of the priests, and the people, [of Israel] transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, [that is continually and carefully.—Marginal Reading]; and sending; because he had compassion on his people, and on his dwelling place."

Note here that God raised up messengers continually and carefully. Where did he raise them up? Not in Israel, because he sent these messengers to Israel. How different this is from the former prophet Moses. He was of them and among them, and the prophecy concerning him, as recorded in Genesis 50, I. T., clearly pointed to him as being of their seed; and yet, when the time came for his mighty work to commence, he too, must turn from Israel to another line, to receive the ordination and divine commission.

Well, says one, these other men were simply messengers, not prophets. Let us see! We will read the next verse regarding these messengers: "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy," or as the marginal reading says, "no healing."

There were both prophets and messengers, and both were sent of God; Israel misused and mocked them; perhaps some of these were of foreign nations, whom the Jews looked upon as the scum of the earth, of whom they would not lower their dignity to listen to, or to learn anything from.

They were prophets, and true prophets of God. Now a singular thing is the places where the different prophets came from, when sent to Israel. They are practically all raised up from some obscure place, and sent to deliver a message to the ruling powers in Israel.

We have only to read a few texts to find that there were prophets who were very slightly if at all acquainted with the Israelites.

In Numbers 22:5, we have mention of the prophet Balaam, who lived at Pethor, away up in the northwestern border of Mesopotamia, by the river of the land of the children of the people of Moab. This was a prophet of God, in communication with God; and while he did not prove true to the trust God had placed in him, nevertheless, he was his prophet; not of Israel, but a prophet just the same.

Again we have mention Ahijah the prophet, a Shilonite of Ephraim. Of Elijah the Tishbite of Naphtali. Elisha of Abelmeholah. Ezekiel in the land of the Chaldeans. Who was there down in the land of the Chaldeans who could teach and ordain such a man as Ezekiel turned out to be? All these men were raised up and sent to Israel to rebuke them and instruct them in the laws of life and salvation. Nor are we left with the prophets and messengers, as the only ones sent to instruct Israel; but we read of perhaps a higher classification than these; such for instance as Gad the Seer, and Iddo the Seer, men according to the accepted interpretation who had in their possession the Urim and Thummim.

Added to these we have the wonderful men who were mighty among the people of Israel, such as Haggai, Isaiah, Jeremiah, and Joel, men who taught the gospel principles, and the facts very strongly suggest the schooling of these people in gospel truths, outside of the camp of Israel. My own persuasion is that they received their learning from the other, or Jethro branch of the church, and when God wished to choose someone to carry a message to his people, he simply designated the one to deliver the word.

The narrative giving the dealings of God with the Israelitish people it appears to me, is just similar to what will transpire in the closing scenes of the world in relation to them. Prophets will be sent from the church of God on this land to Jerusalem to warn the Jews of their impending doom. And they will simply reiterate, or reenact the works of their fathers of former years; they will kill them, and not suffer their bodies to be buried.

These former prophets having been in touch with the true church of God, came among Israel, and from them David and others, were able to know of the gospel truths, and give voice to them at times as we find it recorded in their acts and writings.

Providing that this state of affairs did exist, as I verily believe it did, we would have the gospel, and of course that means the priesthood co-existent with the Israelitish laws and traditions down to within a very short period of the advent of Christ.

Just how complete was this church, I would not venture to say, but it is very firmly settled in my mind, that at least the Melchisedec priesthood, and those exercising it were among the officers existing in the church, and that would presuppose almost a complete organization. Study this out and you will be surprised to find how many beautiful truths you can find bearing out the contention; Israel was corrupt, but the leaven of the gospel purification was at hand, had they not neglected to embrace the golden opportunities afforded them; but they would not suffer it to be among them; and so it was kept out of their midst.

DID THE MELCHISEDEC PRIESTHOOD CEASE WITH MOSES?

By J. E. Matthews.

"Therefore he took Moses out of their midst, and the holy priesthood also." Read what follows: "And the lesser priesthood continued."—Doctrine and Covenants 83:4.

This language signifies to me that God meant that the Melchisedec order ceased with Moses.

Many suppose because the Bible and Book of Mormon speak of elders and high priests, that they held the Melchisedec priesthood. It will be my endeavor to show that this is not the case. God gave to Adam the high priesthood, and it continued until no doubt Israel went down into Egypt, when we lose sight of it among the Israelites, but it continued with the seed of Abraham through Keturah, his second wife, whom he married after the death of Sarah. (Genesis 21:1). Moses left Egypt. Jethro, priest of Midian conferred the holy priesthood upon him. (D. C. 83:2). Moses was sent of God to deliver Israel from Egyptian bondage. God said, "Go and gather the elders of Israel together," (Exodus 3:16), and Moses and Aaron went and gathered all the elders of the children of Israel. Did these elders hold priesthood authority? There are no records to prove they did.

The elders signified renown, because of age. Let us see if the name represented priesthood authority.

"And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all of the elders of the land of Egypt."—Genesis 50:7.

Did these Egyptian elders hold the Melchisedec order of the priesthood? Who will dare say "yes?" No, they held the same kind of position among the Egyptians as the elders of Israel held, but no Melchisedec order of priesthood. If so, when were they ordained and by whom? "Then Moses called for all the elders of Israel," (Exodus 2:21). "And Moses came and called for the elders of the people," (Exodus 19:7), not God's elders. "And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel and worship ye afar off." (Ex. 24:1). Verse 9: "Then went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel." 14th verse, "And he said unto the elders, Tarry ye here for us until we come again unto you: and behold, Aaron and Hur are with you: if any man have any matter to do, let them come unto them." It is singular to me how Aaron and sons have precedence, and they, holding no priesthood at this time. For the account of their ordination read Exodus 28:1.

Now turn back to Exodus 19:22-24. In the 22nd verse, "And let the priests also which come near the Lord," etc.; also 24th verse referring to priests. I glean from this reading that Aaron and his sons were set apart and later ordained as was the president of our own church set apart and ordained later. Now in Exodus 24:14, Aaron not yet ordained and there is no account of Hur ever having been ordained. Still these elders had to seek advice and counsel of those holding no priesthood authority. How queer!

Jethro advises Moses to select from the people able men out of Israel, and make them rulers over the people, and they judged the people at all seasons. Now in connection with this read Numbers 11:16,17, where a second seventy elders are mentioned. "And the Lord said unto Moses, gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, [not of God] and officers over them. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."

Moses did not ordain these elders: but God took the spirit that was upon Moses and put it upon them and they prophesied. Now the 26th verse says two of the men; if it was in our day we would say two of the elders.

"Well," says one, "these elders undoubtedly held the Melchisedec order of the priesthood." Well, we will grant they did. Numbers first chapter says Moses and Aaron numbered all the males from twenty years upward, in the second year after they came out of Egypt, 603,550, not including the levites. Now, what a great army and all of the elders we have been writing about are included. But Numbers 26:63, tells us these all died in the wilderness save Joshua and Caleb, and Moses still lived but the elders were all dead. See Numbers 32:10,13.

Read Numbers 22, where Balak the son of Zippor sent the elders of Moab to Balaam. I wonder did these Moabite elders hold the Melchisedec priesthood? Now all the elders numbered by Moses and Aaron being dead, let us

see the second host as numbered by Moses and Eleazer. Now for the term elders among the host last numbered: Deuteronomy 21:20, "And they shall say unto the elders of his city;" Deuteronomy 31:23, "Gather unto me all the elders of your tribes." Elders of the city and tribes does not refer to priesthood authority. See Ruth 4:2,—ten elders of city. Again Deuteronomy 31:9, "Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bear the ark of the covenant of the Lord, and unto all the elders of Israel." Now who are the first mentioned? The priests; so, of course they must be in authority. Now what does the Apostle Paul say? Let us see if he believed the Melchisedec priesthood continued after Moses. (Heb. 7:11,12;) "If therefore perfection were by the Levitical priesthood for under it the people received the law. What further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron, for the priesthood being changed, there is made of necessity a change also in the law."

Language could be no plainer. The law was given to the Aaronic priesthood, but the change came with Jesus.

Ezra 6:14, Elders of the Jews; 10:14, elders of the city. Samuel was a priest, yet when he came to a certain place, (1 Samuel 16:4). The elders of the town trembled. Ezekiel was a priest. Ezekiel 8:1, Elders sat before him. Ezekiel 19:1, Elders came to inquire for the word of the Lord. Singular the Melchisedec order of the priesthood, coming to inquire of the Aaronic order for the will of the Lord. Things have surely changed these days, Jeremiah 26:17, "Then rose up certain of the elders of the land,"—not of the church.

Now as to the term high priests on which many persons get confused. High priest, Melchisedec; high priest Aaronic. (Heb. 9:7). But unto the second went the high priest alone once every year, not without blood which he offered for himself, and for the errors of the people." In Exodus 30:10, and Leviticus 21:10, will be found the high priest Paul refers to is Aaron. Was he a high priest after the order of Melchisedec? No, but a high priest after the order of Aaron, and designated as such, (high priest). Eleazer his son who succeeded him, would naturally hold the same office. Exodus 29:30, "And that son that is priest in his stead." Numbers 27:18-20, "And the Lord said to Moses, take thee, Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him and set him before Eleazer, the priest. * * * And thou shalt put some of thy honor upon him." Many persons who read this suppose that Moses conferred the Melchisedec priesthood on Joshua, gave him office above Eleazer the priest; but read verse 21, "And he shall stand before Eleazer the priest, who shall ask counsel for him after the judgment of Urim before the Lord." Now if Joshua held the Melchisedec priesthood, why did he have to ask counsel of one holding the lesser priesthood? Exodus 28:30, Aaron had the Urim. Did Moses have to ask counsel of him? No. Why not? Numbers 12:7,8, "With him will I speak mouth to mouth." But, with Joshua, holding the same priesthood as Moses, I require him to ask counsel of Eleazer, although I am no respecter of persons. That is how it sounds if Joshua holds the Melchisedec order of priesthood.

Joshua 1:1, "Joshua the son of Nun, Moses' minister." The term minister here denotes servant, subordinate, office charged with the direction of affairs of the state. Was Moses deceived by any of the nations? Joshua was. Joshua 9th chapter tells how the Gibeonites deceived him, and the 11th chapter speaks of the elders of the Gibeonites. I wonder, did they hold the Melchisedec priesthood? No, but the same as the Egyptian and Moabites, and Israelites after Moses' death.

In Numbers 34:17, these are the names of the men which shall divide the land unto you Eleazer the priest, and Joshua the son of Nun. Eleazer's name takes precedence over Joshua's. Why? Because he is the highest in priesthood authority. See Joshua 14:1; 17:4.

I have digressed a little, but back to the term high priest. Aaron, Eleazer, Josedeck, (Haggai 1:1). Joshua the son of Josedeck (Zech. 3:8). Annas and Caiaphas, (Luke 3:2) were high priests. Jesus was tried before Caiaphas.

Now I have shown from the Bible what order of the priesthood the high priests after Moses'

time were, which was none other than the Aaronic order, and they continued down into the Pharisee church, and elders from a Biblical standpoint until Christ set up his church were simply officers of the people. If not, what will we do with Acts 24:1, "And after five days Ananias the high priest, descended with the elders," etc. Did they hold the Melchisedec order of priesthood?

Some think because Alma refers to Melchisedec priesthood, and ordained elders, that that priesthood was on this continent before Jesus appeared here. 2Nephi 4: "I consecrated Joseph and Jacob to be priests and teachers." They were surely of the Aaronic order. Alma says in second chapter that he consecrated priests, teachers and elders. See Alma fourth chapter, priests and elders. Is this the order of today, priests, teachers, and elders? But says one, have you read Alma 9th and 10th chapters where he calls it the Melchisedec order of priesthood? Certainly he does; but read carefully and you will see he is referring entirely to that order from Adam until Melchisedec.

"Oh, yes," says one, "but you see Alma was a high priest." Certainly he was; so was Aaron. But of what order? Aaronic. Christ on this continent, B. of M. authorized edition, page 631, called twelve disciples. Page 635, they were called elders. Page 760, the manner which the disciples, who were called elders of the church, ordained priests and teachers. Notice the order of procedure in the days of Alma, priests teachers, and elders. In our church of today, it is just opposite, elders, priests, teachers.

Now in summing up the whole from the time of Moses I find that he takes precedence of Aaron in all things. Why? Because he was the highest in authority. Aaron had precedence over the elders in the days of Moses, so surely he was next in authority to Moses. Aaron died, he was succeeded by his son Eleazar, as high priest, of the Aaronic order. Moses still at the head. Moses dies. Eleazar now takes precedence because he is the highest in authority, and these high priests after the order of Aaron continued down until we find them in the Pharisee church, trying Christ and accusing Paul, holding the highest authority. Egyptian elders, Moabite elders, Gibeonite elders, Israelite elders, elders, elders of cities, land, and tribes. I class them all the same, officers holding no priesthood authority until Christ set up his church. I have given enough citations from the books to show God meant what he said in Doctrine and Covenants 83:4. Columbus, Ohio.

THE UTAH DOCTRINE AND COVENANTS.

(Editor's note.—In the issue of February 12th, in Round Table department appeared a statement relative to the differences between the editions of the book of Doctrine and Covenants as published by the Utah Church, and by the Reorganized Church, and we are pleased to note the following comment which defines the difference more fully than space in the Round Table department would allow. We fully endorse the points made by Bro. Curtis, and they might be added to until they would make a volume. No document is permitted to be placed in the Doctrine and Covenants of the Reorganized Church until it has been endorsed and ordered published by the general conference of the church, but so far we have never learned of any official action by the Utah Church authorizing the insertion in their book of the numerous additions, of various items, and (what we hold to be) forged documents. These additions made many years after the death of Joseph Smith were undoubtedly made by the authority of Brigham Young and passively acquiesced in by the body under his powerful domination.)

Permit me to offer a statement concerning the difference between the Doctrine and Covenants of the Reorganized Church and the Doctrine and Covenants of the Utah Church. A statement recently appearing in the "Ensign" is as follows: "The Utah book has had incorporated into it a multitude of statements by Joseph Smith, some historical and some incidentally prophetic." If the statement had read, "purported statements by Joseph Smith" I would have had no objection to the statement. My reason for objecting to the statement that Joseph Smith was the author of these added statements is that some of them purporting to be from Joseph Smith are just the opposite of what he taught by revelation.

First, Section 126 Utah Edition purports to be a revelation "through Joseph, the Seer, in the house of Elder Brigham Young, Nauvoo, Illinois, July 9, 1841," which starts out more like a love letter than a revelation: "Dear and well-beloved Brother Brigham," purporting to say to Brigham

"it is no more required at your hand to leave your family as in times past * * * I therefore command you to send my word abroad, and take special care of your family from this time, henceforth, and forever, Amen." Brigham at this time was president of the Twelve, their duty as stated in the law is as follows: "The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world;" (Sec. 104:11). Again: "The twelve are a traveling, presiding high council, to officiate in the name of the Lord * * * and regulate the affairs of the same, in all nations." (Sec. 104:12). This makes it plain that the twelve was to be a traveling council, instead of staying at home and taking special care of their families. If such a revelation ever was given, it was not heeded by Brigham, as this claims to be given in 1841, and three years later, in 1844, at the death of Joseph Smith, Brigham was on a mission in the east at Peterboro, N. H. (B. H. Roberts Succession, pp. 93,94), instead of being at home taking special care of his family. God is no respecter of persons. Brigham's family was no more entitled to special care than any other family of the twelve or any family in the church. It is clear to be seen that the reason why Brigham inserted this section in the Utah Doctrine and Covenants in 1876, thirty-two years after the death of Joseph Smith, was to try to bolster up his false claims.

Second, Section 131, Utah Edition, was also inserted at the same time (1876) that the section on polygamy was inserted by Brigham as a forerunner to the polygamy document. It purports to be the remarks of Joseph the Prophet, at Ramus, Illinois. If Joseph Smith ever made these statements why are we not cited to the document from which they are quoted, instead of the unsupported statement of Brigham Young?

Verses 1 and 2, are as follows: "In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter in to this Order of the Priesthood; (meaning the new and everlasting covenant of marriage). The first statement that in the celestial glory there are three heavens or degrees, contradicts section 76:7, Lamoni Edition (76:91-96 Utah Edition) where we read of the conditions in the celestial glory as follows: "And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the First-born; and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one." This shows that instead of there being three glories or degrees in the celestial, as put in by Brigham, the celestial glory is one, and all that get in there are made equal in power, and in might, and in dominion.

Again, Brigham claimed that in order to get into the third or highest degree of His celestial glory, as he fixed it up, "a man must enter in to this Order of the Priesthood;" and then the following is inserted in parentheses: (meaning the new and everlasting covenant of marriage). This new and everlasting covenant here referred to, is section 132, in Utah Edition, which is the section on polygamy, as is shown by the letter "b" in the foot note. Brigham inserted this section to prepare the way for this polygamy document, but again he is out of harmony with the law of God on marriage, as the law of God in section 42:7, 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 repents not, he shall be cast out." Later in the same section in paragraph 16, Lamoni Edition, speaking of other things, marriage included, we read: "And he that doth according to these things shall be saved, and he that doeth them not shall be damned, if he continues."

According to this all will be damned who go contrary to this law. Let us contrast this with a statement in the polygamy document, which Brigham had inserted in the Utah Doctrine and Covenants, in 1876, as follows: "For behold! I reveal unto you a new and an everlasting cove-

nant; 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." The covenant here referred to is clearly shown from the heading of this polygamy document, a part of which is as follows: "Revelation on the Eternity of the Marriage Covenant including Plurality of Wives." So according to this polygamous document introduced by Brigham Young, eight years after the death of Joseph Smith, and inserted in the Utah Doctrine and Covenants thirty-two years after Joseph Smith's death, a man will be damned if he does not go into polygamy. This makes the Utah Doctrine and Covenants contradict itself, as Section 42 shows you will be damned if you do go into polygamy and section 132 shows that you will be damned if you don't.

So we conclude that these statements, the ones we have noticed, that have been inserted into the Utah Edition 32 years after the death of Joseph Smith, are only purported statements, but the responsible person is Brigham Young and not Joseph Smith.

J. F. Curtis.

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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 BLINDNESS OF VIRTUE."

St. Florence Andes has written us enclosing the story with the above title, written by Cosmo Hamilton, and rewritten by another for the Woman's World. Space does not permit us to publish in full. This subject is one in which we are all interested and which needs constant consideration. Mrs. Andes feels that—"as mothers we need to take the story to heart. She desires to not neglect to teach her daughters the things girls should know concerning what a wonderful thing it is to be a woman; and that they may be prepared to protect not only themselves, but also the young men with whom they may be associated."

In these days when we have the increased and increasing evils in society, all society, to meet and be prepared for, we dare not let our girls (or boys) go forth armed with their innocence alone, to meet these things. They are not safe alone on the street in daylight anymore. One need not heap a whole budget of the knowledge of woman and parenthood upon a girl at once; but—keep a child's confidence at all times. Instinct from knowing one's own better than any other person does, will soon be the guide as to whether or not we have a child's confidence. Then, as information seems necessary, give it.

Your child may be a great deal younger than you were or than you desire her to be for such knowledge, but it is often best—safest so, and after you have begun to tell her these truths—there will be more than ever, need for a confidential companionship. But it will be hard to have if you have not always been confidential. At a certain little aid society, this subject came up and an embarrassed, angered mother exclaimed—"When my girls come to me with questions, they get a switching!" (And two of her girls had gone wrong! Such was her ignorance, and their innocence!)

The Story.

A certain village had been stirred by the subject of Eugenics. The Ladies Aid had freely considered it. A preliminary meeting of ladies was held behind closed doors, because it was to be a discussion of the sex problem! This secret act caused dissension. An open meeting was

arranged for next, and thus these women educated themselves on this subject before the appointed time when the Rev. Mr. Pemberton came over to talk to their Mothers' Meeting.

The Reverend was plainly agitated and began his remarks waving all preliminaries.

"Ladies," he began, "I propose reading to you this afternoon certain of the more vital entries in my personal journal."

He paused and surveyed his audience. Surveyed it defiantly, I should say, and the thin lines of his compressed lips tightened.

"I shall tell you the story of a foolish father and a neglectful mother," he went on; "and I shall speak from a text of my own choosing: 'The Blindness of Virtue.'"

There was some shifting in the seats and a scraping of the legs of the camp-chairs on the floor of the Sunday school room.

"And I trust that every woman present who is a mother, or anticipates motherhood, or who has the hope of motherhood in her heart, will give heed to what I am going to say."

Again the shuffling chairs gave evidence of the consuming curiosity of those who listened. The Rev. Mr. Pemberton read from a personal journal of personal experiences concerning a foolish father and a neglectful mother! What could have happened?

"I shall begin by telling you the story of little Mary Ann," he continued. "Mary Ann is the daughter of a parishioner of mine. She is of the same age as my own daughter and for years they were friends in the village school. But Mary Ann drifted away from both the school and the village. She went to London. Last week she returned, and yesterday I officiated at the funeral services of her baby. It was born dead, the nameless child of a father who shall, so far as we are concerned, be equally nameless."

He paused. There was no shuffling of chairs this time. Half the audience sat with heads bowed, as though in fear of what might follow from so free a start.

"Many of you will call that child of Mary Ann a child of sin. But I tell you it was rather a child of ignorance. Mary Ann did not know the things she should have known because the mother of Mary Ann had not been a good mother to her and had not told her.

"This was the lesson that poor little girl taught me that first afternoon I talked with her, a week ago, and with the memory of it burned into my brain it is the lesson that, with God's help, I shall try to repeat to you this afternoon. If any there be in this audience who do not wish to hear this story, let her now take her departure and save her feelings, for I shall not spare her."

Again he paused, and again the lips drew a firm, straight line across the mouth. No one stirred.

"When Mary Ann told me her story," he went on, "I turned to her and said: 'Why didn't this man marry you, Mary Ann?'"

"'E'd got a wife,' she answered, simply. 'You see, sir, I was to blame for this 'ere,' he said."

"'You!' I exclaimed. 'What a coward! You know nothing!'"

"'That's it, sir,' she answered. 'Me knowing nothing. If I'd a bin told when I was old enough to understand I should a-sent him away, 'e says, double quick, and saved 'im an' me the little 'un from this 'ere. The man ain't built for thinkin', Jack says. 'E knows, but he ain't perfect an' won't let 'isself think. 'E says as 'ow if we was taught ter think and knew as much as the man, there'd be very little of this 'ere trouble fer us. It's the mother first, 'e says, who is ter blame, 'then us!'"

The Rev. Pemberton paused, as though to gain courage, and then determinedly went on:

"When Mary Ann left me that afternoon I called my wife to my study. I told her the story of this poor child. I told her that we had a daughter as sweet and simple and as unprotected as any that lived—and as ignorant, so far as the wonderful meaning of her womanhood was concerned—as the Mary Ann who had learned the lesson of life at such cost. I told her our daughter must be told. And my wife turned upon me, horrified at the thought.

"'My mother never spoke to me,' she said. 'All women that were brought up as I have been brought up have too great a sense of modesty ever to consider the possibility of discussing such things as these with young unmarried girls. It is part of our training. It is in-bred in us. We found out the truth for ourselves; our daughters must do the same. Our sense of delicacy is all against the discussion of such a dreadfully personal matter. It isn't done.'"

"And I, ladies, with anger in my voice, turned upon her and fairly shouted: 'It isn't done! It isn't done! It wasn't done by the mother of Mary Ann. Is the innocence of her girl of a less refined order than the innocence of ours? Nearly everything that isn't done ought to be done. It must be and shall be done—and you must do it at once!'"

"She protested, as probably you would protest, but I was brutally firm. 'This village is filled with girls that I told her; and your daughter is one of them... She may be standing on the verge of the same catastrophe,' and all of them ask for the truth every time they see their mothers—and never get it—because it isn't done. They are taught not to put their fingers in the fire because it will burn them; they are taught not to play with knives and to keep away from water. Let them burn themselves; let them cut their fingers; let them struggle in the stream, but for God's sake don't let them for the want of elementary teaching on the most vital of all questions, run the risk of ruin!'"

There was applause of a sort. A few ladies clapped their gloved hands enthusiastically; a few others with the timidity that suggests imitation rather than conviction.

"Before she left me that day my wife had promised

to talk to my daughter." He hesitated, and then, in serious tone, continued, "And for the first time in our twenty years of married life she broke her word to me."

To be continued next week.

MISCELLANEOUS

CONFERENCE NOTICES.

Saint Louis District.—Conference will be held at St. Charles, Mo., on Saturday and Sunday, March 14, 15, Sunday school and Religio Institute work meetings on Saturday at 2:30 p. m. Conference business meeting will be met at the St. Charles loop of the St. Charles Electric Street car line. Guides will be stationed at loop from 8:30 a. m. until 2:00 p. m. Cars leave Wellston (St. Louis) loop every half hour.

Chas. J. Remington, Sec.

CONFERENCE NOTICES.

Clifton District.—Religio convention will meet in Nevada, March 6, 1914, at 2:30 p. m. Business session in the afternoon, lesson study in evening.

Lida Budd, Sec.

NOTICE TO THE FIRST SEVENTY.

Brethren:—The time of our assembling is nearing, and the importance of our work makes it apparently necessary that we appoint our first session for 1914 on April 1st, at 7:30 p. m. The first session will be occupied by preliminary work and prayer.

We urge, as per quorum resolution, that as many as possible will be present from the first, that we may have our work prepared at an early date to present to conference.

The important questions referred to the Presidency, Twelve and Seventy; viz, "The formulating of a rule to govern the Seventy in dealing with the ministerial standing of a Seventy, and results of 'releasing,' 'dropping,' or 'expelling' a Seventy," and "Can one who has been severed from the church for the second offense of adultery re-enter the church by baptism," should be thoroughly canvassed. Besides these questions there is the question, "How to form a quorum decision," with others that now claim our attention and should be decided.

The following program has been arranged, and each subject should have the prayerful consideration of every member of the quorum for our education and the bringing about of unity:

1. What part of the Church Work is Missionary, and what part, if any, is not?
2. Missionary Work and what it comprehends.
3. The duty of a Seventy as a General Officer of the Church, and his association with what is called the Local Work.
4. Missionary Work in Cities.
5. Missionary Work in Towns and Country Places.
6. Missionary Work in Foreign Lands.
7. Doing Missionary Work Now and Twenty-five or more years ago.
8. New conditions to be met with in the Missionary Work in the Church and in the World.
9. What conditions justify absence from the field of labor appointed?
10. How far are the Seventy a Judicial Body?
11. Why should we not suggest our fields of labor?
12. Why should we suggest our fields of labor as missionaries?
13. A Judicious expenditure of Finances on the part of Missionaries.
14. Shall we report Marriage Fees and Special Contributions at Funeral Services as part of our general receipts?
15. Our deportment towards the opposite sex while in our fields of labor.

Papers will be read upon the above subjects, after which they will be open for general consideration.

Respectfully,
James McKiernan, Pres.
J. F. Mintun, Sec.

February 25, 1914.

DEDICATION.

The new chapel at Scammon, Kansas, will be dedicated on March 15th, at 11 a. m. Bishop E. L. Kelley preaching the dedicatory sermon. Singers from Independence, Mo., will assist the local choir in the music for the occasion. We hope to see a good representation from all the nearby branches.

T. W. Chatburn, Pres. of Dist.

MARRIED.

Long-Watson.—At the home of the bride's parents, Bro. and Sr. James S. Watson, of McGregor, Iowa, Feb. 22, 1914, Bro. Charles W. Long of Monmouth, Iowa, and Sr. Ruth M. Watson. Bro. and Sr. Long will reside on a farm near Monmouth, Iowa. L. G. Holloway officiated.

CONFERENCE MINUTES.

Kewanee District.—Conference convened with the Kewanee Branch, Kewanee, Illinois, Nov. 1, 2, 1913, Elders O. E. Sade and Chas. L. Holmes presiding, Mary E. Gillin secretary. Eight of the ten branches sent in full report and one a partial one. They showed that Kewanee had 135, Joy 94, Millersburg 93, Twin City 105, Dahinda 72, Buffalo Prairie 71, Peoria 53, Matherville 46, and Canton 65. Media sent no report. The bishop's agent's report showed a decided increase in the receipts, the total receipts from May 31 to Oct. 26 being \$1281.64. The total expenditures were \$1018.52. The balance being \$263.12. The total collections to apply to the "Church Debt" for the same time amounts to \$384.75. The district secretary was by vote authorized to purchase a new record, installing the "loose leaf system" if deemed

desirable. O. E. Sade and Chas. L. Holmes were chosen as a committee to advise with the Canton and Media branches with a view to reorganizing them.

Delegates to the general conference were chosen as follows: O. E. Sade, J. R. Grice, Bro. and Sr. Geo. Fine, Bro. C. E. Willey, Chas. L. Holmes, Mary E. Gillin. Those present empowered to cast in case of division, a majority and minority vote. The next conference will be held the first Saturday in June, 1914, at Peoria, Ill. Mary E. Gillin, Sec.

115 Clark Ave., Peoria, Ill.

O. E. Sade, Dist. Pres.

Joy, Illinois.

Southern California District.—Conference as held at Los Angeles, February 22nd and 23rd. Bro. F. M. Sheehy and James E. Kelley of the Twelve and W. A. McDowell were present besides the local officers and R. F. Slys and W. A. Brooner. Reports show a net gain in the district membership of 16. The district adopted the new report blanks provided by general church. Report of bishop's agent Fred Adam showed total receipts \$6026.21, disbursements \$4576.16, balance due church \$1450.05. Paid on church debt \$341.85. Reunion committee's financial report showed receipts \$903.41, expenses \$309.13. Tent fund receipts \$72.03, expenses \$71.95. Time of next conference is set during reunion which is to convene Friday, July 31st, at Convention Park. Following were elected delegates to general conference: Jas. E. Kelley, F. M. Sheehy, R. T. Cooper, W. A. McDowell, Elizabeth McDowell, Madge P. Knowlton, Emma Barton, Frances L. Keeler, Leila D. Cooper, S. A. Howland.

R. T. Cooper, Sec.

Southeastern Illinois District.—Conference met with the Springerton Branch, February 7 and 8, R. H. Henson, Sam Hoover and W. R. Dexter in charge. Statistical reports: Brush Creek 389, Popular Creek 98, Tunnel Hill 204, Dry Fork 50, Springerton 139, Kibbie 58, Bungay 53. Bishop's agent reported, receipts \$604.68; expenditures \$620.68. Treasurer reported, receipts \$124.83, expenses \$112.05. Delegates to general conference: E. W. Sutton, W. R. Dexter, L. C. Moore, R. H. Henson, Ralph Lasater, George Ellis, S. S. Smith, F. M. Davis, W. W. Brown, Joseph Slover and Neva B. Carter. Each branch president was chosen to raise means to help pay the remaining indebtedness of the new church at Cise, Illinois. The same to report to the district treasurer by June 1, 1914. The organization of a new branch at the Brown Church was recommended. Wm. Daniels and Jesse Shaw were recommended for ordination to the office of priest, Alma Ayers to the office of teacher, and John D. Shaw to the office of deacon. The same was referred to the Brush Creek Branch for approval. The following officers were elected for the ensuing year: R. H. Henson president, E. W. Sutton 1st assistant, Geo. Ellis 2nd assistant, W. E. Presnell secretary, W. W. Brown assistant secretary, Sam Hoover treasurer. A new set of rules and regulations were adopted, a copy will be printed and sent to each branch in the district. Adjourned to meet with the Tunnel Hill Branch on Saturday before the first Sunday in June, 1914.

W. E. Presnell, Sec.

DIED.

Post.—Estella Amanda Post was born April 6, 1856. Was married to Joseph Post April 15, 1877, baptized October 14, 1906, by J. O. Dutton, and lived a good life until her death January 23, 1914. Funeral sermon by A. L. Whiteaker. She leaves husband, three children, mother, and a brother.

Booker.—Elder W. J. Booker ("Uncle Billie Booker") died at Robertsedale, Alabama, Feb. 20, 1914. He was nearly 71 years old; was baptized into the church forty years ago, and was ordained an elder only a few years after his baptism. At the time of his sudden death, he was away from home preaching the word; hence it may be truly said "He died in the harness." His body was brought to Pleasant Hill church, near McKenzie, Ala., and was there laid to rest Sunday, February 22nd, Elder Isaac M. Smith preaching the funeral sermon. "Uncle Billy Booker" is a household word in all this Southern Mission, and he was held in high esteem. His aged companion, several children and grandchildren are left to mourn his departure.

Henderson.—Sr. Addie Henderson, wife of Elder A. F. Henderson, residing near Balmoral, Man., died Wednesday, January 28th, of pneumonia. Bro. and Sr. Henderson formerly lived at Pipe Stone, Minn. The missionaries to Minnesota will remember of their hospitality and persistent efforts to get the gospel before the people. Bro. Henderson is left alone with his aged mother, 84 years old and very poorly, and their adopted daughter Marvel who is fourteen. Her maiden name was Addie Gorden; she was born August 7, 1854 in Knox, Maine; married to A. F. Henderson January 24, 1876, and united with the Reorganized Church in the fall of 1893. She was an earnest and faithful saint to death. Sermon by Elder Ward L. Christy at the home.

Green.—James William Green was born at Provo, Utah, June 11, 1854. He died at Fort Collins, Colorado, December 26, 1913. He came to Montana with his parents, James and Margaret Green, in 1864, and was a resident of Gallatin County, Mont., until eight years ago, when he moved to Fort Collins, Col., where he died. He is survived by three sisters and three brothers—Mrs. Thomas Reese and Mrs. Eliza Enkes of Bozeman, Miss Melissa Green of Willow Creek, J. A. Green of Billings, Mont., A. J. Green of Independence, Mo., and C. H. Green of Seattle, Wash. Funeral sermon by L. E. Hills assisted by Rev. Wilson, at Willow Creek.

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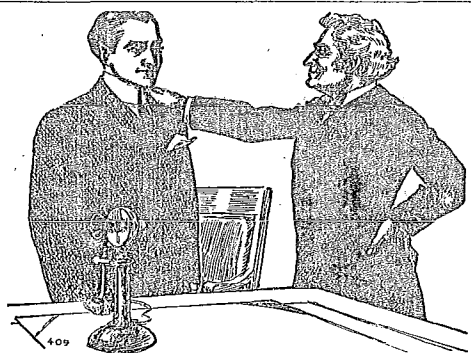
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OUR CREED: "ALL TRUTH."

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NO 11

ZION'S ENSIGN

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

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EDITORIAL

REST.

The light I cannot see without the shade,
The rose without the thorn I never knew,
The fairest blossoms always soonest fade,
All sweetest joys are soonest lost to view.

Upon the tenderest heart the deepest shadows fall,
The sweetest harp most easily unstrung,
The soul most sensitive to affliction's call
Hastens to answer with its saddest song.

But, by the light of God, beyond the tomb I see
A day of light whereon no shadows fall;
Fields of sweet flowers that forever bloom,
Joys that these fickle senses never pall.

O Jesus, my divine Redeemer, thou
The hard and thorny road did'st tread alone;
By suffering perfected, help me thus to bow
And always say, "Thy will, not mine, be done."

Then when thy perfect rest I shall obtain;
When in thy likeness pure I shall "be satisfied;"
Then shall I know my earthly loss was gain—
That thou wert trying me as gold in fire is tried.

For only dross were these hard tests designed,
And shadows, thorns, and sorrows were thy tests,
To purge, to purify, and to refine,
And fit us for the saints' eternal rest.

—M. H. Bond.

FAST DAY ANNOUNCEMENT.

The First Presidency has deemed it wise to announce a general fast to be observed from the evening meal of Saturday, April 4, until the evening meal of Sunday, April 5. Prayer should be offered in this connection for the spiritual direction and benefit of the General Conference that is about to assemble, and for the general welfare of the church in all the world.

Elbert A. Smith,
For the First Presidency.

THE DIVINITY OF JESUS.

Modern skepticism is striking at the root of all Christian faith and hope when it denies the two most vital and fundamental doctrines of the Bible, viz., the divine conception of Jesus, and his physical resurrection. Destroy these two and the Bible is reduced to the low level of the work of conspirators and deceivers, for the whole record from the first chapter of Genesis to the last chapter of the Revelations of Saint John point to an actual Son of God who had his identity in Jesus of Nazareth. Destroy these two and Christianity is no better than Confucianism or Mohammedanism, except in such points as its ethical teachings may be superior to those of the others, and the Christian's hope of the future is just as vain as the hope of the aborigines' in the happy hunting grounds.

The human side of Christianity may have its defects, and it may be that the testimony of the human witnesses relating to these two issues is not so absolutely complete as to meet the critical demands of skeptical minds in this day when men are inclined to quibble over details, but the straightforward simplicity of the testimony relating to Christ's birth bears evidence of its truthfulness. Had there appeared a strained effort to cover every detail there might have been some ground for distrust. The testimony as it is bears an unbroken harmony with the prophetic testimony of men who had undisputedly lived long before the birth of Christ, and

who spoke of the coming of a Redeemer clothed with divinity.

The denial of the divine sonship of Jesus is virtually a denial of everything miraculous in human life, and a denial of the operation of the power of God among men. It takes God out of the world and makes man supreme. What folly! The structure of the earth itself, the marvelous arrangement of the heavens, and all nature, show a power and wisdom and goodness that are infinite against which man in his strength appears in atomic insignificance. Shall not the God who created with such miraculous power the heavens and the earth, and gave life to all flesh in the beginning, be able to give life to his own Son in the flesh? Where is the wisdom in man to deny the possibility, or the historical fact, of the immaculate conception because of the miraculous nature of it, when miracles past and present appear on every hand?

But such denial is being made. In many of the theological schools and other institutions of learning which are professedly Christian, this denial is being taught to the younger generation. Not a few leading ministers have openly confessed non-belief in this doctrine, and multitudes of people have followed them in their unbelief. Why is this? Is not the testimony of the Scriptures sufficiently plain and complete to satisfy a reasonable mind? It is the spirit of anti-christ which had already begun its work in the days of the apostles, and which is still working.

That such skepticism and unbelief should gain place in the Protestant churches is to us not strange for the reason that while these churches profess a belief in the Holy Spirit they have denied the miraculous part of its work from the time of their beginning. The power of the Holy Spirit to reveal the things of God as in former times, and its operation in the giving of gifts such as were had in the early church as described by Saint Paul in the twelfth chapter of his first letter to the Corinthians, have been denied, and such denial is the natural step to a further denial of Christ and of God. Had men maintained full faith in the Holy Ghost and retained its power in their midst during the centuries intervening between Pentecost and the present, there would not have developed the tendency to deny the miraculous birth of Christ as many do today, but that Holy Ghost would have brought confirmative evidences which would have removed any doubts which might have arisen because of the antiquity of the original testimony.

When professed followers of Christ deny the essential means by which men may know that Jesus is the Christ, viz., the revealing power of the Holy Ghost, they forfeit all right to the knowledge had by Job when he said: "I know that my Redeemer liveth," and by Paul who said he received his knowledge "by the revelation of Jesus Christ," and by Peter who testified from personal knowledge: "Thou art the Christ, the Son of the living God." Denying the power of the Holy Ghost is the preliminary step to denying Christ, and it takes no prophet to see that the second step is being taken by those bodies which have previously taken the first, and unless that first step is retraced it will inevitably lead to a general denial of the whole gospel.

We hold that the Bible teaching is correct, and through the unchanging purpose of God his power in its relation to man is the same today as in ancient times, that an acceptance of the whole doctrine of Christ and obedience thereto will bring the same manifestations of divine power with its confirming testimony. The infinite wisdom and fore-knowledge of God are fully able to provide for such emergencies as created by modern skepticism, and in our day further testimony as to the divinity of Jesus has been adduced by the divine hand, enabling believers to meet the opposition successfully. The Book of Mormon gives prophetic and historical testimony on the divine sonship of Jesus and thus confirms the Bible which today is so largely discredited, offering a distinct class of witnesses which altogether put the divinity of Jesus beyond a consistent doubt.

The world needs a new vision of God, a deeper conception of his power and of his attitude towards man, a keener appreciation of his truth and a stricter application of that truth to everyday life. Those who attain these things will find abundant assurance through the Spirit of the truthfulness of this doctrine. "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 7:17.

NATIONAL PROHIBITION.

Sentiment for national prohibition seems to be developing in all parts of the land. A prohibition bill is now in the hands of the house committee on the judiciary in the House of Representatives in Washington which will probably come up at this session with more than an even chance of passing. This bill provides that "the sale, manufacture for sale, importation for sale, exportation for sale, transportation for sale, of all beverages and all foods containing alcohol are forever prohibited in the United States and in all territory under the jurisdiction of the United States."

Not many years ago such a bill would have been made light of but the force of public sentiment has made it a serious matter, and with the steady increase of popular disapproval of the drink evil and its trail of crime it cannot be longer than a few years when there will be a national protest so emphatic as to drive it from the land. We have faith in the majority of the American people and believe that their efforts at true reform and betterment of conditions for the whole people will become effectual.

PRESS NOTICES.

"The Truth" of Jerusalem, Palestine, published on January 25d an excellent statement by Bro. U. W. Greene of the position of the Reorganized Church in contradistinction to that of the Utah Church on various doctrines, followed by the "Open Letter to the Clergy," as sent out by the First Presidency of the Reorganized Church. "The Truth" has been very liberal and seems to be sincerely following its name by hearing from every worthy cause on different subjects. The article mentioned will do good and be of help to the brethren in that Jewish mission.

"The Chat" of Brooklyn, N. Y., contains liberal and favorable accounts of the recent conference of the New York and Philadelphia District, clippings of which have reached our desk. The pastor, Bro. E. B. Hull writes that the articles were written by a Baptist minister. Their tone and liberality are such as to indicate that the minister must have caught considerable inspiration in the assembly of the saints. The addresses of the speakers are favorably commented upon, and the rendering by the district choir under the direction of A. N. Hoxie, of the "Holy City," a cantata by Gaul is highly spoken of. Distinction is made between the Reorganized Church and the "Mormon" Church in Utah.

We have been asked if subscribers to the Ensign will receive the conference daily. The daily will be distinct from the regular paper and will require a separate subscription, 25 cents for the whole conference.

A debate between the Rev. James Kennedy, (Baptist), and Elder John Harp of the Reorganized Church at Avery, Texas, is reported in the "Avery News." The first question discussed was, "Resolved that baptism is essential to salvation," which Elder Harp affirmed and Rev. Kennedy denied. The second question involved the subject of repentance after death. The News speaks very highly of the debate which was conducted in a gentlemanly manner by both disputants who "Met as friends and parted as brothers."

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Patriarch John H. Lake.

Word has been received by President Joseph Smith of the death of Patriarch John H. Lake at Kirtland, Ohio, on Friday, March 6th, at 6:50 p. m. A good man and a faithful servant of his Lord Jesus Christ has gone to his rest.

Bro. Lake was born December 4, 1829, in Yates County, New York, and lived in Canada, Illinois, Iowa, Missouri, and Kirtland, Ohio. He was married several times, his last wife having preceded him but a few months to the other shore. Of seven children none are left, the last remaining son—Charles H. Lake, having died while upon a mission to the South Sea Islands last summer. He came into the church in 1860 being ordained a deacon the day of his baptism; three years later an elder, and in 1871 a seventy. In 1873 he was called and ordained to the apostleship in which office he labored until 1902 when he was released to take up the work of an evangelist.

Most of his long life after coming into the church was spent in the service of God, and his fellow men, and he wielded a strong influence for good wherever he went. He knew sorrow and affliction but was patient and courageous in all, never losing faith in God and in the ultimate success of the right. His labors were blessed of the Lord and the Holy Spirit attended him in his work bringing many blessings to those to whom he ministered. A man of patience and forbearance, extending mercy to the erring and encouragement to the discouraged, and strength to the weak, congenial in disposition and loved by all. His advanced age has prevented him from traveling during the last few years, but he was always active locally. He leaves the world better by having lived in it, and thousands will retain a warm feeling of respect and love for "Father" John H. Lake.

INDEPENDENCE ITEMS.

The work of preparing to entertain the general conference is beginning both by the local church and the individual members. Work on necessary improvements on the church property was begun Tuesday, and those in charge of the dining hall are diligently at work to have all things in readiness.

A rather large attendance was reported at the Sunday school, the number being 1013, with 31 perfect classes. The collection was \$17.93. The officers have a difficult problem to solve in finding a place during general conference for the lower grades which meet in the dining hall.

Two of the new members of the Twelve occupied the pulpit Sunday, Elder Paul M. Hanson speaking in the morning and Elder William Aylor in the evening, both sermons being inspiring and uplifting.

The work of the good literature committee was the theme of the afternoon prayer service, and many good testimonies of the good results of the distribution of gospel literature were given. Bro. F. G. Christie, chairman of the good literature committee, and Bro. Garfett and Bond were in charge.

Bro. Harry Hattey occupied upon the street of Kansas City near Market Square on Sunday afternoon, speaking to a considerable crowd of interested listeners. The sowing of the good seed in this way may bring a fruitful harvest in ways and at times least expected, and in many cases to be reaped by others than the sowers.

Bro. M. H. Bond is this week moving to his new home at 720 North River Boulevard, Independence, Mo. After the 15th correspondents should address him at this address.

Word has been sent to Bro. and Sr. Gurwell at the Order of Enoch House, of the death in Oklahoma of Miss Lula Bearshield, the granddaughter of Chief Three-Fingers. Many will remember her as having accompanied her grandfather and others of her people to the general conference of last year. She was under treatment at the sanitarium last spring, and last fall returned to Independence from Oklahoma in company with Miss Helen Whitt, her cousin who came to attend school, and remained with her at the home of Bro. and Sr. Gurwell. A severe cold taken in January brought a rapid decline and she was taken home to Oklahoma where she died on March 4th from tuberculosis of the larynx, aged 18. She was baptized by Elder Hubert Case, Christmas 1912.

Many saints are rejoicing over the improvement which has come to Bro. F. L. Sawley after his long affliction, as is believed through the prayers of the saints and the administration of the elders, not forgetting the faithful assistance of the physicians and nurses who have helped him for more than a year. More than a year ago he found it necessary to come home from the mission field for treatment for a defective hip from which he had suffered since childhood, and thirteen months ago a heavy steel brace was placed over his limb with the design of having the hip joint grow rigid, this being the only natural remedy for the trouble. Recently he suffered a general breakdown, and under examination it was thought that he must wear the brace another year. Through divine blessing however such improvement has been made within a few days that the brace has been laid aside, and he has the prospect of further recovery. The affected limb which was always one inch shorter than the other is now of the same length, and Bro. Sawley hopes that as the limb gains strength through exercise that he will be able to walk better than before. He is worthy of the prayers of all of God's people.

The "Liahona The Elders Journal" reports that Elder S. O. Bennion, president of the Central States Mission, of the Utah Church, recently made a visit to Salt Lake City to confer with the presidency of that church regarding the erection of a church building in this city. The membership of the Utah Church in Independence numbers nearly 100.

In addition to the regular business of the general conference, the conventions, the choir work, the Woman's Auxiliaries, and the work of committees and bureaus, are of deep interest to the saints throughout the church. The conference daily will report all these more completely than can be done in a weekly. Subscribe now.

INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 283, with collection of \$5.84.

At the 11 o'clock hour Bro. W. M. Aylor was the speaker, the very choice selection of scripture made by the speaker was an appropriate one, for it is to be made applicable to our every day living. We were exhorted to exemplify the Master in very word and deed, and our lives to reflect the image of God. Our religion is so beautiful in theory, but this is not sufficient, it must be practiced, demonstrated in all of our acts.

A goodly portion of the Spirit was had at the 2:30 prayer service; the confirmation of the two brethren who were baptized after the preaching service, Brethren Thomas and Edward Long, baptized by James Foulk, confirmed under the hands of W. C. Clow and Robert Warnock.

At 7:30 p. m. Bro. J. A. Gillen occupied the time and brought forth so many new things that it will be difficult to assemble all.

A two weeks protracted meeting begins at the South Side church Sunday the 15th inst, at 11 a. m. Come everybody welcome. Meeting in charge of Patriarch F. A. Smith, assisted by Bro. H. O. Smith.

Monday evening was regular priesthood meeting and a goodly attendance was manifest; subject discussed, "What is prayer?"

W. S. L.

SAN FRANCISCO AND OAKLAND.

Elder J. A. Saxe the pastor preached the evening sermon in the city while Elder E. J. Clark preached morning and evening in Oakland very acceptably. The sacramental service in the city was good as were the auxiliaries in both branches.

The conventions and conference just closed at San Jose were characterized by a high degree of peace, love and spirituality. Bro. F. M. Sheehy, our worthy minister in charge, with Bro. J. D. Stead, C. A. Parkin, H. J. Davison, C. E. Crumley and the writer of the general ministry were present; also Sr. M. A. Saxe and Bro. W. H. Dawson, superintendent and president of the auxiliaries, together with a goodly representation from the district. The spirit of peace and unity pervaded the gathering in all the meetings. Sunday afternoon was occupied by a sacramental service which was spiritual. The preaching was ably done by Bro. J. D. Stead, F. M. Sheehy and C. E. Crumley.

On the night of the third occurred the happy wedding of Bro. Clyde Holmes and Sr. Evelyn Ward in the church in San Jose, in the presence of a well filled house which was nicely decorated for the occasion. Bro. Clyde is the son of Moses and Della Holmes who were married in Stewartsville, Mo., some twenty-five years ago by the writer who also officiated for the son.—Time brings many changes.

Sr. C. A. Beebe and daughter Emmaline of Council Bluffs, Iowa, are spending a few months in San Jose with whom Bro. Sheehy, wife and I, spent a pleasant evening. Our conversation was in Iowa, Missouri and heaven—which leaves pleasant memories. Sr. Beebe is poorly in health but is being benefited by California air.

Bro. F. M. Sheehy started today for the east. He carries with him the confidence and good will of this district with an expressed wish for his return. Bro. Crumley goes south tomorrow to his home in San Bernardino, he has spent the year in Oregon in mission work.

The San Jose saints did excellent service in caring for the visiting saints, they also furnished the most of the program for the interesting entertainment on Friday night by the Religio. In behalf of visitors we express appreciation.

One was baptized during the conference, a young lady from Oregon, Bro. Crumley officiating, who with Bro. Parkin confirmed her on Sunday. Bro. Mark H. Fonda and LeRoy Harris were ordained to the office of priest on Sunday by Bro. J. D. Stead and the writer.

J. M. Terry.

1202 14th St., Oakland, Calif., March 5.

BROOKLYN, NEW YORK.

The Brooklyn, N. Y., Branch was organized in the year 1840 by George J. Adams; it was reorganized in 1870 by Josiah Ellis; from this time until the year 1902 the saints held services in private houses and halls. Their first church building was erected in a section called Brownsville in the year 1903; this site was at that time considered a very desirable location. Soon after the completion of the church the Jewish people fell in love with the locality to such an extent that at the present time there are over 100,000 Jews in Brownsville. In the year 1906 the saints sold their church to the Hebrews and sought another locality in which to locate.

A beautiful spot was found on the corner of Park Place and Schmeckstad Ave., this was in an entirely new section of Brooklyn, which was being rapidly built up, and gave every promise of becoming a very select residence section, inasmuch that many of the saints built for themselves homes near the church. This second church building was opened on October 19, 20, 1907, with a district conference. What a change a few years can make. At the present time the church is surrounded with Catholics, Jews and Italians, thus the work of proselyting in this section has been greatly hindered.

Notwithstanding the many hardships endured by the saints, they have steadily increased numerically, until at the present time the branch numbers 225 members, and a Sunday school of about 150, besides a mission Sunday school in another section.

On February 21-23, 1914, the New York and Philadelphia District met in conference at the church. This conference was considered one of the best that has been held in this city. There were about 100 visitors, including Elders Paul M. Hanson, H. O. Smith, W. A. Sinclair, M. D., Ralph W. Farrell, A. D. Angus, W. W. Smith, J. August Koehler, Wm. and Richard Hawkins of the visiting ministry. Preaching was done by Paul M. Han-

son, W. W. Smith and H. O. Smith. The officers of the district were re-elected, namely: Ephraim Squire president, W. W. Smith and Benj. R. McGuire counselors, Herman N. Schwartz secretary, John Zimmerman, Sr., treasurer, Anna Zimmerman on the library board, and J. August Koehler on the standing auditing committee.

The closing feature of the conference was Gault's Oratorio, "The Holy City," sung by a combined district choir of over sixty voices, under the direction of general church chorister, Albert N. Hoxie, Jr., Earl N. Audet organist, and Sr. Clara Hoxie pianist. The production was a great success, which gives unmistakable evidence of Bro. Hoxie's ability in choir training. The cantata will be repeated in Philadelphia in a couple of weeks.

On January 27, 1914, a musicale was given under the auspices of the church choir, Sr. Ella Squire director, Earl Audet organist. This concert netted the branch over \$70.

Special features have been inaugurated at the church the past year, one of which is a service for the children, conducted by the pastor every Sunday evening at 6:30. The program includes songs, Bible and nature stories, good habit talks, illustrated with mystical, magical and mechanical devices, also illustrations on paper and the blackboard. By this system you gain the attention of the children, and rivet to their minds the subject through the eye gate as well as the ear gate. This service appeals to the young, they come from near and far to see the "show," as some of the little beginners express themselves. Soon you see signs of development, the talks are beginning to have their effect, new faces are found in the Sunday school, the Religio and the church.

The Religio is also doing good work. The primary work of this society is to teach the youth and older members the books of the church; the children's service might be termed the beginners department,—they are being prepared for higher work in the Sunday school, Religio and church.

The Sunday school is advancing, both numerically and interest, under the superintendency of Bro. Ephraim Squire. The Mission Sunday school is in the hands of Sisters J. W. Hull, Bertha Potts and Elsie Johnson; good work is being done at this place.

The priesthood has been reorganized and is working along the lines suggested by the First Presidency.

There have been added to the branch about thirty names the past year, seventeen by baptism, of this number twelve were young members of the Sunday school, baptized on February 11th; this shows the good work the Sunday school teachers have been doing; many others are investigating and will no doubt follow in the Master's steps in the near future.

E. B. Hull.

OMAHA, NEBRASKA.

"Not in the clamour of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."

Sacrament service was very much enjoyed. How much depends upon the preparation of the saints? Apostle J. A. Gillen gave us some excellent instruction pertaining to the partaking of the emblems. If we would fast and pray, also meditate days before the service, how much richer blessings might be bestowed.

Elder R. Eitzenhouser's illustrated lectures on Sunday, Monday and Tuesday evenings were very interesting, especially to the young of the audiences.

Your prayers are requested in behalf of Mrs. J. E. Jones of Plattsmouth, Nebr., a saint in belief but has not been baptized. She has been confined at the Wise Memorial Hospital since November 30th with a diseased hip. When we who are able to work feel the clouds lowering, we should endeavor to cheer the lonely ones, and count our blessings.

Our Sunday school is progressing nicely under the leadership of W. E. Stoft and Wm. N. Hill, but if there is any school with an enrollment over twenty-five that has held one session with all the membership on time (not including visitors) we would like to know the name. Why can we not take the interest in the Lord's work that we do in the day schools and our daily toil?

"Just for today what more can heart demand
From one who will each longing understand?
Thy love withhold no treasure, so I pray,
'Choose what may come, but give me strength today.'"
Alice Cary Schwartz.

345 Omaha Nat. Bank.

SAINT LOUIS, MO.

The blessed influence of the Spirit was enjoyed at our sacramental service the morning of March 1st. Bro. T. J. Elliott and R. Archibald were in charge assisted by Bro. Reeves and Cooke, Bro. Gall and Rhodes passing the sacred emblems.

We were pleased to hear of the good work that has and is being done in Ava, where Bro. Dovsky has been so faithfully laboring. We pray that God will bless his servants in their efforts to advance the work, and give them cheer and comfort in their hours of trial.

Bro. John Davis was the speaker in the evening of March 1st.

The Sunday school has been doing nicely, fine interest and attendance. Bro. Billinsky gave some excellent advice to the school recently on preparation—study, effort and practice all being requisite for success. Bro. Gall was the speaker March 8th, giving a review of the lesson.

Bro. Archibald delivered the discourse the morning of March 8th, reading from 1 Corinthians 13, his text being the 11th verse.

Owing to district conference convening in St. Charles, Mo., March 14th and 15th, there will be no church services except Sunday school at the St. Louis Branch on those dates.

The Sunday school chorister Bro. S. R. Burgess with our superintendent, Bro. R. A. Lloyd sang a duet "Ring the bells of heaven"—having members of the old Elliott Avenue school joining the chorus. It was pleasing to see

so many of our old scholars still active workers, and also to see the goodly increase in new ones.

We have been having very interesting programs, also lessons at Religio and would like to have a better attendance.

Sr. Ellis of Fairview, Ill., visiting her daughter here, was with her daughter among the worshippers March 8th.

The evening hour March 8th was occupied by Bro. George Reeves, his reading being taken from Isaiah 28th chapter.

Elizabeth Patterson.

2730 Greer Ave.

CHICAGO, FIRST BRANCH.

We were favored with a nice day Sunday and a good attendance was recorded. Bro. David Dowker occupied the morning hour to good advantage on "The Times of Restitution of all things."

Elder Frank F. Wipper gave an interesting discourse in the evening, also pointing out that the time of the end is at hand.

The Ladies Aid Society has been restored to activity under the leadership of Sr. May Horton and bids fair to show results worth while.

The Gospel Study and Social Club, organized last September is thriving and has been a factor in the upward climb of several promising young and old people as well as providing opportunity for all young and old to "show themselves approved unto God."

Bro. George Sloan recently suffered an attack of diphtheria with scarlet fever complications and the doctor's word of "cant" was supplemented by prayers of saints and at this writing the danger appears to be past and through God's mercy and power he is recovering and all rejoice because of this another blessing added to the saints of this community.

G. W. Worrell.

3408 Franklin Blvd.

ST. JOSEPH, SECOND BRANCH.

We are still having good meetings. Bro. Ehlers is able to be up and around again. He was able to attend conference, which was held at the First Branch the 7th and 8th.

Bro. Roth is still on the sick list at Bro. Richardson's. Bro. Hanson preached to quite a large crowd at the Second Branch Sunday morning, and Bro. I. N. Roberts at night.

S. R. Gist.

KANSAS CITY, MO., CENTRAL CHURCH.

Yesterday was Mothers' and Daughters' Day and instead of the regular service we were given a treat in the nature of papers by Sr. O. L. James on "Mother," Sr. L. R. Wells, "Daughters," and Sr. D. H. Blair, "Benefits of the church to Mother and Daughter." Interspersed was music by the men's choir. The program was a most excellent one in every particular and thoroughly enjoyed by all, there being a large attendance of mothers and daughters, besides the fathers and sons. Sunday the 22d instant the fathers and sons will have their day. We believe these special days have a tendency for good, in getting the people out that are inclined to be careless.

The first Sunday in February was observed by all the churches in Kansas City as Everybody-go-to-Church-Day, and this was the largest sacrament meeting ever held at Central, and everything is moving along fine. The auxiliaries also are in excellent condition and most everybody is happy. Of course there are, as there doubtless will be for some time to come, a few kickers, grouches and backbiters, but we are hopeful that they may eventually see the error of their way, and turn therefrom.

Our pastor, Bro. Tanner, is working hard to bring the branch up to a high standard, and if he can but have a little co-operation and assistance, better things will soon be ours.

We are making a desperate effort to raise our portion of the general church debt, and hope to have the \$392.00 in hand soon.

Our statistical report to the stake conference shows our membership to be 392 and steadily increasing each month. This is not so much from baptisms however, as few have been baptized of late, the increase being mostly from people moving in from other places.

Preaching besides that by the pastor, has been by Bishop E. L. Kelley, W. H. Garrett, and Stake Bishop R. Bullard. Bro. Bullard was also with us at sacrament service the first instant, the Spirit manifesting itself through him to Bro. Tanner, giving cheer and comfort, and approval of the work he is trying to do here; also intimating that the work would broaden out at this place and other hands would be raised up to assist.

H. S.

March 9, 1914.

CORRESPONDENCE

Sperry, Okla., March 6.

Dear Ensign:—We are engaged in the greatest meeting of the conference year which the writer has participated in except the summer reunions. We have been baptizing here upon each Sunday, foul or fair weather, for three consecutive weeks, and still they come.

Bro. W. M. Aylor held a splendid meeting here a short time ago, and having to move on to meet the demands upon him at other points left us to carry on the work for a while longer here. Bro. A. J. Hager has been with us here but has now gone ahead to get the meetings started at our next point—Wynona. One young man who was converted last night is a very capable person being a student of law and is making his way to eminent scholarship with an energy which is admirable. In fact those who have embraced the gospel here are of the

best and most noble people of the place. Besides the conversions, some of the discouraged hearts have been greatly revived and blessed by the Lord through the preaching of his word, and some delinquents have returned to their neglected duties before the Master.

To those interested in the work at Ripley, from which place we wrote last, we are pleased to report that all of the splendid interest in the meetings there was not fruitless, and as a result we are obliged to pass that way after general conference to baptize others at that point also. Happy in the privilege to serve, and with hearty greeting to all who are of like precious faith with us in all the world.

James E. Yates.

Editor Ensign:—I send you a few lines to let the saints and friends know that I am still alive and in the faith of the gospel. I closed a successful meeting at Marshall, Mo., a few days ago. Bro. George Thayer lives there and he has a fine family, all in the faith and an honor to the cause of Christ. There is also a young Sister Effie Sellers who is a great help there. Her folks are interested in the gospel also.

I am now holding forth just in the edge of Henry County, about seven miles southeast of Post Oak, in Bro. E. E. Weeks' house. Bro. and Sr. Weeks have a large family of fine children; they have all tried to live the gospel and the result is, they have a host of friends here. So this helps the missionary in telling the angel's message, because the people can see what the gospel will do if applied to their lives. I have arranged to go from here to Sedalia. Bro. James Duffey and W. M. Beckett are rendering me valuable assistance here, and Bro. W. J. Weston is going to assist me at Sedalia.

My work has been to make new openings this year in the Independence Stake so I have tried to stay away from the branches, and by so doing I have not been very flush with means to defray expenses, but I am not working for the money, if I was I would not start out in the missionary field, for I can make sixty dollars per month and be with my family. So if I did not know that God had called me to this work, that is where I would be, but I have heard the voice of Jesus saying, "You are in a good cause; go on." So I am trying to obey. "If the duty of today, we do with our might,

There's no time for the evil and wrong,
But there's joy in the Lord, in the good, in the right,
That will bide with us all our life long."

J. E. Bozarth.

Bucklin, Kan., Feb. 27.

Dear Ensign:—We are still in the faith and trying to keep the banner of truth flying. We truly enjoy your weekly visits as you are our regular preacher and we like to read the testimonies from brothers and sisters all over the world, along with the many good sermons.

Bro. J. Arthur Davis and A. C. Martin came here from Wilmore, Kas., where they held a few meetings with good interest and made some good friends. My brother, E. N. Redfield, lives at this place. They started meetings on the 2d and continued until the 15th. They made some good friends for the cause and some are very much interested. Others say they never heard such good preaching. There was a fairly good attendance but would have been better if the weather and other conditions had not interfered. One lady who didn't get to come until the last meeting, said if she had known they preached that good she would have come all the time if the weather was bad. And her husband said he heard more scripture quoted in that one sermon than he had heard at a certain place where he had been going to Sunday school for the last three years.

The last Sunday they were here we all gathered at Bro. E. L. Baskett's home and partook of the sacrament and had a little prayer and testimony meeting which was greatly enjoyed by all. The good Spirit's presence was felt by all. We are hoping Bro. Davis and Martin will be returned to this field as they will know better how to work it this year than last. There are great prospects in this unorganized district and I believe it would be worth working more thoroughly.

Your brother in Christ Jesus,

Chas. H. Redfield.

Brooklyn, N. Y., Feb. 28.

Editor Ensign:—Enclosed find an article for publication in Ensign, also a program and newspaper clippings for perusal. We had other articles in the New York dailies but these I herewith enclose as the largest; the reporter that wrote the articles in the "Chat" is a Baptist minister, too old to hold a pastorate. He has written us a number of articles, and the "Chat" is the best local home paper in Brooklyn, being a 24 page paper with 83,000 circulation. I have found out that our ministry can attend general conference from these parts at a greatly reduced rate, namely: The Delaware, Lackawanna and Western Railroad will give our ministry (whose names are printed in our year book, Conference Minutes) a clerical rate of \$15.40 and \$18.00 from New York to Kansas City, or \$30.75 and \$35.95 return. This is by the D. L. & W. to Buffalo, N. Y., thence via. Wabash R. R. to Kansas City. The lower rate must be purchased at the Hoboken, N. J. D. L. & W. Station. A clerical permit must first be obtained from Mr. Geo. A. Cullen, passenger traffic agent, No. 90 West Street, New York City, Room 2011. A number of other roads will grant clerical rates to Chicago, Ill., for \$10.00. You then will have to pay the regular rate of \$11.75 from there to Kansas City, unless special rates are obtained in Chicago for parties of ten or more. The D. L. & W. road quotes a rate of \$25.10 from New York to Kansas City for a party of ten or more for those that are not of the ministry, \$27.75 is the regular fare on this road, if you travel via. Wabash R. R. Bro. Paul M. Hanson and H. O. Smith left here this week for their home in Independence, Mo.

Yours very truly,

E. B. Hull.

Boyd, Okla., Feb. 26.

Editor Ensign:—In reading the many letters and testimonies in the Ensign makes me feel a desire to bear my testimony. I obeyed the gospel July 14, 1912, at Kansas City, Kas. Was baptized by Bro. Ammon White. I have never regretted the step taken. I can truthfully testify to the divinity of this latter day gospel. My desire is to always be true and faithful to the commandments of God. I know that God has answered my prayers and blessed me in times of need. I was raised up by parents that belonged to this church and I always thought they were right in their views of the Scriptures. I never got to attend many L. D. S. meetings since I was quite small but had attended other religious services where there was so much confusion that I became disgusted. During this time our missionary (old Bro. Baker) came and held a series of meetings for us. I thought his sermons were grand compared to those I had been listening to. Later Brother F. C. Keck came to our house and preached one week at our school house. I began to get interested in the "Angel Message" by this time. I had a desire to become a Christian providing I could decide which was the true church. In the spring of 1912 I decided to visit relatives and friends in Kansas City and my old home at Deepwater, Mo., also relatives and friends at other points.

When I bade my mother good-bye she said, "Perhaps you will have a chance to obey the gospel while you are gone." Well I knew that was one of her greatest desires, and those words seemed to come to my mind quite often during my journey. I had a desire to join this church if it was really the true one, for I felt as though there could only be one true church, and I didn't wish to make a mistake. During my visit in Kansas City, Kansas, I attended church services at Chelsea Branch with my aunts and uncle. I wanted to join then, for I had the desired opportunity, yet I felt I needed more spiritual encouragement, so I prayed that God would guide and direct me. This he did, for one Sunday evening at prayer service I received the answer to my prayers through prophecy, delivered by Bro. Charles Woodson, warning and urging me to do my duty, which I did two weeks later.

My little sister, aged twelve years, has obeyed this gospel since I did. She was baptized last August by Bro. Sam Simmons at the close of the Case and Warlick debate at Wauaka, Texas. Pray for us both that we will always be faithful.

Your sister in the true gospel,

Opal Dowers.

The General Conference Daily Ensign. See ad on last page.

LaHarpe, Ill., Feb. 28.

Editor Ensign:—I have read the article by R. Etzenhouser on Christian Science. I have also read the Menace on the Catholics. And further, I have read the first chapter of Revelation in which the several churches are credited with having some of God's divine principles, and teachings that are not from God.

In my study of the different beliefs of the many denominations I have come to the conclusion that while all are keeping some of the precepts of God, that none are in full accord with his Spirit in belief, teachings and practice.

While not defending all of Mrs. Eddy's teaching, I shall give you my understanding of Spirit and matter.

Spirits existed before the creation of the world, or man in the flesh, and continues to exist after the decay of all flesh and matter. If that be true, then matter is not "real" because it has a beginning and an end. Spirit only is real because it has always existed. God created the Word, and with the Word created the world, man and all things in the world. He also gave the power of thought, speech and action. It is thought and speech only which causes the influence and effect of good and evil, either or both. Action is only the result of the influence of thought and speech.

Christ healed some by thought, word and material means, as of clay to heal the blind man. And he also healed the sick and raised the dead by just the Word alone.

The great trouble with us all is, that we are fighting too hard for church organization and church doctrine, instead of a better understanding of God's Word.

Let the Protestant, the Catholic and the Jew all cease contending for their ideas of right and wrong, and all unite in a great prayer that God will remove all our blindness and give us the light, love and full truth.

In talking the other day with a descendant of Israel he told me that his people have acknowledged that the time for the coming of their Messiah has passed, and that they must go back over the history of the past and find him. He further said to me: "It might be that he is your Christ."

We are all seeking the same goal. Can we not all go hand in hand and the strong aid and assist the weak? A humble seeker after God's truth,

H. H. Barnes.

GLEANINGS FROM OUR CORRESPONDENTS.

Malinda Durham, Sims, Texas.—I want all the saints to pray for me that if it is God's will I may be healed. I am getting old and feeble and if I live to the 24th of April I will be 79 years old. I have belonged to the church since 1898.

Louise A. Wall, Peryear, Tenn.—We are still working on our book of poems and recitations by L. D. S. authors and would appreciate contributions from all who write verse or poetry. We have several articles and others promised but not nearly all we need to complete the book. We would like to have manuscript ready for the printer by early summer. We need your help and need it right now, so please respond. The work is badly enough needed to demand our best efforts.

SERMONS AND ARTICLES

GROWING SPIRITUALLY.

("A Baby Sermon")

By the late Elder Samuel F. Cushman.

(Editor's note.—This article was written by Bro. Cushman while upon his bed calmly, and with happy anticipation, awaiting his change. Knowing his life work was about done he still thought of growing spiritually, and has since passed over to the other shore where the restraints of feeble mortality no longer hinder, and where he has entered into a more abundant life).

"Wherefore laying aside all malice, and all guile, and hypocrisies and envies, and evil speakings, as new born babes desire the sincere milk of the word, that ye grow thereby."—1 Peter 2: 1, 2.

My object this morning is to chop up meat so fine that the children can digest it. Like the darkey preacher, I want to put the cookies on the lowest shelf. It might not do in ordinary life for some families to have the pan of cookies down there; but in the gospel sense it is a good thing.

My subject is some of the conditions of growth in Christ. The Apostle says, "wherefore laying aside"—five things, malice, and all guile, hypocrisies, envies, and all evil speakings. To make the matter plainer we will define.

Malice is hatred without a cause. It is the kind of feeling the people had toward Christ and his apostles. Hatred when they knew not what they hated him for. It was a kind of rabble hatred. They followed one another as sheep without forethought. It is the kind of hatred that the people have had toward Latter Day Saints. No man can give a good reason for hating the cause we represent.

Guile is deception. When the Savior saw Nathaniel coming toward him he said to those standing by, "Behold an Israelite indeed in whom is no guile;" two of the highest commendations that could be given a human being. An Israelite is a man who has power with God and with man and prevails with God.

Hypocrisies are the profession of excellencies which we do not possess. It is sailing under false colors, trying to give the people to understand that we are much better than we are, hypocrites according to latter day teaching, are not to be tolerated in the judgment of God.

Envy is a distressing feeling which we have because another succeeds beyond what we do. Some one has a brighter mind than we have and it distresses us. Others have a larger bank account, more bonds, more stocks, and we are distressed over it. Others have better homes, have better features, are what we call smarter, can outrun us in the race, and this gives us distress. It is different from covetousness. Covetousness would lay hold of everything within its reach, and get by fair or foul means; but envy looks out of the corners of its eyes toward those who prosper more than they do and are distressed thereby.

Evil speaking; all evil speaking. Now the Scriptures speak of evil speaking under different headings, as whisperings, lyings, soft speakings regarding another that we do not want them to hear and have not the courage to say it in their hearing. Backbiting is another term which reminds us of the action of some dogs who haven't the courage to face us, but will run up behind us and nip our heels and show their spite that way. Slander is another form of evil speaking very dangerous and destructive of another's character. Quarreling and contending over projects of your own hands, of your own mind, to many they appear greater than they are. Lying which is false testimony, knowing it to be false, and desiring to deceive others.—Doctrine and Covenants 42:7.

Now these five things are to be laid aside as very detrimental to a religious life, and no one can advance in divine life who harbors these things. They are like canker sores in the mouth, or gangrene in the flesh, they eat out the better nature and threaten to destroy us. They are to be laid aside. That is, have nothing to do with them, and when we have done so we may become as new born babes who desire the "sincere milk of the word."

There are some characteristics of babyhood that belong to my text; viz., innocence, purity, ability, to grow, the need of care, the need of

milk, frequent feeding, a vigorous appetite, a good digestion, good assimilation, pure food, no substitute for milk.

Now for an application of the above points concerning babes. We are babes in Christ when we are first baptized. We become new creatures, equivalent to saying a new creation. Old things have passed away, behold all things have become new. Hence we are innocent and pure like a new born babe. We need much care. We must have our milk, gospel milk I should say. We must eat it often. Must have a good appetite, and see that our digestion is right. Not overdo but digest and assimilate the gospel food which we eat, and we must have the pure gospel. There can be no substitute in our reading and studying for the real gospel of Christ. These things we are to desire, the text says, a short command. That is we are to have an appetite for it. Cultivate a relish, a preference. The Psalmist says in the first Psalm: "In his law doth he meditate day and night.. He should be like a tree planted by the rivers of water. * * *His leaf also shall not wither and whatsoever he doeth shall prosper."

Now the Lord told Joshua that he must "Be strong and of good courage for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them. Only be thou strong and very courageous that thou mayest observe to do according to all the law which Moses my servant commanded thee. Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shall thou make thy way prosperous, and then shalt thou have good success. Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:6-9.

It is to be the "sincere milk of the word." Sincere comes from the Latin "sine" without; cera, wax, a reference to honey, the pure honey separated from the wax; which means he must have the pure word of God unadulterated. Man's commands will never fill the bill. We must study the word for ourselves, and in most cases have it interpreted by the good Spirit of the Lord.

Now the object is growth; not to stand still. To explain what I mean will refer again to children. As parents we delight to watch the different stages of physical growth in our children; to watch to see their bodies expand and lengthen and round out. To see them creep and walk, and swing and skate and toil and wrestle, measuring themselves, seeing the different sizes of shoes they have to have each time a little larger than before.

My oldest son when in his teens delighted to come in from school and challenge his father to wrestle with him. I used to gratify him until the last time I wrestled with him, I threw him five times but with great difficulty, and I saw it was time for me to halt, for he was getting the best of me because of his constant growth into larger physical manhood. All this pleased me, to see him take on the larger proportions, and so with all parents. Nothing pleases them more than to see their children grow. The same is true of the mind. Bright children will smile on their parents within two weeks. Not the kind of colicly smile that we see when they are sleeping, but a real intelligent look into the mother's face, giving her the first intimation that the child has a bright mind. This is a harbinger of good to all concerned. Then later their efforts to talk and dispute. They go into school life and come home with delight to think they can spell cat, or dog, and later larger words. They take their grades one after the other and bring in their reports, and master their arithmetic and algebra, and we delight to see our children rank well in childhood and manhood among their fellows.

But if there is no growth in the body and they become dwarfs, how great is the disappointment to the family; and the same is true of the mind. If there is no growth of mind then great distress is seen in parents' countenances, as the result of failure of the child to grow in mind.

The church is a great family. Babes are coming into it all the time. Some eight years old; some ten; some twenty; some sixty and in rare

cases eighty years old. Some live, thrive, grow and are useful members of society that they join. Others seem never to grow, or to develop into spiritual manhood or womanhood. They are always dwarfs as you might say, needing to be carried and taught. Needing to be ministered to, always carrying their nursing bottle, so to say.

Now we will suppose three things. First, a family where children never grow. The mother says when her first born comes and he reaches the age of three or four months, "isn't he a darling? Look at his dimples; see his bright eyes; see how round and plump he is. I wish I could always keep him so." Very good, but suppose number two comes and you could always keep him at that same age, and have him always to be the same dimpled darling. Then also No. 3, No. 4, up to No. 10. Delightful, isn't it? Consider this condition of things in the house. The mother's duties; the mother's burdens; how many cradles, how many squares; how many night dresses; how many nursing bottles, how much care. I wonder if she would continue to be of the same opinion if she had ten for a while to care for and minister to.

Suppose a church where all are eating milk; always remain in this childish condition of mind; no growth, they are all at a standstill; no better, no more spiritual; no more useful than when they were born into the kingdom. They never become nursing fathers and mothers in Israel. Never enjoy any of the gifts, always feeble; as one woman in Omaha said of her husband: "He is a good husband and attends to all our family wants, but he is not valiant in the work of the Lord or in the testimony thereof."

Now Satan has every advantage in a church of that kind. The cause of all this is they are not studious, not prayerful, not active, not devout, and are not enjoying the fellowship of the saints, and make no sacrifice to serve God. Always looking out for themselves. We are told in the word of God to seek first the kingdom of God and his righteousness, but these when once in the church consider that is all there is for them to do, so they are standstillers.

Now we will suppose another kind of church, a church not laying again the foundation of repentance from dead works, with faith toward God, the doctrine of baptisms, laying on of hands, resurrection of the dead, but they go on unto perfection. They have tasted of the good word of God and the powers of the world to come. They have been refreshed by the visitation of the Spirit and they become diligent persons. Diligent in the true sense of the word, meaning ability and love for the work engaged in. Hence they grow. You can watch them from month to month, and they are soon ready for positions of responsibility and for burden bearing. You can ask them to assist, they readily comply. They will be ready in the Sabbath school, in the general prayer meeting, and everywhere will be on the alert for service. Such a church will invariably grow and become a missionary force in the neighborhood.

Our office will be a busy place during general conference and the week preceding. Help us by sending in your subscription for the daily paper.

THE JOURNEY OF THE NEPHITE COLONY FROM JERUSALEM.

(With reference to the new map.)

The improbability of the Nephites having traveled elsewhere than the course decided on by the committee on archæology is apparent from the location and character of the deserts, the mountain ranges, the rivers, and the fertility in places, of those parts along the Red Sea coast, and in the provinces of Oman and Muscat, corresponding so well to the narrative in the Book of Mormon. All these features are faithfully shown on the new map.

Desert of Arabia.

Opposite Jerusalem, toward the east, extending, as shown on some maps as far north as Damascus, and far to the south of the Gulf of Akabah, extending eastward very nearly to the Persian Gulf, lies the Great Desert of Arabia, where the hot red sands often become heated to 200 degrees, Far, to the depth of several inches; the air also above this becomes extremely hot, and continually rising, causing air currents, resulting in whirling masses of hot air, which, swept by terrible wind tempests, result

in the great Simoon sand storm of the deserts. Stated on the map.

By these sand storms, large caravans are frequently destroyed, and even great armies have been overwhelmed by them, as was the case with Cambyases' army in the great Sahara Desert of Northern Africa, described in Rollins Ancient History.

While on the cases of the desert of Arabia are found the Gazelle and Ostrich, they are also frequented by the panther, hyena, lion, etc., [stated on map]—animals destructive of human life; and hence, for the above reasons it is not probable that the Book of Mormon people would have been directed of the Lord to go through this part of the country.

It is true there seems to have been (Smith's Bible Dictionary, article Arabia,) a low partially fertile belt encircling the northern bluff or highlands of Nedjed, from the Gulf of Akabah to the Persian Gulf (shown on map) consisting of mountainous and desert tracts, relieved by considerable districts under cultivation, well peopled, and watered by wells and small streams, so far as explored; but as we can trace the Nephite colony at the first, as far south on the

Red Sea Coast

as the first river of Arabia running into this sea, about fifty miles below the mouth of the Gulf of Akabah, it is not possible that their journey could have been eastward here through this partially fertile strip, for the record clearly says in 1 Nephi 5:6, (Authorized Version 5:15-18), that after crossing the river, following the direction given by their miraculously provided ball or compass, they traveled in "nearly a south, southeast direction, keeping in the most fertile parts of the wilderness, which were in the borders near the Red Sea."

Commentators agree that this strip between the mountains of Hedjaz and the sea shore was very fertile in places. Along the shores were many coral islands, some of the coral being red and white. Turtle also and fish abound along the seashore.

On most any map of Arabia the eastern coast of the Red Sea is shown to run in a south, south-east direction, that is half way between south-east and south. This fact alone is strong proof of the truthfulness of the record.

Although the valley of Lemuel is the first camp mentioned, there were no doubt others, and likely several, before reaching this; the distance from Jerusalem being approximately 150 miles. The record says, (1 Nephi 1:13; A. V. 1:30), he came down by the borders near the shore of the Red Sea," and again that "he traveled in the wilderness in the borders which are nearer the Red Sea," and again that "he did travel in the wilderness, etc." Why mention this traveling in the wilderness so many times in the same sentence unless it signifies different periods of traveling with several consecutive camps between them. Hence it was no doubt from the last previous stop that they traveled three days in the wilderness and pitched their tent in the valley of Lemuel which was near the mouth of the river Laman.—1 Nephi 1:14; (A. V. 1:33).

Some debaters with our people have exultingly claimed that there are no rivers in Arabia running into the Red Sea. Let those therefore who are interested examine the map given in that popular work, Wm. Smith's Dictionary of the Bible, D. Appleton & Co. edition, published 1876, Article Arabia, page 55. There are three rivers given there within the scope of my map, and one still farther south all running into the Red Sea from Arabia; the first one at the north being located at Hippas as shown on my map, thus serving to locate with certainty the River Laman, with the valley of Lemuel just above it and near its mouth, according to the record.

This also enables us to locate the next camp Shazer, four days journey south, south-east, 1 Nephi 5:6; (A. V. 5:15,18), with quite a degree of certainty. Though for various reasons the distance traveled in different days may vary materially, the direction taken is certain.

This is also true with reference to their next camp where Nephi broke his bow (called Broke Bow on my map, as no name is given for this encampment). The distance traveled is also here given as "many days."

There is however an evidence here of the latitude of Broke Bow that it would not be well to overlook. It is the fact that on the best maps of Arabia the eastern Red Sea coast line will be

seen to bear considerably toward the east past Yembo (shown on my map) close where we have located Broke Bow.

Now following closely the record (1 Nephi 5:14; A. V. 5:42) from Broke Bow "we did again take our journey, traveling nearly in the same course as at the beginning."

The coast line above this point being south, south-east, and turning more to the southeast, caused their course to vary, or to be "nearly" the same.

This varying of the coast line, together with the record account, locates Broke Bow with considerable precision, and shows that we are so far about the right direction down the coast of the Red Sea.

Again, where we come to their next camp, Nahom, though the distance is merely given also as "many days," the fact that they "did travel nearly eastward from that time forth," (1 Nephi 5:17; A. V. 5:55), enables us to determine the location again with quite a degree of accuracy, as it must be in a vicinity where the geography of the country will favor this material change in their course.

Mountains.

The high table land of Nedjed lying next south of the Great Desert of Arabia, before described, terminates westward in a mountainous bluff (See Map of Arabia in large type edition Teachers Bible, Am. Tract Society, N. Y.,) running parallel with the Red Sea shore, from the head of the Gulf of Akabah south, south-eastward until near Mecca where it takes a turn nearly eastward for a long distance, (shown on my map) thus forming a natural passage for our colony, who previous to this time have been traveling according to the record, keeping "in the borders near the Red Sea," but are now to turn "nearly eastward from that time forth."

Nahom then may safely be placed at about the beginning of this turn of the mountains toward the east, as shown on my map.

This curve of the mountains eastward constitutes the southern edge of the table land of Nedjed. The table land which affords pasturage for the noble Arabian horses, etc., rises gradually from the north to about 2500 feet and finally at this mountainous bluff, along its southern edge, reaches an altitude of 7000 feet above the sea, as shown on this map; while to the south of our little colony rises the lofty mountains of Mecca, 8500 feet.

Through this natural passage in the mountains then, divinely led, now turning nearly eastward traveled the colony, not thinking perhaps that the silence of this wilderness route had before been broken 300 years before by the very great train of the Queen of Sheba, who came from her native country some 600 miles farther south, to visit King Solomon at Jerusalem; nor that on the great mountains of Mecca, would rise some 1200 years later, the great headquarters of Mahometanism.

Mohomet claimed to make the journey from Mecca to Jerusalem in his day, (Buck's Theological Dictionary, article, Mohometanism), this showing as well as the case of the Queen of Sheba, the possibility of such a route of travel by the seashore as we have been following.

Another reason for the Mecca locality being favorable to the place for the Nephites

Turning Eastward

is that in about the same latitude, farther east, lies the northern limits of another great sandy waste—the Great Desert of Rhobael Khali (shown on map) extending toward the south some five or six hundred miles, and reaching half the distance across the whole country east and west.

It is well therefore that their south, south-east course should here change, and the eastward direction be taken, as this would bring them,—though traveling, as the record says they did, "for many years"—safely above this great southern desert, between it and the highlands of Nedjed, away to the more fertile provinces of

Oman and Muscat

by the seashore.

The International and Chambers Encyclopedias—Articles Arabia, describe these countries as mostly sterile, yet as studded with fertile oases, and richly fertile tracts.

The record says that when they reached the seashore, they called the place "Bountiful, because of its much fruit, and also wild honey."—1 Nephi 5:16; (A. V. 5:62).

The encyclopedias referred to, give as the natural modern products of these countries, cotton, silk, coffee, raisins, dates, wheat, also metals such as copper, lead, etc., all of which are stated on my map.

Nephi was here directed into a mountain, and it may be surprising that here, in the highest part of a range of mountains running along the entire coast lands of Muscat, averaging 4000 feet high, stands Gebel Achdar or Great Mountain, 10,000 feet above the sea.

Nephi was also here instructed where to go that he might find ore to make tools with which to build a ship with which to cross the sea. Copper and lead are mentioned above, as among the natural products of those countries. Oman is stated to manufacture cotton, silk and arms.

Thus we have been enabled to trace the Nephite journey in considerable detail from Jerusalem to the Arabian Sea shore where they built a ship and put forth into the ocean, calling the sea Irreantum which meant "many waters."

I have also prepared an explanation of Hazor, and Jazer, upon the very beginning of the Nephite departure from Jerusalem which I have omitted from this article for the sake of brevity.

This sketch is here offered with a hope that it may be of interest to some, and as an explanation of the new map.

The new detailed map of Arabia, showing Departure of Book of Mormon Colonies from Jerusalem is now furnished by Bro. George F. Weston, in harmony with the larger ones before made according to the report of the committee on Archaeology, but with greater detail of the Arabian countries. It has been referred to Elder F. M. Sheehy of the committee, with respect to the greater detailed features of the Nephite journey, and meets his personal approval.

Please save this description to accompany the map.

Respectfully,

Geo. F. Weston.

Quick service in conference news is what the editorial and business departments of the Ensign expect to give with its up-to-date equipment. Send your subscriptions now for the daily Ensign.

THE DIVINE HELPER.

"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." These are the words of our Master, we think it is a generous offer. He cannot abide in the fullest sense in our hearts, while impure thoughts are resident. If your hands are stained with deeds of unrighteousness he will turn away, for the Lord of heaven and earth does not dwell in unholy temples.

You have your agency and may close the door and lock it. You may even drive him from the step. You may do all this but if you knew what he would mean to you; you would not hesitate a moment to open the door and bid the Savior come in. If you open wide the door, bid him come in, and permit his life to permeate yours: inspiring your life with the Holy Spirit, filling your life with cheer and comfort, then you will be able to realize what the Savior meant when he said "The kingdom of heaven is like unto heaven." The presence of the Spirit will not be noticeable any more than the leaven which is slowly transforming the meal. The silent agent at work within you will do wonders with you, and transform you.

He has said "I am the vine, ye are the branches." This shows our relation to Christ; our dependent condition. Are you able to realize the significance of this statement which is full of love and truth? Of course there are conditions connected with this. To illustrate:—"Ye are the light of the world." This was spoken to his disciples. Now Judas was not a light, Peter was not a light at times, Thomas was peculiar at times. What did the Savior mean? I believe that the thought he conveyed at that time is correctly rendered in the Book of Mormon: "These things are given unto you that you may be the light of the world." He is the vine and we are the branches when we are in the proper relation with him. If we live in this relation we will be the salt of the earth, and as a city on a hill and as a light shining in darkness.

In the town where I reside there is a large clock in the county building; a reliable clock. In the day time it may be seen and is of service,

but in the night time we hear it strike but we cannot see it. Why is it invisible? because there is no light there. So it is with many "sunny day Christians." When it is convenient they are active but in days of adversity they are invisible. They are failing in their mission, they are wrapping their talent in a napkin or perhaps burying it. Did you ever see a saint who was ashamed to tell the neighbor about the "glad message"? Did this thought come to your mind? We should follow the example of the woman at the well in Samaria—when we have found Jesus, tell others.

In the parable of the talents one of nature's sternest laws are impressed upon our mind. The scientist calls this the "survival of the fittest." The fittest are those who receive and endeavor to use that which they have, and to them it shall be given, their usefulness shall be increased. The soil, the sunshine and the atmosphere are very liberal with their gifts which they bestow upon plant life. But there is no more given than can be worked up into growth of fibers, flower and fruit. As soon as the demand stops the supply stops. On the other hand the more rapid the growth the more abundant the supply. Nature is liberal with us if we utilize what she bestows upon us. More liberal is God. He has bestowed the most priceless gift. It was bestowed upon us for a purpose. If we permit this to lie dormant it will be taken from us, even that which we have received.

I know a certain "colored man" who told me that he was a wicked sinner; that he swore and did many wicked things. He said he prayed that the Lord would come down and make him a better man. I told him that the Lord had another mission. He gave us our agency. He will help us to be better but he will not compel us to be better. As soon as we demonstrate a willingness he will labor with us. When a vessel is full no more can be poured in. When our lives are full of impurities there is no room for good. True repentance will eliminate some of the undesirable qualities, and then the Holy Spirit will become resident within, as you need it, and by its co-operation we will be able to cleanse this earthly tabernacle. We are powerless to do it by ourselves; that is the mission of the Christ, to help us in this respect.

Your life is as the plastic clay in the hand of the potter, hence Jeremiah was led to say, "As clay is in the potter's hand so are ye in my hand." Christ is the master workman, if you permit your life to come in contact with the Divine touch; pliable as the clay is in the hand of the potter your life will reach its complete florescence. You will become a beautiful vessel. On the other hand if you resist, when it is in your power to do otherwise, you will become a victim of another workman. He is not so skillful. His work is not a masterpiece. Neither will he embellish your life with glory, as it would be if in the hand of the Divine Potter.

Lymman W. Fike.

Some have inquired: "Will the matter published in the conference daily not be published in the weekly Ensign?" We expect to give as full a report as space will permit in the Ensign and some matters, such as reports, etc., will be published in both, but only a small part of the matter in the daily can be used in the weekly. If you want to get a generous report of the conference send your subscription for the daily.

AN OLD MAN'S REFLECTIONS.

To Elder John C. Foss.

I to the ministry was called,
Thirty years ago today,
I then was young and full of hope,
And for success did pray.
As eighteen years of life had passed,
With many more to come,
I knew the journey would be long,
Before I reached my home.

I tried my duty to perform,
And walk in wisdom's ways,
That I may have his Spirit here,
Through all my earthly days.
Next Sabbath day I tried to preach
Two little sermons there,
And to get through without a break,
I made an earnest prayer.

The help I then received was great,
I needed all I got,
And how I finished up at last,
I never have forgot.
But I felt well and thankful too,
And from that day did start
To fill the mission of my life,
With gladness in my heart.

Now many years have passed away.
Since that spring day of youth,
And yet my faith is firm and strong,
In the triumph of the truth.
But while the movements of the Lord
Seem very slow indeed,
It does not matter who shall reap,
If we have sown the seed.

I've wandered far away from home
As I have gone to teach,
In distance lands nearby the seas,
Where I was sent to preach.
And as I wander all alone,
Among the good and bad,
I see the sad effects of sin,
And the goodness of our God.

A Letter Home.

"Oh so often when temptation
In so many forms has come,
I have thought of you dear Mellie,
And by that have overcome.
Many years have passed before us,
And we now are growing old,
When our work has been accomplished
We shall rest in his great fold.

"Many times when sick or weary,
I have longed to be with you,
But our work has kept me from you,
As we strove God's will to do.
Many men have labored with me
In this ministry of love,
And if we do our duty, dear,
We shall reign with him above.

"This world is dark and dreary, dear,
Without the help of God,
Men strive to have success in life,
In all the paths they trod.
But none can reach true happiness
As they through life may go,
Till they have learned the ways of God,
As his dear Son did show.

"And you and I this plan did learn
When we were young in years,
And then began to serve our God,
Although we had our fears.
Since then long years have passed away,
And many trials have come,
But God will keep you in his way
Till he shall call you home."

Time is ripe, God's work must move
As it has not before,
And to this labor all are called
As never were before.
So saints and friends, each one and all,
The time has come for work,
Let each gird on his armor bright,
And never duty shirk.

"It must needs be 'offenses come'
And come they will to all,
"But was to him by whom they come"
For judgments sure will fall.
Then why will saints seek for revenge,
Or try to hurt a brother,
The only plan of safety is
For each to love the other.

My Prayer.

Oh! when the day of death shall come,
And we look back at life,
May each one know that he's done well,
In duty and in strife.
For many pleasant times have come,
As well as days of strife,
And may we learn our lessons well,
While we are here in life.

— W. E. Peak.

"sheltered and protected her from every un happiness that lay within their power to save her. At this time, the father of a young Oxford student was granted a favor by Mr. Pemberton, thushly. His twenty year old student son, came from Oxford to read law with Mr.P. and receive his tutorage. The added income was of course uppermost in Mr. P's mind. The lad was welcomed freely into the home circle. Honorable, engaging, honest, he and their daughter became chums; finally inseparable, but with no apparent thought of "serious affections" existing.

Then the moment came when my little girl realized that she loved this boy.

"It came about, we afterward learned, by his being invited to come up to London and spend the night with an old chum. Effie did not want him to go; not because she grudged him the good time promised, but because she would miss him. They had been so much together that even a day with him away would be lonely.

"He went, however, as he had promised—and the day was 'lonely.' I even felt it myself, being so used to studying with the lad, like old friends, before we went to bed. But with Effie the separation was all but intolerable. Would he come back on the eight-thirty? Did we mind if she waited up for him? Or would he wait for the last train, did we think? And so on until bedtime.

"He did not come, and we thought nothing more of Effie's anxiety than to be rather amused and pleased at its indication of their complete congeniality as play-fellows. I remember having some slight misgivings, as I thought of Mary Ann. But our baby was so different! Surely nothing could harm her. Besides, had her mother not warned her of the dangers that lurked in the path of every young girl? And furthermore, Archie was such a manly chap. I trusted him implicitly.

"Next morning I was up early. My hair brushes, I discovered, were in Archie's room. Half convinced that he was not yet home from London, having been awake at the time he should have arrived had he come down by the last train at midnight, I started for his room. On the threshold I stopped. Every drop of blood in my body seemed suddenly to rush to my face. For through the door I heard the purposely subdued voices of our daughter and that boy discussing the right of Effie to express her love for him by being there.

"My first impulse was the common impulse of an outraged parent. I should dash into that room, drag my daughter away and mete out such a vengeance on the man as my righteous anger, demanded. But, hoping against hope that I was mistaken, I hesitated.

As he listened, he heard the girl's avowels of her love, and her demand to know why her lover treated her with such lack of affection at this time. The angry father enters. The daughter is sent to her room. In the scuffle between the two men, and words which ensued, the father learned these facts. That Effie had waited in Archie's room from the hour of the midnight train's arrival, until four in the morning. Later when he did come she went to him, because she couldn't wait longer to greet him.

Some of the young man's exclamations during the interview are as follows:—

"I wanted to protect her. I don't care what you believe. I am just telling you the truth to show you what I might have done because no one has seen fit to tell Effie that she is a woman."

"She has been told," I shouted. "She has!"
"Oh, no!" he cried. "That's impossible. You may think that she's been told, but she hasn't. Good, God! do you know what you imply by saying that she has been told—that she was not ignorant, but was tempting me!"

"How dare you!" I shouted. But even as we struggled he found strength and breath to hurl my further shame at me. "Blame yourself for this!" he cried, in passion. "Blame your wife. Effie never knew what she was doing. She knew nothing."

Vowing his adoration for the girl and defending his honor and her innocence, the young man exclaimed, "You are to blame; you and your wife! Good bye."

Mr. Pemberton paused to wipe the tears from his eyes, and I guess we did not know whether it were right to applaud the speaker, or to sympathize with the father. At any rate there was a complete, a deadly silence until he spoke again.

"That, ladies," he said, hastily; "that is the story of my shame. Or the story of what my shame might have been. I thank God that he taught me my lesson in time, for by it I have saved my child—and I hope I have helped you to an understanding of the pitiful ignorance in which we all live

"But whether I have or not, I shall go on telling the story of what befell Mary Ann, and what might have befallen my own beloved daughter had the truth not been made clear to me. I have two children now, for my baby has married this lover of hers—a lover whose pardon I was proud to ask, and, oh, so grateful for the privilege. She came to us later that day with her simple story of going to Archie's room, and it was as he said. She didn't know it was wrong; she didn't know—and she was ignorant because her mother had broken her word to me, and had not told her.

"He didn't know I was awake," Effie said; "I'd been waiting so long. He tried to send me away. But it was my only chance of seeing him alone. I won't have him avoid me. I love him, and he loves me, and I'm a woman, not a child any longer. Mayn't I think about my life now?"

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Young Woman's Dept., Mrs. J. A. Gardner, 707 S. Fuller Av., 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.

"THE BLINDNESS OF VIRTUE."

Concluded from last week.

He went on to say that for seventeen years their daughter had been their baby. They had

"So it came to pass that I asked the mother of Mary Ann to let me invite to the funeral of that baby some of the mothers of our village, that I might talk to them and tell them the story I have told you.

"And I said to her, as I say to you: For the sake of God get all the mothers, and the future mothers that you know, to tell their children the splendid truth. Implore them never to forget this little grave for which we are all responsible. Show them that if they don't wish their girls to go through with what Mary Ann suffered they must not lie or quibble to spare themselves. While your daughters are still young have them put their arms around you while you tell them what a wonderful thing it is to be a woman. Let innocence remain in your homes by thrusting out ignorance, and keep your children modest by permitting yourselves no false modesty."

We shook the Rev. Harry Pemberton by the hand as we passed out of the Sunday school room. Some of us shamefacedly, I fear. And I, for one, with my mind full of thoughts. Thoughts and pictures I might say: Thought of the courage of this young crusader in a new faith, and a most amusing picture of the next meeting of the aid society, when the subject of this mothers' meeting is broached. Wouldn't you just love to be there?

(Something more along this line will be added in next week's issue, concerning experiences of our Independence girls).

FROM LITERARY AND EDUCATIONAL DEPARTMENT.

Dear Sisters:—In a late letter from a very progressive field of women's work we are glad to read of proposed preparations for reunion work, and I wonder if it might not help some body to read of the Woman's meeting at the reunion in Lamoni last summer.

It was the largest attendance we have ever had at a reunion meeting and every one seemed very much in earnest and sincerely interested. There was the usual order of music and prayer.

The subject of the meeting and its sub-divisions were written on the black-board and numbered. Sr. Stebbins had charge of the meeting and Sr. Anna Salyards introduced the subject of the meeting and told of certain messages that had come to her that had led to the choice of the subjects, or some of them. Then followed the program as outlined, with the interspersions of some questions and discussions of course, both during the meeting and for some time afterward. The program follows:

- 1. Home Making.
- 2. Primary duties of women, Elder J. F. Mintun.
- 3. Man and the Home, Elder Albert Carmichael.
- 4. When begin training for respective duties, C. B. Woodstock.
- 5. Girls preparation for efficient home keeping, Mrs. Nellie Prall.
- 6. Fund of information needed by a mother, Mrs. C. B. Stebbins.
- 7. The business girl as a home keeper, Elder Elbert A. Smith.
- 8. Lines of work best for girl who must earn, Elder W. A. McDowell.
- 9. Girls who do not need to earn, Elder R. S. Salyards.
- 10. A boy and his money, result to the home of spendthrift habits in youth, Elder Joseph Roberts.
- 11. The family purse, Elder F. A. Smith.
- 12. Need of reading by young people, Elder J. A. Gun-solley.
- 13. Place for music and other accomplishments, Mrs. Vida E. Smith.

Vida Smith.

MISCELLANEOUS

CONVENTION NOTICES.

Independence Stake.—Sunday school convention will be held at Holden, March 13th at 10:30 a. m.

H. G. Barto.

TO THE SECOND SEVENTY.

The members of the Second Seventy will meet in their first session, at Independence, April 5th, at 10 o'clock a. m., to arrange for further meetings, and the transaction of their necessary work. We hope to see a quorum present.

C. Scott, Pres.

Hamburg, Iowa, March 9, 1914.

Address.—J. C. Chrestensen, Tigris, Douglas Co., Mo.

CHURCH SECRETARY

Railroad Rates to Conventions and Conference.

The various passenger associations decline to grant reduced rates to our annual meetings since reduced fares have become almost general in the various states.

Eastern Ministers.—The Delaware, Lackawanna and Western Railroad will grant a reduced rate to ministers, single or round trip, New York to Kansas City; that road to Buffalo, thence via the Wabash Railroad to Kansas City. Annual clergy permit will be furnished to pastors over churches, and special clergy trip permits to missionaries; all applications therefore must be made to George A. Cullen, Passenger Traffic Agent, No. 90 West Street, Room 2011, New York City. Tickets must be obtained at Hoboken, New Jersey, station.

A number of other roads will grant clerical rates from New York to Chicago for \$10.00, regular fare thence to Kansas City; particulars on application to such other roads.

Delegates.—The Delaware, Lackawanna and Western also quotes a rate of \$25.10 to parties of ten or more, New York to Kansas City, for those other than the ministry. See Passenger Traffic Agent, named above. Those interested may also consult Elder E. B. Hull, 1339 Pros-

pect Place, Brooklyn, New York, for particulars or assistance.

All parties from eastern or middle west territory who wish to make arrangements and rates for special party or car service from Chicago, St. Louis, or other points to Kansas City or Independence, should consult passenger authorities of roads over which they will travel. The Burlington Route is represented by A. J. Puhl, Gen. Agt. Pass. Dept., 141 South Clark St., Chicago; Mr. J. G. Deleplaine, City Pass. Agt., 728 Olive St., St. Louis.

Pacific Coast.—The Transcontinental will not grant special rates, but notifies us that those coming from California, Nevada, Oregon, Washington, and British Columbia west of and including Missouri Junction, the only western states from which fares and conditions are promulgated through Transcontinental headquarters, may avail themselves of the nine months tourist fares which are in effect daily from Pacific Coast states enumerated above, to Chicago, Kansas City; and other eastern terminals. These tourist fares approximate two cents per mile in each direction, or about one and one-third fare for round trip.

Should it happen that delegates apply at a station on the Pacific Coast from which the nine months fare is not in effect, which may be the case at very small and unimportant stations, the agent will ascertain and advise concerning the nearest point to his station from which such fare does apply. He will also advise concerning all eastern terminals; Kansas City, however, is the point to which to buy. Please notice that these tourist rate tickets are sold only from the states named, and west of and including Missouri Junction, B. C., also from what are known as Kootenay common points; namely, Nelson, Rossland, Sandon, Kaslo, and Grand Forks, B. C.

R. S. Salyards,

Church Secretary.

Lamoni, Iowa, March 4, 1914.

FORTHCOMING MAGAZINE NUMBER OF THE HERALD.

The Herald editors have in preparation a magazine number of the Saints' Herald to be known as the "Preachers' Number," which will probably appear March 25. Some very interesting articles have been secured. The following is a list of the articles that will appear, subject to such changes as it may be necessary to make in consideration of space and other matters when the number is made up.

Editorial: How may a pastor hold the interest of his people and build them up spiritually?

An interesting group of photographs.

Original Articles:

The art of Preaching, by Apostle J. W. Rushton.

To what extent may notes be used in preaching, by Professor S. A. Burgess.

Political reform versus religion, by Elder James E. Yates.

Symposium on the duties of the pastor, by Elder V. M. Goodrich and Elder G. E. Harrington.

Service, by President Frederick M. Smith.

At the divide; the quiet hour, synopsis of a sermon by Judge A. B. Kirkendall.

Of General Interest:

The last great Indian council.

Told on the preacher.

EASTERN DELEGATES TO GENERAL CONFERENCE

We have made arrangements with Mr. E. G. Hayden, District Passenger Agent of the Chicago, Milwaukee & St. Paul Railway, Cleveland, Ohio, to use his line between Chicago and Kansas City, enroute to the general conference, at Independence.

Special tourist sleeping car for our exclusive use will be attached to the Chicago, Milwaukee & St. Paul, (South-west Limited Train) leaving Chicago Union Station, April 1st, at 6:00 p. m., arriving at Kansas City Union Station at 8:25 a. m., April 2d, where direct connections are made with the Electric Line for Independence.

Recommend to all that you purchase through tickets to Kansas City and be sure to have your ticket read via the Chicago, Milwaukee & St. Paul Railway from Chicago to Kansas City.

The one-way railroad fare for example from Cleveland to Kansas City is \$17.15 and we are satisfied proportionate rates from other sections.

Lower berth in tourist sleeping car will cost \$1.25, which is good for two people, and upper berth \$1.00, Chicago to Kansas City.

We are anxious to have a good sized party and invite all to join our party at Chicago, assuring you the best service and attention. On arrival in Chicago, please call on Mr. John Gilbert, Passenger Agent, Union Station, Corner Canal and Adams St., and he will be prepared to give all information. Representative of the Chicago, Milwaukee & St. Paul Railway will accompany our party through to Independence.

In order to arrange for special sleeper would be glad to have those contemplating going with our party to please notify Bro. J. A. Becker, Wiltoughy, Ohio, R. 2, at once that definite arrangements can be made for sleeping car accommodations.

Sincerely,

R. C. Russell.

CONFERENCE MINUTES.

North Dakota District.—Conference convened at Minot, N. D., January 10th with Brn. J. E. Wildermuth, the district president, Wm. Sparling and the vice president presiding. J. W. Darling secretary. The president and vice president made oral report of their labors in the district. The secretary's and treasurer's reports were read and approved. Ministers reporting: Elders J. E. Wildermuth, J. C. Page, Wm. Sparling, Jas. S. Wagener, and E. E. Weddle. Priests Thomas Letch, M. Rasmusson, Warren McElwain, A. E. Crowl, J. A. Stovell, and Wm. Murray. Branches reporting: Fargo, Landsford, Minot

and Union. Bishop's agent reported and report audited as correct. A request from the Fargo Branch asking the privilege of holding a reunion at Fargo the coming summer was referred to the reunion committee. The conference approved the ordination of Bro. J. W. Darling to the office of priest, and he was ordained by J. C. Page and William Sparling. Delegates to general conference: Bro. and Sr. J. C. Page, J. E. Wildermuth and Wm. Sparling. Time and place of next conference left with presidency.

J. W. Darling, Sec.

Central Oklahoma District.—Conference met with the Sperry Branch February 7th, at 10:00 a. m. with E. D. Bailey and Wm. Aylor presiding. Branches reporting: Holdenville, Oak Grove, Teriton, Piedmont and Ripley; Rock Creek Branch failed to report. Ministerial reports: Elders Wm. Aylor, E. D. Bailey, C. T. Sheppard; Priests R. L. Herring, others B. R. Hixson, J. C. Stevens. According to former resolutions that those of the priesthood failing to report be reported in the minutes, which are H. K. Rowland, L. C. Smith, Robert H. Wolf, Hubert Case, H. C. Taylor, W. T. Fisher, C. J. Croven, J. E. Montague, T. L. McGeorge, H. S. Soyless, O. E. Colner, F. P. Lanham, F. M. Burgess, J. W. Marshall, A. J. Bly, Wm. Hogue, Maline Cronover, J. S. Meyer, Ed. Goodwin, A. B. Goodwin, Ed. Dillon, J. H. Bullard, W. F. Wilkins, T. N. Berry, T. E. Fitzwater, O. L. Carter, Joseph James, S. J. Hinkle, H. Clifton and J. E. Yates.

The subject on the boundary line between Eastern and Central Oklahoma Districts was discussed and Bro. Bailey was chosen to represent this district at general conference, and Bro. Wm. Aylor to take it up with the Eastern District at their conference. The following were chosen delegates to general conference: E. D. Bailey, J. E. Yates, W. N. Robinson, Sr. W. N. Robinson, Peter Adamson and Wm. Aylor.

C. T. Sheppard, Sec.

Ohio District.—Conference was held at Columbus, Ohio, Feb. 21, 22, with district officers and minister in charge presiding. Routine work was attended to, officers for next year elected and delegates chosen to general conference. After the routine work was done, educational work was taken up. Questions regarding the district work were answered by the president. Those regarding the financial affairs were answered by the bishop. Also an example of the working of the Bishop's Court was given. The conference was the best ever held in the district and the number of branches represented was far greater than ever before. The total receipts of the bishop were \$2197.71, a gain of nearly 40 per cent over the previous year. Also about 125 new names were added to the bishop's books, showing that many more saints as tithing payors. A conference will be held in the fall at Creola, Ohio, where all the work will be educational, no business at all being done. The time will be set by those in charge of the district work. The new district officers are A. B. Kirkendall, president, Creola, Ohio; W. H. Countryman vice-president, Middletown, Ohio; and R. D. Winn secretary-treasurer, Columbus, Ohio.

R. D. Winn, Sec.

82 East Northwood Ave., Columbus, Ohio.

Nauvoo District.—Conference convened at Burlington at 10:00 a. m. February 7th with district president, C. E. Harpe in charge, W. H. Thomas secretary. All branches in the district reported as follows: Burlington 158, Montrose 105, Rock Creek 108, Ottumwa 71, Farmington 65, Keokuk 57, Ft. Madison 50, total membership of district 609. District treasurer, G. P. Lambert, reported \$34.13 on hand. Bishop G. P. Lambert reported \$63.96 on hand January 1st. Bishop G. P. Lambert reported that \$64.50 had been received for the purpose of liquidating the general church debt. Ministerial reports from the following were read: C. E. Harpe, D. T. Williams, Jr., C. C. Joehnk, W. T. Lambert, G. P. Lambert, O. R. Miller, James McKiernan and S. Tripp. The old district text was sold and a new one ordered purchased. C. E. Harpe, C. C. Joehnk, James McKiernan, O. R. Miller, W. T. Lambert and E. B. Morgan were elected delegates to general conference. The new form of ministerial report was adopted as standard. Adjourned to meet at Ottumwa, Iowa, June 6th and 7th, 1914.

W. H. Thomas, Sec.

1100 South 7th St., Burlington, Iowa.

CONVENTION MINUTES.

Des Moines District.—Conference convened at Des Moines, Iowa, January 17th and 18th. Branch reports were read as follows: Des Moines 426, gain 13; Des Moines Valley 118, gain 1; Boone 103, loss 7; Rhodes 70, gain 1; Oskaloosa 58, loss 1; Perry 46, gain 5; Fraser 40, no change; Clear Creek 36, no change. Branches not reporting, Packard, Concord and Nevada. The following delegates to general conference were elected: J. M. Baker, O. Salisbury, Jennie Baker, Hattie Clark, H. H. Hand, J. L. Parker, D. J. Williams, Bessie Laughlin, J. F. Mintun and Mattie Hughes, and were empowered to cast majority and minority vote. Bro. John Thornton of Nevada, Iowa, was ordained to the office of teacher. All the sessions were peaceful and spiritual.

E. O. Clark, Sec.

2500 Logan Ave., Des Moines, Iowa.

GLEANINGS FROM OUR CORRESPONDENTS
John Eullitt, St. Paul, Ind.—I am still a Latter Day Saint and will always be one for there is no other way which I can see to obtain eternal life. My wife is in very poor health and I ask the saints to pray for her. The neighbors have never forgotten us in our needs for which we are very thankful. I do love to bear my testimony to the world. The work is true, and the only way to gain salvation is to obey the commandments of God.

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

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EDITORIAL

IF I COULD KNOW.

If I could know the heartaches bravely hid
Beneath the smile of courage day by day,
I'd not withhold the kindly deed and thought
To cheer my friends upon their lonely way.

If I could know the struggle to do right
Of that poor, fallen one so sore beset,
Not "shame," but "bravo" would I cry to him;
Thou meekest foes whom I have never met.

If I could know the longing, pressing close
Beneath derision's sneer at holy things,
A friendly hand I'd reach across the gulf
And know the thrill that world-wide kinship brings.
—Sel.

THE RESURRECTION OF JESUS.

Last week we noted the tendency of modern skepticism to destroy faith in the two fundamental facts of Christianity, viz, the divine conception of Jesus, and his physical resurrection. Having spoken of the first we wish now to consider the second.

The resurrection of Jesus is closely related to his miraculous birth, and usually men who believe one believe both, while those who deny one deny both. Had Jesus no power over death his claims to being divine would have been unavailing, and his service to humanity could have been no greater than the moral uplift resulting from the influence of his ethical teachings. Only in view of the physical resurrection could man retain faith in the divine Sonship of Jesus, and his power to redeem man from sin and its effects.

The present day tendency, even among supposed Christians, to deny the miraculous part of Christianity, necessitates a denial of the physical resurrection of Jesus, and either a discrediting or making a forced interpretation of the simple statements of the New Testament relative to it. Christian Science holds belief in an "incorporeal" Christ, without body or form but existing only in truth, spirit, and principle. A leading divine holds belief in a dis-embodied Christ, and while admitting belief in his physical resurrection, holds that it was merely for the purpose of showing his disciples that he still lived, and that when this had been accomplished the physical body was discarded. Still another view is stated by Prof. Lucius Hopkins Miller, of the Department of Biblical Instruction, Princeton University, in a recent number of the "Biblical World." According to the "Presbyterian," "He declares that we are limited to one or [of] two views of the resurrection of Jesus. It was most likely a vision from state of consciousness in the minds of the disciples, especially of Peter, which was induced by the strong spiritual life imparted to his disciples by Jesus. It was a mere subjective experience, and was passed on in declaration from one individual to another. Or it may have been that there was an objective phenomenon, but if so it was not physical, but spiritual—something of the order of manifestations of modern spiritualists."

Several years ago Robert Hamilton Cotton, D. D., for forty years a minister of the Episcopal Church, said as published in the daily press: "For years I have reasoned with myself and I know now, and teach, that the doctrine of the virgin birth and of the resurrection are not true.

*** The story of the resurrection is beautiful, a beautiful story which has been the inspiration of thousands, and it need never be less an inspiration if it is rightly placed, but it is untrue. It is merely a fairy tale."

These statements represent the attitude of no small part of modern Christians, and show the declining faith in the very foundation of the Christian religion. What is the reason for this unbelief? Are the Bible evidences of the resurrection of Jesus so indefinite, incomplete, or contradictory, that belief has no safe basis? Have the witnesses been proven unreliable, or incompetent? We cannot enter into any lengthy discussion of these questions, but note that the simplicity of statement of the several writers who tell of Christ's resurrection, the agreement of the several accounts, and the agreement with prophecy which had admittedly been given long before, all point to the correctness and reliability of the testimony.

A dis-embodied Christ, that is a discarding of his body after his resurrection, is scarcely to be thought of. Not one word of scripture hints at such a thing. The claims that it might have been only a vision—a mental picture—which the disciples saw when Jesus appeared to them, or that they were victims of some spirit presence representing the body of Jesus, "something after the order of modern spiritualists," are more inconsistent of belief than to accept the resurrection as a fact.

The resurrection of Jesus, (which makes possible the physical resurrection of all men) is one of the essential doctrines of the Christian religion. Destroy this doctrine and the whole scheme of redemption through Christ becomes disjointed and useless. Paul affirmed this when he said: "And if Christ be not risen, then is our preaching vain, and your faith is also vain. *** And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (1 Cor. 15). With the doctrine of the physical resurrection stands or falls the whole system of Christianity, and men who cast out from their belief the divine Sonship, and the resurrection of Jesus, whether consciously or unconsciously are destroying the very foundation of all their faith in Christ and his salvation.

The resurrection of Jesus is either a fact or the New Testament is a monstrous fraud. The system of religion advocated by Christ and his inspired servants is wholly true or it is wholly false, and no dividing line can be drawn between that which is supposed to be true and that which is supposed to be false. It is a notable fact that the various ones who seek to deny the resurrection do not agree upon any other explanation of the recorded statements relative to it, one learned divine admitting the resurrection of Jesus but holding that it was temporary, another that it was a vision which the disciples saw, another that it was a spirit which appeared to them, and others that the belief had its origin in a fairy tale, and so on. There is no agreement in these opposing minds, but the admission that part of the record is correct is a virtual admission of the whole, for the "fairy tale" hangs together too closely to admit of accepting part as true and rejecting part as untrue.

After speaking of the witnesses who saw the resurrected Christ, Paul says "And last of all he was seen of me also," so that Paul became a witness of the fact of Christ's resurrection. Many years later he was again seen of John as described in the first chapter of Revelation. These two instances are sufficient to show the possibility of other witnesses than those at Jerusalem in the days following the crucifixion. Christ still reigns and it was within his power to show himself to whomever he would both before and subsequently to his ascension, but he works with men only according to their faith, and when men deny his miraculous power it is certain that they will not receive new evidence of these things by revelation. Great things are possible through

faith, not excepting the admission of new evidence from the hand of the Lord regarding his divinity and resurrection.

The Book of Mormon Testimony of the Resurrection.

The Lord has wisely and fully provided against the present day developments of infidel criticism, and the popular wave of unbelief which is sweeping the Christian (?) world, by giving a new testimony of his truth in the Book of Mormon. Despised as this book may be by many, it is certain that it cannot be because its teachings are not in accordance with the Bible, or that they are not good. Its testimony of the divinity of Jesus and his resurrection is to the point and convincing. The ancient preface states the book was "written by way of commandment, and also by the Spirit of prophecy and revelation; *** and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations." In harmony with this declared object it presents Jesus Christ as the actual Son of God, and declares historically that during the forty days intervening between the resurrection and the ascension of Jesus, he visited the branch of the Israelite nation then upon the American continent, in fulfillment of the statement in John 10:16, "Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd," and showed them his resurrected body, teaching them the gospel as he had taught it to the house of Israel at Jerusalem.

The writings of the various prophets as given in this record, also hold out the doctrine of the resurrection of all men which was made possible through the resurrection of Christ, and the whole testimony upon this point is a thorough confirmation of the testimony of the Bible. This account does not admit of any flimsy interpretation which does violence to the plain meaning of simple words. When the people at his invitation touched the resurrected body of the Lord, and felt of the wounds in his hands and side, when he laid his hands upon them to heal or to bless in other ways, when they saw him kneel and heard him pray, and saw the glory of God rest upon him, and angels round about him, there is no reason for doubting the correctness of their testimony that Jesus still lived in the flesh after his crucifixion at Jerusalem.

To him who seeks God in full faith through obedience to the divine law there will come further evidences of the truthfulness of this doctrine, and the forces now sweeping away the foundation from a half believing world will leave him safe and secure upon the Rock, Jesus Christ.

THE SLANDERER.

"Against slander there is no defense. It starts with a word—with a nod—with a shrug—with a look—with a smile. It is pestilence walking in darkness, spreading contagion far and wide which the most wary traveler cannot avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wounds are incurable; it is the moral sting of the deadly adder, murder its employment, innocence its prey and ruin its sport. The man who breaks into my dwelling or meets me on the public road and robs me of my property does me an injury. He stops me on the way to wealth, strips me of my hard-earned savings, involves me in difficulty, and brings my family to penury and want. But he does me an injury which can be repaired. Industry and economy may again bring me into ease and affluence. The man who, coming at the midnight hour, fires my dwelling does me an injury. He burns my roof, my pillow, my raiment, my very shelter from the storm and tempest. But he does me an injury that can be repaired. The storm may indeed beat upon me, and chilling blasts assail me, but charity will receive me into her dwelling; will give me food to eat and raiment to put on; will timely assist me, raising a new roof over the ashes of the old, and I shall again sit by my fireside and taste the fruits of friendship and of home. But

the man who circulates reports concerning my character; who exposes every act of my life which may be represented to my disadvantage; who goes first to this and then to that individual, tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsay and rumors, and what is worse, leaves them to dwell upon the hints and suggestions of his own busy imagination—the man who thus "filches from me my good name" does me an injury which neither industry nor charity nor time itself can repair."—Exchange.

The business department frequently receives orders for various items advertised in the Ensign which are handled solely by the parties advertising. Such things as church literature only are kept on sale by the Ensign Publishing House, and other literature or articles advertised by individuals should be ordered of the individuals and not from the publishing house. Readers will please take note.

INDEPENDENCE ITEMS.

The Stake conference at Holden had a good representation of the Independence saints, as well as a goodly number from other places, and the conference was pronounced the best had in a long time. The stake has a total membership of 5, 573, 2597 of them being in the Independence Branch. Bishop Bullard reported receipts from tithes, offerings, etc., for 1913, \$19,554.56, disbursements \$19,287.26. Bro. P. A. Sherman upon recommendation of the Second Independence Branch was approved and ordained an elder. A resolution to dispense with the delegate system and hold mass conferences was deferred for action until next conference. Organization of a branch at Englewood was provided for. The next conference will be held at Armstrong, Kas., September 12, 13.

By selection of the quorum and approval by the conference Bro. F. A. McWethy was ordained on Sunday afternoon to be president of the fourth quorum of priests, and Bro. Lyman Pike and John Moneymaker to be his counselors.

The Sunday school held an excellent convention on Friday preceding the conference. Bro. Earl Cortell is the stake superintendent.

Announcement has been made by the reunion committee of the reunion to be held at Holden next August. The details are yet to be worked out.

At the stone church Elder J. A. Gillen of the Twelve spoke in the morning and Elder Peter Anderson of the Twelve spoke in the evening. Both sermons were commented upon favorably.

Missionaries residing here have nearly all returned from their fields for a short respite before taking up the work of the conference. Some of them have been absent since going out from the conference of 1913.

Thirteen of Twelve met Wednesday morning though without a full quorum. Bro. G. T. Griffiths president being in Australia, and U. W. Green in Palestine. Bro. C. E. Butterworth who has been in charge of the Australasian mission for many years was due at San Francisco on the 13th and will probably reach Independence Wednesday. His visit here this year will undoubtedly be mutually appreciated by himself and his many friends.

Sr. W. S. McCrae who underwent a severe operation for gall-stones at the sanitarium on Monday is improving nicely. Prayers have been offered for her.

The warm weather of late has revived the grass, and the buds upon the trees are enlarging ready to send forth their leaves. Gardens are being planted, and the songs of the birds denote the approach of spring.

Bro. William Victory brought in a remarkable hen's egg, or rather two eggs last Tuesday. One egg of normal size with perfect shell was encased in another of much larger proportions, the latter being 3 1/2 inches in length and 2 1/2 inches in width. It looked like biddy was trying to reduce the high cost of living.

INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 274, collection \$6.09.

At eleven o'clock Patriarch F. A. Smith spoke of the necessity of applying the gospel plan to our lives. He said we should consider well ourselves, the world sees us, the eye of the critic is upon us, we do the work good or evil, and by trying to excuse ourselves we dull our conscience in many ways; one way by excusing ourselves when we do a wrong, or trying to justify our actions by saying "Well, I see Bro. or Sr. So-and-so doing these things or worse." If the act is a violation of the law, then it is sin, and God cannot look upon sin with the least degree of allowance; hence, the name of the act does not change the sin. One fact mentioned by the speaker was, it has cost an average of 31 sermons for each baptism, and the good in each developed is no greater in proportion than the baptisms to sermons preached. He held that baptism is the beginning of eternal life, not at death as some conclude.

The 2:30 prayer service was well attended and enjoyed by those present. Bro. H. O. Smith was the evening speaker, and spoke of the church, Christ built his church on this rock. In the course of his remarks, the question of the different names that are used to designate the church for instance, The family of God, the household of faith, the body of Christ, the church of the living God, etc. We are told that branches were disorganized because God could not use them longer, but if the different branches do their duties as required, no reason to disorganize them. A beautiful solo was sung by Sr. Corinne Haines.

W. S. L.

"I am glad of it." "That's right." "Good." These are expressions we hear in regard to the daily Ensign to be published during General Conference.

CHICAGO, ILLINOIS, FIRST BRANCH

An ideal spring day was ours to enjoy Sunday and many took advantage of the opportunity to doff their overcoats, etc.

Our pastor, Bro. James F. Keir addressed a goodly number in the morning giving good food for thought.

The institution of an "On time blackboard" in Sunday school, whereon appears the names of those present for the opening song, has been greeted with greater effort and as a result the "trailers" are decreasing.

The evening preaching hour was well occupied by Bro. R. Burwell of West Pullman, who gave strong exhortation for increased activity in the proper manner that the Holy Spirit might have a more perfect working out in our lives.

G. A. W.

3408 Franklin.

HOLDEN, MO.

The stake convention and conference which convened here Friday and Saturday were well attended and good interest was manifested all the way through. The Sunday school convention was instructive. The visitors seemed to enjoy themselves as well as we enjoyed their company. New faces, new ideas and so forth are good things to have around. After our visitors left a feeling of loneliness seemed to pervade, but some day there will be no partings.

Among the visitors from Independence we noticed a number of ex-Holden members, Bro. Jenkins, Bro. and Sr. Self, and others we didn't like to lose; but they seem content with their present location and our only solace is that we have acquired a few good Independence saints in their places, Bro. and Sr. H. H. Robinson seem to like Holden for the present anyhow.

Bro. Moldrop who has been very sick for some time is not expected to live. Sr. Francis Moler is attending business college at Kansas City. Among the State Normal students who were home Saturday were Sisters Maud Moler and Hazel Scarcliff.

Sr. Smith (Walter W. Smith's mother) is here visiting her daughter, Sr. Lola Johnson, before going to Washington, D. C., where her son William has a position in the Congressional Library as classifier in foreign languages.

Our branch is now in good condition and everything seems to be working all right.

Emma Scarcliff.

SAINT JOSEPH, FIRST BRANCH.

The series of sermons delivered by Patriarch Wm. Lewis, during the week preceding conference, created an interest which was manifested by a good attendance at all meetings. On Friday evening he spoke to the young people, giving counsel and admonition on matters, particularly pertaining to youth. He finished his patriarchal work among us and returned to his home in Cameron on the following Wednesday accompanied by Sr. Lewis.

Saturday the 7th the conference held three business sessions, having a large delegation present. After the routine business was done the conference discussed the adoption of a new set of rules. No decision was reached and the matter was laid over till next conference which will convene in Cameron in June.

On Sunday the Sunday school had an attendance of 194, 151 regulars, 43 visitors. The collection was over \$9. At the close of the lesson the primary department furnished three short numbers. The morning sermon was by Elder John Davis of Stewartville.

The basement of the church was taxed to its utmost to accommodate those who attended the afternoon prayer and testimony meeting. How we rejoiced to see so great a throng of those representing the "one faith." One dear little babe was blessed, the child of Bro. and Sr. Leonard Woodsdale.

The evening sermon was by Apostle John W. Rushton, and those who have heard him know what we enjoyed.

The preaching service in the evening at the Second Branch was by Bro. I. N. Roberts, at the Third by Bishop Bullard, and at Wyatt Park Mission by Bro. E. L. Henson.

Sunday the 15th was a beautiful day, quite summer-like. The morning and evening sermons were both by our pastor. While we were not privileged to hear the first, we heard it remarked by those who were, that it was a pity that the church was not filled to overflowing to hear so fine a discourse. The evening sermon on "The faith once delivered to the saints" was of unusual interest.

At the evening prayer service Bro. J. O. Worden, our branch teacher, was ordained to the office of an elder, under the hands of Elders B. J. Scott, H. D. Ennis and G. W. Best, Bro. Scott being the mouthpiece. Thus one more of our noble band of young men has assumed added responsibility and new duties.

During the conference we heard one young man say that he had never missed a meeting or been a half minute late at service in the last four years, except when away from home. This was Bro. Elias Hinders of the German Stewartville Branch. What a record. Young men it is worthy of imitation.

The Sunday morning sermon at the Mission was by Bro. Coventry Archibald and in the evening by Bro. Roy Pifer.

One more has been added to our number by baptism, Sr. Iona, adopted daughter of Bro. and Sr. John Bauman. Last Friday afternoon Bro. W. P. Pickering baptized two in our font—Sr. Pike and daughter, and confirmed them, also blessed two children assisted by Bro. Scott. These are of the Third Branch. We are rejoiced to be able to report that our beloved Sr. Tilden so long a shut-in because of serious affliction is able to be out once more.

Reporter.

SAN FRANCISCO AND OAKLAND.

Bro. Emery Parks baptized a young man after the morning service in the city Sunday. He was confirmed at the evening service by Elders Parkin and Saxe. He was formerly a Catholic.

The Oakland Branch held their deferred sacramental service Sunday last with a large attendance. In the evening Bro. H. D. Simpson was the speaker to a good sized audience of attentive listeners.

Bro. G. S. Lincoln preached the morning sermon in the city and Bishop Parkin was the evening speaker. Bro. J. A. Saxe held his usual service in Irvington and reports a pleasant meeting.

By kindness of Dr. Bush with his auto we had the pleasure of looking over the mammoth preparations for the great Pacific Panama Exposition—an indication of peace among nations which will be represented there—but we passed a little further into the Presidio where we saw soldiers marshalling for war and the mammoth disappearing guns for coast defense in the forts along the shore—and from this scene along the shore of the "Restless Pacific" into Golden Gate Park where the beauty and grandeur of nature is displayed. How prophetic—the busy whirl of industry to discipline for war, and courage, to the peaceful scenes of nature in the beautiful park—the earth restored.

Bro. C. A. Butterworth is expected from Australia and Honolulu on the 13th and will hasten on east to meet with his quorum.

J. M. Terry.

1202 14th St., Oakland, Calif., March 12.

FROM CALIFORNIA.

"The conference daily is, I believe, a fine move in the right direction. We who are so far away, and yet so vitally interested, have long felt that something of this kind should be published, as it is sometimes seven or eight days after conference before we get the general news, and then only a smattering here and there, so we wish you great success."

CORRESPONDENCE

February 2.

Dear Ensign—My heart feels light as I write these lines. The sun is so bright on the late fallen snow. How strikingly God's Spirit brings out the beauty in this world of nature! I did not appreciate deeply enough the great blessings that were mine as well as others to enjoy at Independence. But one cannot fathom the importance of what he has and should take advantage of until he is placed away from saints and into localities where the word saint is looked upon as something to shun and is dreadful.

I have discussed many of the church tracts with outsiders. The more I see of the other churches and of the world my heart and soul take on a renewed vim to work harder for right. My prayers are always for my Lord's work and his saints. May your prayers ever hold me fast to the truth with the rest to the end; when we may know we have done all we could for our Lord and Savior.

A young saint.

Springfield, Mo., Feb. 18.

Editor Ensign:—Feeling a desire to write I will give some reasons why I am a Latter Day Saint. The first is because the Church of Jesus Christ of Latter Day Saints has the restored gospel in all of its primitive beauty and glory and is shining on as a great beacon light to fallen man, inviting him to come in and share its effulgence and glory. It is no wonder that grand old Apostle Paul was able to say that he was not ashamed of the gospel of Christ for he had put it to the test and found it to be the power of God unto salvation. When we have our intellect purified by faith by obedience to the gospel we can then readily understand how the righteousness of God is revealed in it.

Another reason is that when we have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit and have tasted the good word of God and the powers of the world to come, we have no desire to turn back for it is an anchor to the soul, both sure and steadfast, and reaches within the veil. Great and good men looked forward to our day while living under the law of Moses and would have rejoiced to see it as we are seeing it, but they had to be content to look to this day with an eye of faith. The prophets inquired and searched diligently and prophesied of the grace that would come unto us.

Another reason is that the restored gospel carries its own weight. The greater the pressure that is brought to bear against it, the stronger and brighter it grows. What a glorious statement made by the Master of men—"If any man will do his will, he shall know of the doctrine," it is patent to every true saint that every promise given by revelation when put to the test carries conviction to the soul. Then why do we linger and halt along the way and wait for something to turn up? Let us move out and do what our hands find to do.

Let me say to every saint in the name of Israel's God let us not keep back that which is his, that his store house may be full. I am made to wonder sometimes, do we love this latter day gospel as we say we do in our testimony when we are not doing a thing to help it along? Some hold the priesthood and won't try to preach a sermon. Some say: "When I get able financially so I can go without help from the church I will spend my time in the work." No you won't, for God don't want that kind of men to represent him; if you are not willing to sacrifice part of your time as you go along, God can't use you, for when you do go in your own way you will go as empty as a missionary's pocket-book, and the first little two by four sectarian debater you run up against will take all the starch out of you. One says: "I can't pay tithing now, I am in debt for my home and I must pay." Listen! you had better never have a home than to cheat the Lord to get it.

Another says: "I use my surplus to help the poor in the church and will buy homes and sell to the poor saints on easy terms." Thus he overthrows God's purposes.

Still another will say, "I will keep my property and when I get through with it the Lord can have it." The result is he will pass on and leave it in the hands of children that has not been taught to keep the law and it is lost to the Lord. Under the conditions named Zion could never be redeemed.

Why should not I rejoice and be glad that I was permitted to live in this the most wonderful age of the world and live in the restored church, and near the time when the Lord is going to gather all things in one, both in heaven and on earth? Now in conclusion I believe Joseph the martyred prophet to be one of the world's greatest prophets having in hand the keys of every dispensation and summing them up in one, and his successor to be the greatest man of his time and the only one standing at the head of the church with his counselors by the authority of God.

Realizing these things, why should I not be a Latter Day Saint? Saints, let us be diligent, honest and zealous in our stewardships and hold up the hands of those in charge and all will go well.

J. W. Quinley.

323 West Pacific Street.

R. No. 4, Norwood, N. D., Feb. 10.

Dear Ensign—I must write and tell you that I have been looking for God since I was fourteen years old. When I was about seventeen Jesus appeared to me in vision and I was filled with joy, but I have not been satisfied that all has been right. I have read Mark 16:17,18, many times with gladness and I have asked God for the gifts of healing but I had never heard of any who had received this gift now-a-days. Last summer I heard one of the Latter Day Saints preach and he said that these gifts followed those who obeyed the gospel, which I now know is the only gospel of God, and I am glad I have found it. I must be baptized. I have been reading the Book of Mormon and Doctrine and Covenants all winter. Five weeks ago I sprained my ankle and I cannot walk on my foot yet.

Your friend,
Gilbert Rime.

(DeSelm Branch.)

Manteno, Ill., Feb. 8.

Editor Ensign—The work here was started several years ago, and progressed slowly under very trying circumstances, but am thankful to write that we now have a flourishing branch under the leadership of Elder Earl D. Rogers. One year ago last fall Elders Bronson and Dutton held some fine meetings in the DeSelm school house which were well attended. A new feeling sprang up and a lot of prejudice was removed. It was at these meetings that I awoke to the fact that I was not letting my light shine, but thank God for the sermons preached which caused me to see my negligence.

We then rented the Woodman hall in January, 1913, held meetings all through the year, that is preaching services, Sunday school and also a fine Religio were organized. In July Elder J. A. Bronson brought the gospel tent, and held a series of meetings assisted by Elder F. G. Pitt and others, four being baptized at the time and one since. I think much good was accomplished by these meetings and must say that Elder Bronson will be greatly missed by this branch, but what is our loss will be others gain. We are thankful for the blessed privileges that we enjoy. Can safely say that the work is onward in this place and that the spirit of love and Christian fellowship are in the lead. May the Lord give us strength as we have need that we may not falter by the way but that we may all become pure in heart and win many souls unto Christ is my prayer.

Daisy Bell Faulkner.

Pasco, Wash., Feb. 19.

Dear Ensign—I enjoy reading the letters in the Ensign so much. We are the only saints living here. Being alone does not decrease our faith, although we long to associate with the saints. As we look about us we appreciate the gospel more then ever before.

There are two Adventists preaching here. One evening one said: "I defy any one in Pasco to bring one contradiction in the Bible to us, there is not one, no not one." Then he quoted Second Timothy, second chapter, fifteenth verse, regarding to "dividing the word of truth." I, seeing he was from "Missouri" (a term used so much in the West) decided to show him. I gave him Exodus 10:27, and Exodus 8:32, where "God hardened Pharaoh's heart," also where "Pharaoh hardened his own heart." You can imagine how amused I was when he said, "I said there was not one contradiction that I knew of. Here is one as it reads; still we all know the Lord never hardened anyone's heart."

Once while talking to them I said: "You don't believe we are conscious after death?" I read 1 Peter 3:15-21 they said: "That is a parable, Christ never went to prison to preach." I read it again. "It is a parable sister." I said, "All right, not with me."

In regard to tithes and offerings I notice tithes comes first. I believe it is our first duty to pay tithes then offerings. It seems backwards to give offerings first when we owe the Lord tithing. We are one of 200 Bro. W. W. P. speaks of, it takes time for both parties in a family to see alike, has been my experience, but at last I have won out. If we go to the Lord and tell him our desire the way will be opened, we may need wait years but it will come. I think every one owes the debt let him be ever so poor, he surely has household goods that have some value let it be ever so small, he owes one-tenth of the value. We decided to divide the amount we owe the Lord in twelve parts and pay it monthly, when this is paid will pay annually one-tenth of increase.

Your sister in the one faith,
Mrs. S. George.

Laura, Sask., Feb. 14.

Dear Ensign—I was born into the Kingdom of God, July 23, 1904, under the hands of Elder Alvin Knisley. I have never regretted my obedience to the gospel, only one thing I regret, that my daily life has not been more perfect, but even though I stumble, I rise again, that my steps might be more firm, among the rugged paths of life.

Our lot (that is wife and I) has been isolated from church privileges, but the papers have cheered and comforted us, and in our weak way we have tried to get before the minds of the people, those of our neighbors who were willing to hear, the great latter day message (the gospel) and I have been made to know that this can be accomplished better through humble prayer. We had Elder E. E. Long with us a while last fall, he baptized three precious souls, for the souls of men are precious in the sight of God. And there are others investigating and some I think are near the kingdom.

Ah, this work is so grand that our stammering tongue cannot explain the light and glory that lies therein. I hope and trust that the work may proceed and many of the honest in heart may be made to rejoice in the Holy One of Israel, is my prayer.

Louise Gendron.

St. Charles, Mo., Feb. 9.

Dear Ensign—It has been quite a long time since anything has been in the Ensign from here. We are still trying to do the best we can. We have enjoyed hearing Bro. Dowker, Baraouh, Cook, Griffiths and Davis lately give some good talks, and our sacrament service will long be remembered as the best we have had for a long time. Bro. Henry Sparling is here at present holding services. The attendance is small owing to sickness and bad weather. We are looking forward to next month when conference convenes here. We expect a very large attendance and hope for a real spiritual feast. Many seem interested here but are slow about coming out. We hope for much good to be accomplished in this place ere long. The ministers of the various churches are planning a big revival to be held here some time this spring. I must close for I realize there are many others wishing a small space also. With much love to all saints,
Sr. Cora E. Meadows.

Estacada, Ore., Feb. 18.

Editor Ensign—We live in Clackamas County, thirty-five miles southeast of Portland, the largest and most thriving city in Oregon. A trolley car line makes the metropolis only one hour and forty-five minutes from a real live settlement of people in the heart of a fine farming country. This is one of the most beautiful countries of our Father's creation. It ranges from high rolling hills to low level lands all well wooded with the far famed Douglas fir. Clackamas Co. is one of the largest counties in Oregon, and one of the oldest settled ones also. The beautiful and classic Clackamas River flows through this county. It is noted for its lovely rugged scenery. There are already two electric power plants located on this river, one at Cazadero and a much larger one at River Mill, and there is talk now of another plant being built about eight or ten miles up the river from Cazadero in the near future.

We have a very mild climate and have had a lovely winter here this year with only a few frosty mornings and only about one inch of snow, here at Estacada and Currisville the same. Currisville was settled in 1847 and many of the old land marks are still in evidence, but are slowly disappearing before the march of progress. One can raise anything here from garden vegetables to the finest of the grains and fruits, especially big red apples of superior quality and unlimited quantity. Fruit canning lasts from the first of June until the middle of November. There is still some land here for sale at reasonable prices ranging from \$55 up to \$200. Strawberries and all other small fruits grow splendidly here as well as the big red apples.

There are a great many large prune orchards, and prunes are dried and shipped away by the car load. We have some good roads here and hope to have better ones as time rolls on. The country is lined with a fine system of telephone lines, mostly owned by the farmers; we can talk nearly all over the country which extends from the west side of the Willamette River to the summit of the Cascade Mountains, with Oregon City, the county seat, situated on the above named river. True we have lots of rain, but there is plenty of sunshine to mature the fruits and all kinds of grains. There have been wild flowers in bloom and also roses and pansies in the yard constantly all this winter.

Last but by no means least we have a fine school located here in our little city, with eight teachers employed, and over two hundred pupils enrolled, with about sixty-seven high school students, coming from all the surrounding country, all the grades are taught up to the twelfth. There are four churches represented here including a small but real live band of Latter Day Saints, with a hall rented in which to meet. Bro. John F. Wiles is our able elder and Sunday school superintendent. He lives at Estacada.

We can see the majestic Mount Hood lifting its pure snow clad peak skyward glistening in the summer sun, or on a bright winter day as well, from a great many points around us. It must be seen to be appreciated. Anyone wishing to locate in Oregon would be wise to investigate this locality before buying elsewhere, as this is a great country with a great future.

Your sister,
Alma L. Coop.

GLEANINGS FROM OUR CORRESPONDENTS.

St. Carice B. Hayes, Yale, Iowa.—I take this view of letting those interested know of our safe arrival in Iowa, just one week after leaving our car at Pittsburg, Kansas. This is a fine country, and if there are any saints living around here will be glad if they will communicate with me. We are about 18 miles from Perry. I ask pray-

ers that I may let my light shine and accomplish something for the gospel in this community.

Sr. M. M. Talley, Lexington, Mo.—We appreciate the joy and consolation that are given to God's creatures. God's hand is not shortened and they who are faithful are promised the Comforter, the Holy Spirit. Many times our hearts go out in prayer for the isolated ones, realizing the natural desire for association with brothers and sisters in the gospel. Trusting I may have an interest in the prayers of all.

A. N. Skinner, Braxton County, W. Va.—It is with joy and gladness we receive the Ensign with the soul inspiring testimonies of the brothers and sisters, and we rejoice in the good that is being done throughout the world by the preaching of the angel's message. I feel glad that I can bear my testimony that I know that this restored gospel is true and a gift from God. We pray that our family and relatives and neighbors may come to a knowledge of the restored gospel that they too may rejoice in the hope of a coming Savior. Pray for us that we may be faithful.

Sr. Ella S. Thayer, Marshall, Mo.—It was my glad privilege to attend services at the stone church at Independence recently and it was indeed a treat to my soul to go in the early morning to the house of prayer where we found the saints gathered in prayer, and the Spirit was there to bless. Many strong testimonies and earnest prayers were offered, and it seemed indeed a heavenly place. We long for the land of Zion, as mid all our wanderings we are still 74 miles from the center though within the stake. We feel renewed in spirit, and have a stronger determination to consecrate our life to the cause of Christ. Then came the great Sunday school gathering and the other services. While the work is progressing at the center, let us buckle on the armor and labor wherever our lot is cast.

Mrs. H. E. Rife, Anamoose, N. Dak.—We are only a few saints here, husband and I have been members just a short time as we were baptized last June by Bro. Page. Our only regret is that we did not obey the gospel sooner. We had preaching here for two weeks during January. We ask for the prayers of the saints that we may remain firm in the faith.

Thomas W. Price, Vancsoy, Sask.—I am only a new beginner and I find there is much to learn. I am located at a nice sized branch, having come here to learn from association with the saints and by study. As I look back to my childhood days and consider the works I have done both in word and in deed, I find I have served Satan a good deal, but Christ did not leave me. Oh, dear saints, how merciful is our Lord and Savior Jesus Christ! How kind and long-suffering! I am 21 years old and have been without father or mother since four or five years old. Was sent to Canada where I roughed it, since the age of 14, and fell among the roughs and wicked men of the world from whom I picked up many evil ways. In 1912 I spent \$30 to \$40 for tobacco. I find that in 1912 and 1913 I spent between \$265 and \$288 foolishly in following the ways of the world. Had I put this into God's work how many elders would it have helped? How many poor children would it have fed? It is my desire to strive for all that is right, to surrender only when knowing I am wrong, to reason with my brother or sister to find out if I am right or wrong. I ask an interest in your prayers.

Mrs. Grace Austin, Montrose, Col.—Yesterday was a day of rejoicing with the saints of California Mesa Branch. In the morning the saints gathered to partake of bread and wine, after which we had Sunday school, followed by church. All the meetings were spiritual and instructive. My dear mother is still helpless but is still strong in the faith. Five were baptized into the church a week ago, one being my brother, Ray Koutcap. We are all rejoicing.

John Curry, Flora, Oregon.—We had only one elder here in three years. We live forty miles from railroad. If any elder can come let me know and I will meet him at the railroad. We don't even know where our nearest branch is. We know John 16:13, and Mark 16:17,18, and John 20:22.

Mrs. Nancy Thorp, Dodge City, Kas.—I ask if there are any saints besides E. D. and Nancy Thorp living in Dodge City. If so we would be glad to hear from them as we wish to have a district tent brought here to open up this latter day work here if possible.

J. E. Page, Elreno, Okla.—I am having great success preaching on the streets of Elreno. All are believing but the pride in their hearts keeps them from obeying the truth. However many will come into the church here in the near future if someone could be here to continue the work. I am living with Chief Three Fingers who is 57 years old. A Cheyenne chief, Tall Bird is also here, Chief Big Horse, Wm. Tall Bird. Some other names are Tall Red Bird, Woolly Dog, Standing with the Wind, and Bear going up the Hill. I desire to be what our Father in heaven desires.

R. K. Ross, Mound City, Mo.—If you can send me a good hand to work on farm, will give a good, trusty hand \$30 a month from April 1st till December 1st, or as long as we have steady work.

Elizabeth A. Ellis.—God is good and merciful and will help those who put their trust in him. He has helped me in many ways where I couldn't help myself. I want to work for Jesus in any way he sees fit and let my light shine brighter.

SERMONS AND ARTICLES

SOME FACTS ABOUT COLLEGES.
Questions That Come Up in Field Work.

It has been said that the chief enemy to the Bible is ignorance of it. Doubts and suspicions are communicated from outside to those who are not acquainted with its teachings. The same may be said of the Book of Mormon. It also applies to some of our church institutions, especially in the educational department.

One of the most common queries put to us and asked in an argumentative accent is, Why can't they make Graceland College pay? It is inferred that it isn't managed right, or that there is not a demand among the saints to guarantee sufficient patronage to make it pay. Some of our readers may have made up their minds upon this phase of college work. Will you please give us your close attention while we try to show the facts concerning college work? We know that you are honest and love the truth, else you would never have accepted this latter day work; and that same love for truth and right is still with you. You will not allow a good institution to suffer because of a misunderstanding on your part, after you know.

Turning to the History of the Church, Vol. 4, page 616, the opening of the year 1889, and we read:

About this time a movement was made to build a college at Lamoni, Iowa. The first thought was to organize a joint-stock company for this purpose, with a capital stock of about \$50,000 or more. Later E. L. Kelley, at the instance of President Smith, Bishop George A. Blakeslee, and others, prepared articles of association which were published in the Herald for January 12. The Board of Trade of Lamoni, Iowa, had recently taken some action in regard to the matter, and appointed a committee consisting of Joseph Smith, David Dancer, George A. Blakeslee, W. W. Blair, and D. F. Nicholson, to procure the publication of said articles of incorporation, and take steps to procure subscriptions for the erection of a college in Lamoni. The matter was widely advertised and subscription lists were circulated and letters sent by the committee to different parts of the country. But this did not meet with sufficient encouragement and the plan to build the college by a joint-stock company was abandoned. (Emphasis ours.)

A Wiser Plan.

A safer and better plan was then undertaken. Action was taken by General Conference, April 11, 1890. A committee proceeded to secure land and materials for the erection of a building. The corner stone of the present building was laid November 12, 1895, and the building was opened for school work in January, 1897. All this was ordered and accomplished under direction of the church, through General Conference action. The College was from the very first the common property of the whole church; the responsibility of maintaining it rests with the whole church. It is in this light we wish to write, with a prayer that more of the membership will sense their individual responsibility in this connection.

No doubt there was some disappointment in 1889 at the failure of the first effort to found a college upon a plan of a joint-stock company, but we do not hesitate to say, now, in the light of the knowledge we have concerning the financial success of colleges, that it was a good thing for the would be stock-holders that the project was abandoned. It would have been unwise for individuals to undertake such a good work, and we will endeavor to make this plain to the reader.

Deficit in College Maintenance.

There were in the United States in 1912, five hundred eighty-one institutions known as colleges, universities and technical schools. Every one of them are required to make annual report to the Bureau of Education, Washington, D. C., setting out on blanks furnished for the purpose, in detail, the number and name of departments, number of instructors, number of students, total enrollment, receipts for the year, board of trustees with their terms of office, amount of property, scholarships, tuition, changes in charter, etc. Graceland is thus reported, and she is on the roll at Washington. From the statistics collated from these reports we gather the following interesting facts concerning the financial aspect of college work:

Number of instructors, 1912, 28,900. Number of students, 1912, 303,000. Average cost per student, 1912, \$265.00. Average tuition received per student, 1912, \$60.00.

The last two items furnish a deficit that calls for some explanation. Why do not these five hun-

dred eighty-one educational institutions pay? Who would care to invest money, from a business standpoint, in a joint-stock company to run a college when the government statistics show that it costs the schools (1912) \$265 (average) to put each student through, when the student paid on an average only \$60?

There is only one way to classify that kind of work. It does not belong to the realm of profit making business. Colleges should not be founded and financed from that standpoint. How, then, do all these institutions keep running with such a deficit accruing every year? Why are they not closed? Because there are too many people who believe in enlightenment, and who are willing to contribute of their means to make up the deficit. It is the noble philanthropist who has put many of these institutions beyond the point of anxious financial worry by permanent endowments.

Eleven per cent of the colleges are smaller than Graceland. We have some in the church who have purchased scholarships for poor though deserving young men and women to help in securing a higher education at Graceland, and there are others who are keeping up a yearly temporary endowment. Such are, to the limit of their capacity, as truly philanthropists as the millionaires who have endowed the great universities.

Financing Educational Institutions.

Harvard College was organized in 1836, and has seen its struggles like our own Graceland. It now has a permanent endowment of \$26,250,000. Its yearly income is \$2,550,000. All state universities receive state aid, and the United States Government gave as much as \$5,875,000 to universities in 1912.

Why not raise the price of tuition and avoid all this? Certainly, the price of tuition could be raised to meet the deficit in educating those 303,000 students, but that would mean that only the wealthy could afford a higher education. Are we in favor of that plan?

Let us come to something still more familiar, and right at our doors. Do our public schools "pay?" Financially, no. But they do pay in more enlightened and better citizens. The glory of Americans is their free public school system, and we would even compel parents to school their children in order to banish illiteracy from our land. We would go farther and make our universities free if we could. We do the next best thing, and that is to put the tuition as low as possible.

We spend over four hundred millions annually in order that rich and poor may share alike in obtaining a primary education. Do we growl and say we can't afford it? How is it that we bear the great expense with so little inconvenience? In considering this, we will discover the main point in the financial aspect of our college question.

In the matter of maintenance, our public schools have the civil power behind them. We support them through taxation which is distributed pro rata to every property holder. The burden does not fall upon a few, and the payment is compulsory. There are no lapses; hence the system is a success because there are so many bearing it, and no one feels it.

Graceland Finances.

If our Graceland were maintained by our members upon this principle it would not be a burden to any one. Perhaps you do not believe this. Let us prove it to you.

Since its erection in 1895-97 Graceland College has cost the church the sum of \$150,000. You may think this is a crushing sum, and such it is to the individual; but apply the public plan of schools and relate that expense to our sixty-eight thousand members and it amounts to only \$2.20 per member. The present debt distributed in that way amounts to about fifty cents per member, which if paid, would bring the cost of our college up to \$2.70 per head, to date. What would it cost to keep it going—to meet the year's deficit? About ten cents per member. Can we afford it? Again, fifty cents per member per year would meet the deficit; enlarge the dormitories, which are far too small; build a much needed library and gymnasium; give us a good laboratory; make our college second to none in efficiency; and then, perhaps, give some of our ministers' boys and girls a chance to secure a higher education, which is at present denied to the most of them.

But do we want to maintain our college wholly upon the public school plan? The power to levy a tax presupposes the power to collect it. This function belongs only to the state. The church (ours at least) does not want any such power. One volunteer is worth a dozen men forced into service in God's work. The work is supported by free-will contributions. The live member feels himself morally bound to support his church. Perhaps more would have felt that way toward the educational work of the church if the facts underlying the financial side of all college work had been understood. Reader, if that has been your reason for withholding support, we see no reason why we may not hear from you at once. We need you now, as never before.

The Church Plan.

Let us now turn to the church plan, and see whether it would be adequate for the work in hand. We presume that every one who has properly considered the law of tithing will admit that it is more just in its operation upon the church member than the taxation plan under the public school system. There can be no question that if all members would feel themselves morally and spiritually obligated to comply with that plan, as God prospers them, there would be enough in the general treasury to maintain all church institutions. It is estimated that not more than ten per cent of the membership paid tithing in 1912, when the average amount received was \$2.38 per capita. (Seventh Day Adventists with about the same membership reached \$21.27 per member.)

From this it is clear that a sufficient number have not yet sensed their responsibility; and as a result special calls must be made. Some who love the work are responding over and over again. It is necessary for all such noble ones to exercise patience until such time as a greater proportion of the membership are willing to share the responsibility.

It is passing strange that certain people who would not think of allowing some one else to pay their worldly taxes are calmly allowing other brethren in the church to bear their share of temporal responsibility in furnishing funds to build up the kingdom of God. There is this consolation: Those who do come to the rescue and assist, even beyond their pro rata share, will have it laid up to their credit when the judgment reveals the works of all men. Our admiration is excited by the knowledge that many of these noble supporters do not feel that they have done too much. When they think of what Christ has done for them, they blush to mention what they have done. That is the kind of material God can use to consummate his great purposes in the earth.

A Special Call.

The Presiding Bishop has been unable to furnish from the general fund any help for Graceland this year. Therefore a special call is out now, proposing to cancel the college debt and stop heavy interest. Will you help?

About ten years ago a similar call was made, and the debt was paid off except about \$6,000. Since then interest, repairs, necessary permanent improvements, and the addition of the unavoidable deficit (shown above) have increased the indebtedness to over \$80,000, which is about fifty cents per capita. Which will you do? Let some one else bear your part of this debt? Or will you contribute your part and then some, to make up for some other member who does nothing—except make a noise with his little hammer? None of the colleges "pay," as shown, except a few business colleges.

And don't forget that in spite of financial trials Graceland is still solvent. The present worth of the College is nearly \$80,000. The indebtedness is less than half of that. The net worth today is greater than the gross worth (debt and all) ten years ago when an effort was made to cancel the debt.

A Grand Program.

From a wide personal acquaintance with the brethren of the church, we are sure we are safe in saying that there is wealth enough in the hands of sixty-eight thousand members to accomplish the work of God. We are not too poor to meet our obligations and, it would not be right (with this knowledge) for the Bishop or trustees of our various institutions to shut up any one of them. To recede from any good work we have undertaken is unthinkable. Brethren, there is a grand and noble program in hand; let us speedily carry it on to success in every department.

We can do anything that God wants to do. And as a rule we do what we want to do. When we decide to link up our will with his, there's going to be something doing. Nothing can frustrate his work when we get in a notion to co-operate with him. And who would be so foolish as to work against him? "He that is not for me is against me."

Demand For Graceland.

Is there a demand for a church college? There certainly is. Applications have been coming in for several months for rooms in the dormitories for the school year of 1914-15, and every room will be engaged by June, judging from past years. By next September, others will be begging for places. Good room and board in town, with good, respectable families of the church will be available, but there are some who prefer the dormitories where they can share the constant society and the excellent spirit of the student body. No, we do not have to go out and drum up students for Graceland College.

Again, the buildings are in a good state of repair, and the institution is in fair way to do better work than ever, if this incubus of debt could only be lifted. The books in the office are in perfect shape so that any "leakage" or weakness in management can be detected at any time. Graceland has twenty boosters now to one ten years ago, and its work is gaining loyal friends every year. Why not give it a lift now when needed most?

God grant the day when the church will remove this handicap of financial care from Graceland, so that its trustees and professors can devote their entire energies to making our college not only a greater blessing to the young people of the church, but also a beacon light to the world—a standing rebuke to those who delight to say that our people are an "ignorant set" who prefer an unlettered ministry, who in turn believe they have but to open their mouths and the Lord will fill them.

WILL YOU HELP?

Gomer R. Wells.

Have you sent in your subscription for the conference daily yet? If not, do so now and insure getting the first number.

GOD OR MAMMON, WHICH?

God our heavenly Father holds in store for his people many pleasant and valuable surprises, if we pay due regard to what has been given us through the spirit of revelation—not only that which comes through our accepted Prophet to the church in general; but what has come to us at our stake and district conferences and reunions, as well as at our local prayer meetings; and through the preaching of the word under the power of the Spirit.

Paul says the manifestations of the Spirit is to profit those who are exercised thereby, and for the blessing and edifying of the children of God, as well as for their instruction. And though coming under the head of diversities of operations, it is the same Spirit working, to all, in all. In this I refer to bona fide, God-given manifestations, such as bring with them the evidences of their truth.

All the manifestations coming from our heavenly Father through his Spirit will be in harmony with his law; it matters not if coming through the weakest vessel, who with trembling limbs and stammering tongue delivers the message given to him, if bringing to those who have the right of discernment, granted through the gift so choice and of priceless worth to God's servants—the witness and evidence of its divinity, it will stand the test of time unborn.

Sentiment has its place among us, and at times we think too large a place and too wide a scope. It certainly has when it over-rides law and spiritual counsel, and clashes with wisdom in carrying out the purposes and law of God.

The buildings erected and dedicated by solemn prayer to God, and the service of his people, should ever remain as sacred as upon the occasion when thus dedicated; and the purpose for which they have been built should never be forgotten.

The house of God is not the place for boisterous laughter or noisy applause. The house of God is not the place where entertainments of a character calling for the letting loose of the spirit of merriment should be permitted. It is not seemly; it is opposed to every reference the Father has ever made to his house of worship, and the conduct of his people. "My house shall be called the house of prayer," said the Savior to those who

were using it for other purposes. Christ was offended at the conduct and purpose of those who departing from the original counsel of God, relative to the use of the Temple; and he cleansed the house of its offenders.

We have been admonished upon several occasions that the Master was not pleased with the methods employed, and obtaining among us in the use of the houses erected for his worship; for the raising of funds for local expenses and indebtedness. Suppers, socials, ice cream parties, etc., and we might include some of the entertainments which have sailed under other headings. Will the end justify the means in resorting to these questionable methods to raise money?

Are the God-given laws relative to our church finances insufficient and inadequate to meet legitimate demands? Must the Lord relegate his commands to some dark corner while his people use other methods to carry on the work which bears his name?

"O, foolish saints who hath bewitched you. Are ye so foolish having began in the Spirit, are ye now made perfect by the flesh?" Paul had just such foolishness to correct as we find prevailing among us now. The same writer addressing the saints at Corinth, (see 1 Cor. 11th chap.) refers to deplorable conditions existing in the church. Feast-making, instead of preserving the sacredness and sanctity of the house of the Lord, turning a solemn service to one of shame, and thus driving the Spirit of God away from them. Paul's instruction to the saints upon this occasion was timely, and should not be lightly considered in the light of what we have at times witnessed, not so much upon the occasion mentioned in his letter, but scenes enacted in the house of God which border on the same conduct.

The wise man said "He that refuseth instruction, despiseth his own soul; but he that heareth reproof getteth understanding." Again, "Apply thine heart unto instruction, and thine ear to the words of knowledge." It is far better to heed what has been given, than to see how far we can trespass upon the mercy and longsuffering of the Father by the exercise of unwarranted license.

"The gladness of youth," is not to be forgotten, but the gladness mentioned by the Master in his revelation to us does not mean such scenes as we upon several occasions have witnessed in, or adjacent to the house of God. Boisterous, loud, and prolonged laughter is condemned by the Lord without even reference to the place; and if not sanctioned by him in any place, at any time, it surely will be condemned by him when carried on in his house by his people.

"Let everything be done decently and in order," wrote the Apostle Paul, and apostles of our day have given advice after the same order. Socials among our young people should be encouraged and provided for, including some not so young, if for no other purpose, to keep matters pertaining to such occasions within the limits of moderation. Wisdom and the fear of the Lord should govern our actions and direct where such seasons of merriment should take place. I do not think wisdom will direct such matters to the house of the Lord.

Sentiment may step in and over-rule our better judgment saying, "O the young people must have a good time sometime, and why not have the church for it?" "It is just a young people's party." Why not? Because the house of God was never dedicated for frivolous merriment.

Money needed for church buildings, repairs, additions, etc., should not be raised that way. There is one system provided by God in his law for meeting the financial demands of the work; this is the law of tithing, free-will offering, and consecration; and there should be no departure from God's law for sentiment's sake, or for any other sake.

"Bring all the tithes into the storehouse," as saith the Lord, and the burden placed upon the sisters of baking pies, cakes; and the labor necessary to furnish the amount of ice cream crammed down the throat of saints at such ungodly hours as many of our "socials" are held, will be considered unnecessary for the raising of funds for church purposes, and will be objectionable to the Lord, and the building up of Zion and its redemption.

Let the call "to come up higher," be a strong appeal to our spiritual ideals, and the elevating of the soul to a nearness to God where more of the divine food will be sought, and the source of supply found; and thus co-operate with God

in all of our endeavors to further his cause, and leave to the effectual application of his law, the meeting of all legitimate necessities. Find other places than the house of God for socials and other amusements, and when arranged let them be free, and no monetary consideration be attached thereto.

Richard Bullard.

Are you coming to attend the general conference? If so, you will want to send the daily to the folks at home, or to your friends.

SLANG AMONG GIRLS AND BOYS.

Slang does not become either girls or boys. It is bad enough in boys but far more revolting among girls. And yet we have the testimony of the principal of a high school that girls and boys of otherwise refined demeanor inadvertently fall into the use of such language. He even claimed what we could scarcely accept, that slang phrases are well nigh as common among school girls as school boys. He designated some of the phrases as follows: "You bet," "No you don't," "That's a pretty how d' ye do," "Did you ever?" "You don't come it," "Bosh," "Well, I never," "All in your eye," and so on. There is a long list of such words and phrases that should be remanded to the saloon, instead of tolerating them in the school or home. They appear far more objectionable when employed by females than they do when employed by males, for a refined delicacy is expected of the former class, which is not expected of the latter, though it should be. Really coarse expressions appear coarser when they fall from the lips of a girl.

Then, extravagant language usually keeps company with slang. A young lady said of a certain young man, "What a splendid looking young fellow." There is no doubt that some young men are more attractive to certain parties than the aurora borealis; but there is a better way of describing them. "Splendid is a good word to apply to the Northern lights. "What a horrible voice that man has," said a young woman of a preacher to whom she had listened; and "horrid" hats and dresses, not to mention other things, are common with this class. That some preachers have unpleasant voices is true, and no one will deny that queer things appear under the name of hat and dress, but it is far more appropriate to apply the term "horrible," to the assassination of a president.

Young people are likely to venture beyond slang and border on profanity. Instead of letting their "yea be yea, and nay, nay," and heeding the divine lesson, "Let your speech be always with grace, seasoned with salt," they employ strong expletives, omit the "grace," and season their conversation with pepper instead of salt. In this category must be put such words and phrases as: "Gracious," "By gracious," "I vow," "My goodness," "My soul," "By jingo," and many more that approximate to profanity.

Dr. Peabody said in an address at a female seminary, "There is a great deal of swearing among young people who would shudder at the very thought of being profane. The Jews, who were afraid to use the most sacred names in common speech, were accustomed to swear by the temple, by the altar, and by their own heads; and these oaths were rebuked and forbidden by divine authority.

"I know not why the rebuke and prohibition apply not with full force to the numerous oaths by goodness, faith, patience, and mercy, which we hear from the lips that mean to be neither coarse nor irreverent in the schoolroom, street, and parlor; and a moment's reflection will convince any well-disposed person that in the exclamation, 'Lor,' the cutting off of a single letter from the consecrated word can hardly save one from the censure and penalty written in the Third Commandment.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matthew 12:36,37.

Earl F. Hoisington.

Harlan, Iowa.

"The spirit of the conference is what the stay-at-homes want. Send us your paper," writes one sister. It will be our effort to supply this want to the best of our ability.

Bro. Henry C. Smith of Summerville, Mass., sends a dozen subscriptions for the conference daily. How many are you going to send?

Bourbon, Mo.

Dear Ensign:—Will write to tell of the progress of the Bourbon Branch. Bro. Barraclough came up from St. Louis and ordained Bro. Wright to the office of elder and Bro. Fred Whitehead as priest and Bro. Chas. Mitchell as teacher. We now have a corps of live, energetic workers and we have preaching services every Sunday at eleven a. m. and seven p. m., also Sunday school at ten a. m. and prayer meeting on Wednesday night. We have certainly been blessed with a great degree of the Spirit and I sometimes wonder how our Father can do so much for us and be so good to us when we have done so little for him. If we would only stop and count how many sacrifices we have made for him and then count the blessings we have already received the latter would outnumber the former so much we would certainly be surprised. So many of us think when we have been baptized into the fold we are done, we can sit with folded hands and let Jesus do the rest. But hasn't he done enough for us? He more than did for us. He bore the separation of the Holy Spirit. In his agony he cried out, "My God, my God, why hast thou forsaken me?" Think of how he suffered so that he sweat as it were drops of blood, and why? Can we think for one moment it was because he feared the pangs of death? I say no, a thousand times no. It was that the Holy Spirit was to be withdrawn from him and he should bear the sins of the whole world.

Let us "go on unto perfection," and not wait for some one else to work out our salvation, for Paul says the righteous shall hardly escape. Bro. F. M. Smith made one statement that has indeed been a great help to me. It was this: "Jesus never asks us to do one thing but what he has done it before us." So we see if it is ever so hard, he knows just how hard it is as he tried the way before us and so he will give us enough of the Spirit to strengthen us for the task. Things that once were hard to bear and would overcome me for the time are now easy to be borne and I count my trials and temptations all joy and wish I was strong enough to bear more than I really can. I am growing stronger in the faith and knowledge of the gospel and know Jesus Christ and am known of him. Ever praying for the welfare of Zion,

A sister in the faith,
Mrs. R. E. Wright.

GLEANINGS FROM OUR CORRESPONDENTS.

M. L. Shoemaker, Lucerne, Kas.—Although I felt it my duty to do so for years I did not see my way clear to unite with any church until last fall. After becoming thoroughly convinced of this gospel through the preaching of Bro. J. D. Shower and Alvin Knisley, I with three of my associates were baptized December 14 by Bro. Knisley, and about one week later my wife and five others were baptized and shortly after two more making twelve in all. We now have prayer meeting every Thursday night and God does wonderfully bless us. We have a union Sunday school and work together with others, and hope to bring many to the light of the gospel. Others are interested in this work.

Goran M. Shearer, Sr., Walker, Mo.—The Ensign is a great help to me and when I read the many letters from brothers and sisters all over the land I feel that I ought to say something from this part of the Lord's vineyard. When I am all alone reading and trying to study the gospel I am made to feel so happy, and again when I think of having so little preaching it makes me quite sad. I study the Bible every night until eight o'clock and then have prayer and retire. I love this world, it is worth more to me than the whole world. I want to help all I am able to, but am poor and old—72 years, but I am trying to keep above all manner of sin, and to please God. I hope to soon be able to pay the remainder of my tithing.

Mrs. J. M. Bozeman, Salco, Ala.—I have had many blessings conferred upon me through prayer and faith. I once had rheumatism so that I had to walk with a stick, but Elder Slover came and administered to me and now I am well. Can he not visit us again? we are anxious to see the elders.

Elizabeth A. Ellis, Livingston, Wis.—It does my soul good to read the many letters and sermons in the Ensign and Herald. I live four and a half miles from church and walked there and back last summer. I am 70 years old past. I get to Lancaster occasionally and hear a sermon.

Mr. R. G. Campbell, Portsmouth, Ohio.—I do like to meet with the saints and mingle my voice with theirs in praise to God. I hope to be among them that rebuild Zion and who will find it a blessed place. While I am weak I am strong in a sense for the Lord is with me and gives me power over evil, and it is by his power that I can read and search the gospel for myself. I will press on by the help of the Lord, and would be glad for any elders who pass this way to stop. It has been two years since I have seen an elder. I desire the prayers of the saints.

Sr. E. W. Simpson, Sayer, Pa.—I have not been able to work during the two years since I came east, having had to spend most of my time in the hospital, but am somewhat better now. Have had another operation on my eyes and my doctor says I shall see well. I still have peace with God and faith in the gospel of our Lord Jesus Christ. I believe if the saints will pray for me I shall come out all right.

Wm. Bumgardner, Allentonia, Ohio.—I will try to help the sister answer the matter about prophets. Read Matthew 5:17, and Acts 17:18; 8:22; Ephesians 4:10, 11. I haven't been in the Lord's church two years yet but I am ready to give a helping hand. Let us take the Lord's word and not man's. We have no church here, and only three members.

Mrs. M. J. Phipps Spain, San Antonio, Texas.—On March 4th I will be 82 years old. God has promised me that my days should be lengthened out and that strength should be given according to my needs. I have seen and still see that those words were not in vain. Whether months or years may yet be added pray with me that it may be to do good.

Isabelle Rounds, Lancaster, Wis.—Bro. Wildermuth and Gratz preached the last sermon of a series at our house January 24th and it was grand. They used a large chart and it was certainly interesting. May the Lord bless them. There are Bro. Burton and Speece and Father Blackburn who will lead us until they return again, and there is Sr. Duncan who is leading the little ones in the Sabbath school. God bless her!

A subscriber in Chicago writes: "I certainly desire the conference daily and was pleased to see the notice of the same."

**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.

"WHEN WE KNOW NOT THE PRICE TO BE PAID, WE DARE."

When I read this closing sentence in an editorial of the "Woman's World," I thought of several recent occurrences in our own town, where the chief characters concerned were our own girls, I mean church members.

A slip of a seventeen year old, an orphan, came here from a small town "way off." She worked as a servant girl; she was very earnest and prayerful, even as concerned her boy friends. Finally she became engaged to one, who tried to ruin her. They parted.

Through some freak of chance perhaps, others of similar type became her friends. Her name became tainted. She changed her residence meanwhile. She was alone, poor, had shifting employment; the church helped her, but one day she obtained money under a false pretense, that of leaving the state.

Acting on this suspicion, she was followed all one day in Kansas City, by a church representative—of those whose duty it is to protect and see to the welfare of such an one. She was found waiting and watching on one of our corners, as the city bound cars passed her one by one. But she finally took a car, evidently having decided that the "expected one" had gone on; for she was plainly waiting on some one.

When she alighted in Kansas City at the Post Office, a man from our town met her. He took her suit case, and leaving it at a checking stand, they separated for a time. She shopped here and there through a large department store, frequently returning to a certain spot to watch and wait. The store detective assisted in keeping sight of her here. Finally the same man met her at said spot; they lunched together at a restaurant; and toward evening, they arrived near to a rooming house.

Here the man pressed something into her hand, it was money undoubtedly; she went a few doors, and with her suit case entered the house, he going on in another direction.

Our tired and excited "detective" hastened on a few blocks to the Board of Public Welfare Headquarters. Here he told his story; obtained the services of a lively and earnest young woman detective, and back to the rooming house they came. They entered, and an elderly woman met them.

The detective entered the parlor alone, where the tired girl was sitting head back and eyes closed. The detective accosted her familiarly and by her given name, and soon amazed the girl by her knowledge of all facts concerning her case. The girl wept and acknowledged much concerning her present plight, and past experiences.

But when it came to returning to the Welfare Building with her friends, she could hardly be persuaded, but gentle threats won out. Poor child! With the detective, she went up stairs to her room and got her suit case, and the three returned to the Board of Public Welfare, where she endured more questioning.

The questions and replies were given before a "Notary Public;" she acknowledged no wrong on her part but did acknowledge severe temptations, implicating several men friends. Evidence was later obtained which proved that two of these, from personal acknowledgement to church authorities, had deliberately plotted and attempted to ruin the girl.

Well, the result of the day's work was this: the child was sent to her sister in the 'way off little town, on the evening train; the church supplying her fare. She was hatless, we might add, but glad, so glad of the opportunity to get away. Her things were sent her later. Letters of thankfulness were received in a few days from her and she is now happy and contented and welcome in her sister's home.

These men and the one with whom she went to this "resort" (for such it proved to be) were very active with inquiries as to her whereabouts, for some time.

The Young Woman's Department of our Auxiliary with its "on the quiet" and earnest efforts will help to avoid a repetition of such circumstances as this. No doubt this day would have been the beginning of the lonely girl's downfall. And the newly organized Auxiliary Employment Bureau is calculated to help the young avoid the pitfalls of the large and wicked city so near at hand.

A second incident: One of our church business men heard several rough young fellows of the town, as they stood about his store, planning and arranging whereby they would succeed in obtaining the company of one of our real good girls. He immediately sent her mother word by his own mother. Needless to say, they are frightened and shocked and will guard and conduct themselves accordingly.

Times are not like they used to be. Girls in their sweetness and innocence are not safe any longer. They can be sweet and innocent still. Yet they must be early and sufficiently taught concerning themselves and then of the "greatest evil" which threatens the young of both sexes continually now.

A third incident: Another of our young girls was waiting in the station here, for a train, bringing a visitor to her home. A man accosted her and in her timidity and inexperience, she had soon answered his questions concerning her home, her father, his business, her school; if she had ever had a beau, or ever gone alone to "the city." When told "no" to this, and that her father always accompanied her to Kansas City, he asked her if she'd not like to go alone to the city occasionally and have a good friend there who would meet her and show her a good time whenever she came!

Frightened, she now left him abruptly, and hurried to the side of an elderly lady sitting across the room, who quickly cautioned her to not let that man talk to her, as she would get into trouble. He had followed her from window to window and here and there as she tried to evade him. Had she been alone in the room, and so near train time (within five minutes at the last) no one knows what might have happened to her. The means of the devil's agents are so subtle, so brutal. Warn your girls!

Let them share from their babyhood—up, the realities of the "family wash, and cooking, and mending, and brooms and dust-cloths, etc. Don't let just one mother do it, or two, but let all meet together, and plan together, and work together, that the temptations which come so strong to the child with the born love of pleasure (as we term the world's joys) to fight with, and no desire to wash dishes, etc., (and maybe no knack for housekeeping at all), will be offset to a large extent, when she realizes that her girl friends all have these things to do!

Then when their time for leisure does come, the mothers will have time too. Time to entertain the "bunch" at home occasionally (and enjoy it); or to go with their daughters on the many outings which they would otherwise take alone. Mothers now 'days miss much of a girl's com-

panionship because of their false ideas of what is necessary for their pleasure and exercise and cultivation of mind and body. The girls do not realize now, so much as they will do in few years, how much they would enjoy or would have appreciated the mother being one in their pleasure trips, a car ride to the city, or one as a guide on their "club's" weekly vacation "hikes," etc. They do not expect it now, because they have no reason to, perhaps; but their need is the same. They will never resent a mother's presence; but will enjoy it. **But begin early!**

Mothers ignorantly cheat themselves of "time" to personally supervise and enjoy a blessed "chumship," which is intended to prove a safeguard against much evil.

Temptations will come to all; but remember, "When we know not the price to be paid, we dare."

MISCELLANEOUS

NOTICES.

PRESIDENTS OF THE SEVENTY.

It is desired that the business for the conference shall be prepared as soon as possible, and it is thought that we should meet at an early date as we did last year for our first session, March 27th, at 7:30 p. m. Arrangements have been made that we shall meet at the house of Sr. Peterson where we met two years ago.

Respectfully,

J. F. Mintun,

Sec. of Council.

CHURCH SECRETARY

Railroads Rates to Conventions and Conference.

Intrastate (within the state) passenger rates in Missouri are based on a rate of two cents per mile. Interstate rates—from another state to Missouri points—are based on a rate of two and one-half cents per mile in Missouri. Those coming from other states should make inquiry and may find it to their advantage to buy to a Missouri point, rebuying thence to Missouri destination at two cents per mile. The interstate rate will be reduced to two cents on May 1, 1914.

R. S. Salyards.

THE APRIL EXPONENT.

In glancing over the many good things in the Exponent for April, 1914, we notice a fine article from the pen of Elder J. A. Tanner, pastor of Central Church, Kansas City, Mo. It takes up in an able manner the normal work of the auxiliaries, and gives special consideration to the Bible normal in use by the teacher training department, which has been severely criticized by some of the elders. About two years ago, the conventions appointed a committee to get out our own Bible normal. Bro. Tanner not only shows liberality and breadth of thought, but offers helpful suggestions to the writers of the new normal book. And he gives them from the stand-point of a pastor, who is interested in the training and education of the young. We advise you to read this article. You will enjoy it. It is in the Sunday School-Religio Department of the Exponent.

RECIPE FOR A MILD DRINK.

For the benefit of those who wish better health and a stricter compliance with the "Word of Wisdom" revealed to us in Doctrine and Covenants 86:3 the undersigned recommends the following:

A good mild drink as substitute for coffee and tea (coffee especially) can be made by parching barley, rye or wheat, barley or rye preferable, if available hullless barley is best. Grind coarse before parching or parch whole then grind; (sifting out and casting away the very finest improves it); parch until quite brown or dark but don't char it. Boil it longer than coffee. Use a clean, well glazed vessel. By adding a little you may reboil it several times before emptying the grounds. A very small piece of butter assists to prevent boiling over. Serve as you would coffee but don't drink it too hot. "There's a reason." A fruit jar makes a good airtight container for the parched grain. Don't let it lose its aroma. To break off the coffee habit mix in a little coffee until you have acquired a taste for this drink. For parching use a family size coffee roaster if available, if not use some other pan. It will in time (if you substitute it for coffee or tea) benefit your system very much. Do it! and do it now!

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D. H. Schmidt.

Stewartsville, Mo.

The conference daily will be half the size of the regular Ensign, and will contain the most complete report of conference proceedings ever given.

CONFERENCE MINUTES.

Kentucky and Tennessee.—Conference convened February 28th at Foundry Hill, near Whitlock, Tenn., Elders H. E. Moler and J. R. McClain presiding. Branches reporting: High Hill 116, Farmington 150, Liberty Hill 66, Foundry Hill 204. Officers reported as follows: Elders H. E. Moler, F. C. Pitt, J. R. McClain, W. S. Shupe, S. E. Dickson, M. T. Little and Willis Oliver. Report of Bishop's agent: Receipts \$226.48, paid out \$152.21, balance on hand \$73.27. Audited and found correct. A resolution read before last conference was called for and read

as follows: "Resolved that we discourage the ordination of any one to any office that uses tobacco or strong drink in any form." The resolution was adopted. Preaching by F. G. Pitt and H. E. Moler. Conference adjourned to meet with the Farmington Branch on Saturday before the first Sunday in June.

S. E. Dickson, Sec.

Pittsburg District.—Conference convened at Pittsburg, Pa., February 28 with R. C. Russell in charge assisted by Leon Burdick, O. J. Tary and Bishop J. A. Becker. Statistical reports from Wheeling, Steubenville and Fayette City branches were read. Ministerial reports from Leon Burdick, James Bishop, O. J. Tary, A. V. Closson, L. D. Ullom and E. H. Thomas. Sunday school and Religio Associations reported. Bishop Becker reported: Tithes and offerings receipts \$1503.23, expenditures \$1360.50; deficit January 1, 1913 \$332.60; deficit January 1, 1914 \$389.87. Special debt fund: receipts \$178.75. J. A. Becker presented a report for the reunion committee as follows: Receipts \$475.46, expenses \$465.33, balance in treasury \$10.13.

Delegates to general conference: R. C. Russell, J. E. Bishop, Leon Burdick, A. V. Closson, J. A. Becker, Edith Glassford, Delia Lydick. Election of officers: James Bishop president, O. J. Tary vice president, John Raisbeck secretary-treasurer, Samuel A. Martin library commissioner. The Bishop and his counselors, auditing committee, and the Bishop's Agent, L. D. Ullom, were sustained. At the request of Elder E. H. Thomas for the elders prayer union, Sunday, March 15th was set apart as a district day of fasting and prayer, in behalf of the unemployed and all those who need a special blessing.

At the request of the Pittsburg Branch John Raisbeck was ordained to the office of deacon. Missionary R. C. Russell was instructed to send a duly authorized representative to the city of Pittsburg, to be present at the meeting of the anti Mormon crusade. Preaching by R. C. Russell and J. A. Becker. Voted to hold a fall conference the same to be devoted to round table and special educational work. Adjourned to meet at Wheeling at the call of the missionary in charge and the district presidency, they to give six weeks notice before convening of conference.

John Raisbeck, Sec.

CONVENTION MINUTES.

Spring River District.—Sunday school convention convened at Scammon, Kas., February 13, 1914. Besides the regular business transacted the following officers were elected for the ensuing year: Mollie Davis superintendent, 115 W. Jefferson, Pittsburg, Kansas, J. C. Virgin assistant superintendent, Webb City, Mo.; Laura Karlstrom secretary, 409 W. Second, Joplin, Mo.; Mae Carrow treasurer, 2502 Maiden Lane, Joplin, Mo.; Ray Carrow library commissioner, 2012 Anna Baxter, Joplin, Mo.; Sr. J. N. Madden home department superintendent, 2226 Ficher St., Joplin, Mo.

Mrs. Mollie Davis, Supt.

Mrs. Laura Karlstrom, Sec.

Clinton District.—Religio met in convention at Nevada, Mo., March 6th, at 2:30 p. m. President Roy S. Budd, assisted by Amos T. Higdon, presided. Delegates to general convention were elected as follows: Amos T. Higdon, Vinnie Higdon, Roy S. Budd, Lida Budd, O. D. Shirk, Carrie Nafus, Irene Nafus, Adrain Lowe, Mary Roush, Jessie E. Higdon, Goldie Crews, Flossy Crews, W. E. Reynolds, R. T. Walters, Bertha Walters, Sr. Lloyd Goldsmith, Lee Quick, Lola Quick, Everette Hughes, Gertie Bailey, Bert Bailey. Delegates were instructed to cast their vote in favor of all amendments to constitution and by-laws, published in the January and February Autumn Leaves, except the one prohibiting those to teach, etc., in Religio who are addicted to the use of tobacco.

Lida Budd, Sec

Eldorado Springs, Mo.

Northeast Kansas.—Religio convened at Topeka, February 6th. Election of officers: Fred Cool president, Frederick Kieffer vice president, Ethel Bayes secretary-treasurer, Mrs. Lucas home department superintendent, Mrs. Hedrick library commissioner. Delegates to general convention: Fred Cool, Frederick Kieffer, Fie McNichols, Joseph Arber, Albert Carney, Ben Shriner, Frank Hedrick E. T. Lucas, Mrs. Lucas, Joseph Norman, Elder Frank Pierce, Mrs. J. Elder, Ethel Bayes, Samuel Twombly. The evening was devoted to a joint work, instructive as well as interesting.

Ethel Bayes, Sec.

Northeast Kansas.—Sunday school association met in convention at Topeka, Kansas, February 6, at 10:30 a. m., with an auxiliary prayer service which was very spiritual and profitable to those who braved the storm to attend. Business meeting at 2:15 p. m. Officers elected for the ensuing year were superintendent, Mrs. E. S. McNichols, Atchison, Kas.; assistant superintendent, Mr. Frederick Keifer, Topeka, Kas.; home department superintendent, Mrs. Bettie Twombly, Fanning, Kas.; secretary and treasurer, Mrs. Martha Cool, Atchison, Kas.; library commissioner, Mrs. A. E. Sprague, Atchison, Kansas. Delegates to general convention: Mrs. E. S. McNichols, F. A. Cool, Joseph Arber, Sr. A. E. Sprague, Frank J. Pierce, Ethel Bayes, F. G. Hedrick, Sr. Elmira Miller, Frederick Keifer, Samuel Twombly, E. T. Lucas, Florence Reedy, Sr. E. T. Lucas, Joseph Norman, M. D. Robison, Maude Norman, Sr. M. D. Robison, Madge Keifer, Sr. Anderson, Iola, Keifer, Jay Bowser, Albert Carney, James Bailey.

Mrs. Martha Cool, Sec.

Southern Nebraska.—Sunday school convention met at Nebraska City, January 9, at 2:00 p. m., Superintendent Jessie Wyckoff in the chair; Sr. Cava Baldwin was appointed secretary pro tem. The following officers were elected for the coming year. Sr. Jessie Wyckoff, Wilber,

superintendent; Charles E. Edwards, Lincoln, assistant superintendent; Blanche I. Andrews, Bethany, secretary; Edith Trask, Fairfield, treasurer; Henrietta Keller, Eustis, home department superintendent; W. M. Self, Nebraska City, librarian.

Delegates to the general convention: Bro. and Sr. W. M. Self, Martha Dunlavey, E. F. Robertson, J. R. Jones, Bro. and Sr. Lee Faunce, Bro. and Sr. H. A. Higgins, Jessie Wyckoff, Blanche I. Andrews, J. G. Munsell, Alice Cox, Samuel Broilhar, C. H. Porter, Bro. and Sr. George Johnson and A. J. Layland. The subject of consolidation was freely discussed. At the evening session papers by C. H. Porter and Blanche I. Andrews were read, an address was made by Bro. C. Butterworth on "Notes from the Field," and an interesting round table held. Adjourned to meet at the call of the executive officers, prior to next district conference and at same place.

Blanche I. Andrews, Sec.

Bethany, Nebr.

DIED.

Kramer.—Jacob Kramer was born in Jagersburg, Bavaria, Germany, July 3, 1834, married to Miss Elizabeth Hunt at Coalvalley, Illinois, May 12, 1864. Of them were born fourteen children, four have died, and the mother and three sons and seven daughters survive. Baptized by H. A. Stebbins at Lucas, Iowa, 1885. His home always welcomed the ministers. Death took him March 8, 1914. The funeral was conducted at Beacon, Iowa, March 10th by Elders James McKiernan and Bird Brown. Next morning the body was taken to Coalvalley, Illinois for interment by Bro. and Sr. Treve.

Pohlhammer.—Edward Theodore Pohlhammer was born April 10, 1881, died March 13, 1914, at Armstrong, Kan. He was baptized on January 14, 1914. He leaves wife and three children to mourn his departure so early in life. Funeral services at Armstrong, sermon being by Elder Joseph Harrington who baptized him.

McKee.—Sr. Jane McKee, wife of Thomas McKee, met with a distressing accident at her home near Clarkdale, Mo., March 9th which resulted in her death the next morning. While going to fumigate a hen house with sulphur the wind blew her apron against the coals from which it took fire, soon enveloping the whole body, burning her severely with the result stated. She was born near Philadelphia, Pa., August 29, 1824, married to Thos. McKee March 2, 1843. Ten children are living, four having died, 35 grandchildren, 14 great grandchildren. She was a faithful member of Dekalb Branch. Funeral in charge of A. W. Head, sermon by T. T. Hinderks.

Hopkins.—Sr. Grace Jones, wife of Bro. Wm. Hopkins, was born November 3, 1826, in Grammoganshire, South Wales; died at Netawaka, Kas, January 17, 1914. Services held in the Methodist Church in charge of William Lewis, assisted by the pastor, Mr. Jenkins. Sr. Hopkins united with the Latter Day Saints Church in the early days in Wales; cast her lot with the Reorganization in Brookfield, Ohio, 1866. She leaves to mourn, husband, seven children, thirty-three grand and thirty-five great-grandchildren. Her home has been in and near Netawaka forty-four years. A mother in Israel has gone to her reward.

Bushweit.—Lillian Bushweit was born at Plano, Ill., February 1, 1864, was baptized by President Joseph Smith. She gave birth to seven children three of whom passed on before her to the spirit land. In September, 1913, she went to Duluth, Minn., to visit her sister, Cora White, where she passed from this life February 27, 1914. She leaves her children to mourn for her. Funeral services at the stone church at Independence, Mo., by Elders J. C. Foss and Abner Lloyd. She was peacefully laid to rest in Mound Grove Cemetery by Bro. C. D. Carson.

Dunn.—Lettie A. Dunn, wife of Rev. George H. Dunn of Holden, Mo., was born at Peru, Ill., February 12, 1847. In 1852 she went with her parents over-land to California. In 1876 she was married to George H. Dunn who alone survives her, there being no children. In 1877 she united with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by H. A. Stebbins at Sandvich, Ill. She labored faithfully in the service of the Master. She died at Holden, funeral service being held at the L. D. S. church, sermon by Rev. J. C. Kirk.

Jolly.—Ivy May Myers was born near Marion, Indiana, April 11, 1868. United in marriage with Floris E. Jolly May 22, 1889, and to them were born four daughters and one son, two of the daughters having preceded her to the life beyond. She was baptized into the Reorganized Church June 9, 1896, since which time she strove to live a faithful Christian life, and died in hope of a glorious resurrection. She died Feb. 14, 1914, aged 45 years, 10 months; leaving husband, two daughters and a son. Funeral services conducted at Holton, by Charles H. Fish.

Hocknell.—William Henry Hocknell was born Sept. 2, 1839, at Syracuse, N. Y., died Feb. 16, 1914, at Vassar, Michigan. He became a member of the church over thirty years ago and held the office of a priest. He served his country in the Civil War. He leaves to mourn the loss of a kind and loving husband and father a companion, one son, six daughters, and five grandchildren. He was a faithful child of God, and always ready to do his duty. Service was held at the home, sermon by Elder James Mead.

Chrestensen.—Ethel Louise, second daughter of Chas. C. and Lula Chrestensen, was born December 29, 1908, at Joplin, Mo., died November 8, 1913, at Joplin, Mo., after a lingering illness of some seven months. Services from L. D. S. church in charge of T. W. Chatburn, sermon by J. W. Rushton. Interment at Fairview Cemetery.

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NO. 13

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

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EDITORIAL

AN ANSWERED PRAYER.

By Ida H. Stewart.

Sleep hath soothed the anguish of my pain,
And with the dawn I will arise and pray—
"Strengthen me Lord and attune my lay
Unto thine angel choir's sweet refrain.
O may I hear it in the night again—
The silent night, snow wrapped, happy, gray,
With assurance of a blessed day
Because thine angels have ministered to my pain.

"I feel it yet,—the holy joy, the solemn hush,
The calm deep strength that comes from thee.
My head bows low before thy throne, by faith—
And thoughts too great to speak, through my soul rush;
My heart sings, glad, though pain may crush,
My soul rests calm, all unafraid in thee.
That peace which passeth understanding is for me—
Thy holy angels have soothed my pain with solemn hush."

So, unto all to whom this message—Spirit sent—
May come like balm of life to heal the pain,
And stop the tears that often fall like rain,
This message, child of God, for, there is meant—
The day dawns glad, the night is spent,
Hear thou with me the angels' glad refrain,
And peace from God be in thy heart again,
Hear, child of God, the message, Spirit sent,
1028 Minnesota Ave., Kansas City, Kas.

OBSERVATIONS ON THE TREND OF THE TIMES.

In the beginning was the gospel preached through the Son. And the gospel was the Word, and the Word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made which was made. In Him was the gospel, and the gospel was the life, and the life was the light of men.—John 1:1-4, Inspired Version.

In the light of the foregoing it must be assumed that the gospel which was ordained "in the beginning" when "the Son was with God," was sufficiently perfect and complete in its adaptation to all the necessities of all men. The universal application of the gospel is repeatedly declared in the Scriptures, as also its unchangeability, and there has been no people in any age of the world but who have had the same need of its light and life in all the common affairs of life. Whenever men have not found in the gospel the remedy for every ill, and the guide to perfect ideals of life, it is because they have either failed to make the application of its principles to their lives, or that the gospel which they have applied is an imperfect substitute of the gospel of Jesus Christ.

The Church of Jesus Christ is the organic body through which the gospel operates upon earth, and its function is to make the application of the gospel not only to the individual lives of men but also to the collective life of the world. To do this the church must have a perfect organization, Christ being at the head and having actual and direct power of direction and supervision, giving power and authority to its officers, and confirming their work upon those to whom they minister. It must again be assumed that the plan of organization provided by Christ was fully adequate for all the purposes of the gospel, the perfect gospel operating through a perfect organization for the establishment of perfect conditions.

The importance and preciseness of the work, and the great magnitude of the purpose designed, necessitates an organization clothed with divinity. Any organization will not do. Man's

organizations can not fulfill the divine purpose. Even could it have a perfect gospel, an imperfect organization would make it non-effective. The organization of the Church of Jesus Christ is delicately adapted to the exacting work designed of God, and man dare not interpose his own wisdom in such a way as to change it in any degree without impairing its efficiency and consequently frustrating the divine plan.

But what of the multitude of churches calling themselves after the name of Christ to-day? Are they working out in the world the transformation designed of God? Is God working through them in the accomplishment of his purposes? If so, why is it that the churches have been losing their hold upon the masses of the people? It is admitted on every hand that the Christian organizations are out of touch with the people, and strenuous efforts have been made of late years to renew confidence by making an appeal upon the basis of sociology and other things which were previously considered no part of the church work. It seems that after several hundred years of trial the churches have been weighed in the balance by the world and are found wanting. Time will yet reveal their standing before God.

As showing one of the causes leading to a lack of confidence and respect for the churches by the common people, the following from a sermon by the Rev. Franklin Spencer Spalding, Bishop of Utah, before the convention of the Protestant Episcopal Church in New York last fall, is in point. He was speaking to an audience of wealthy men who were "living not upon wages, but upon profits or rent or interest," and called attention to the fact that the church was mainly supported by the donations of the rich by money derived from profits, etc., and which the wage earners felt had been drawn from the toil of their hands, causing them to feel that the church was not in sympathy with them. To quote:

I fear that more generous offerings to the Church, as long as the Church is the agent of the rich, will do little toward solving the industrial problem. Sometimes I am almost afraid that larger sums spent on charities and organized religion may still further alienate the workers from the Church. Those greater gifts must come from the profits, the rent, the interest of the rich, and the class-conscious workers hate the system which produces first and foremost interest, profits and rent, and pays wages with what is left.

When the wage scale is worked out, it is worked out on the basis of the bare necessities of life. Now, in cases so rare that they may be neglected, religion is not reckoned as one of life's necessities. Therefore wages do not support religion. If religion is supported it is supported out of profits, not out of wages. It is, therefore, in the judgment of the class-conscious worker, a gift of the rich made possible through plundering the workers. If the Church is endowed it is supported by past plunderings. Therefore, self-respect requires the class-conscious worker to repudiate organized Christianity as a charity which that same self-respect forces him to despise. It has no connection with the justice for which he longs, but which he knows he must struggle for himself.

The attitude of "the church," according to this noted minister, is not a pleasing one, though we are aware that it is not a universal one, but it gives one reason for the alienation of the masses of the people from "organized Christianity," and shows the ineffectiveness of the churches in meeting the needs of the world. The only reason for such a condition is that the gospel of Christ has been perverted both as to the correctness of things taught and as to the application of such of those teachings as were true. In many instances the truth of God has been made the instrument in the accomplishment of human and selfish purposes. Human institutions have substituted the one perfect church of Jesus Christ, and they have built themselves up by the teaching of the truth perverted though it may have been. The development of the times is forcing these things upon the consciousness of these institutions, awakening them to the fact of their inadequacy in meeting the world's need.

Many are looking for a crisis in "Christianity" in the near future, the nature of which is not defined. We too believe that the world is approaching a crisis, and the time of testing is already begun. Creeds centuries old have been laid upon

the shelf as useless because the enlightenment of the times has shown their error and weakness. Churches are also under judgment and are being largely abandoned both by the learned and the unlearned. The contending forces of light and darkness, truth and error, right and wrong, struggling in the world are proving the true character of all things, and truth is made to shine more brightly, making apparent the darkness of error.

The parable of the wheat and tares points to a separation of the good and the bad in the time of harvest—the approaching end of the world—and the signs of the times indicate that that time has come. The parable also shows that the kingdom of God will be extant at that time for "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matthew 13:41). Through all the turmoil and confusion of the world the hand of God is working to consummate his purposes in the breaking down of evil and error and exalting righteousness and truth, and while the purifying fires may fiercer grow, the truth will not suffer but will endure all.

God has decreed that righteousness shall increase and cover the earth, and His work of cleansing will be a mighty work. The "Word" of the gospel will be applied to the affairs of men without defect or error; through the divinely organized church, and will be the means of bringing about the ideal and perfect conditions described so beautifully in the Scriptures. Wickedness will be destroyed, "Every plant which my heavenly Father hath not planted shall be rooted up," and Christ will reign over the whole earth. Then will the "Word" find its full exemplification in the lives of men, and men will be glorified in truth.

NOTES ON PALESTINE.

The Ottoman Government has granted a concession to a French Company to build waterworks to supply the city of Jerusalem with water from the springs of Ain-Pharah. The company will install twenty free drinking fountains in the thoroughfares of old and new Jerusalem, for the benefit of man and beast.

This company—Perrier and Co., will also construct five tramways or street car lines within two and a half years, extending as far as Bethlehem. Also to provide electric lights for the city and furnish light to homes and business houses. The concessions cover a period of forty years, at the end of which time the plants and improvements become the property of the municipality.

Bids have been solicited for the construction of a railway between Haifa and Jerusalem, via. Nabulus, and it is rumored that France is prepared to undertake the work of constructing a harbor at Haifa, being willing to go to any cost in order to minimize as far as possible the influence of Germany in that part of Syria.

A Russian Jew recently visited Palestine to study the conditions under which the sugar-beet industry could be developed. The land is well adapted to the raising of sugar-beets.—Gathered from "The Truth," Jerusalem.

THE CONFERENCE DAILY.

The general conference of the church opens at Independence, Mo., April 6th, being preceded by the convention of Zion's Religio-Literary Society April 2, 3, and the convention of the General Sunday school Association April 4, 5. The first issue of the daily will appear April 6th and will contain reports of the conventions. Subsequent issues will give the news of the conference. Experience and observation have taught us that it is unsafe to predict what the conference will be, or what changes it will bring forth in the personnel and policy of the church. The most far-reaching changes frequently come the most unexpectedly. The daily will however bring the news fresh to your door and keep you in touch with the movement of the great church in its annual assembly.

The way subscriptions are coming in for the conference daily indicate a deep interest by the saints in the coming conference.

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INDEPENDENCE ITEMS.

A deep interest was taken in all the services Sunday, the Sunday school being enlarged somewhat by the returning missionaries. Elder F. M. Sheehy of the Twelve preached in the morning on the subject of "Law," reading from the Doctrine and Covenants 85 statements of revelation on the subject, and mentioning the statements of scientists, which were corroborative. The line of argument was unusual though highly proper and acceptable to the saints, and the sermon such as would help them to adjust their lives to the great law of God.

Elder Daniel Macgregor of the Seventy occupied the evening hour and his sermon was also different from the usual sermon. He spoke along the line of prophecy and its fulfillment, using charts illustrating the beasts of Daniel and Revelations. The sermon indicated deep and thorough study of the subject, and many points were made plain that are seldom touched by speakers upon these subjects. By the many different gifts and qualifications of those who minister the word, the great variety of needs of the saints are supplied.

Three patriarchs, viz., Frederick A. Smith, Frederick G. Pitt, and Hyrum O. Smith, had charge of the afternoon prayer service. The time was fully occupied and many excellent testimonies were given. Two little boys who had been baptized were confirmed.

Through a misunderstanding it was mentioned last week that the reunion committee had selected Holden as the place of the reunion. We learn that the place has not been decided upon as yet but that several places are under consideration.

President Frederick M. Smith returned with his family from the West last Saturday and is in readiness for the arduous duties of the conference. His father, President Joseph Smith, is able to be about and if he holds his present degree of health will be in attendance at the conference.

The famous "Temple Lot" in Independence, a most sacred spot to a devout Mormon, is to be beautified. It consists of a tract of about three acres, on the east side of which stands the little frame church of the "Hedrickites." The rest of the land is set in grass and shaded with maple trees. Yesterday the officers of the Hedrickite Church, complying with a request of the Women's Civic Club of Independence, agreed to plow up much of the land and plant flower beds. Some more trees will be planted in places where they will add to the beauty of the tract. The "Temple Lot" is on the south side of Electric Street. This is only one move in a scheme of the Women's Civic Club for a general beautification of that street, the one on which most strangers enter the town.—Kansas City Times.

INDEPENDENCE, SECOND BRANCH.

Sunday school had an attendance of 275, collection \$6.89.

Since the 15th we have been treated to a feast of gospel sermons. The speakers have been alternately Brn. H. O. Smith and F. A. Smith. They have set forth the true gospel, and instructed the saints in their duties to God. The most of the time up to Sunday evening was taken up in this effort to make plain our duties to God, since which, the efforts have been along the lines of obedience to first principles. Must say the speakers have made a grand success in their efforts.

Bro. H. O. Smith told us we should seek happiness, but that true happiness could be found only in doing right.

On Monday evening Bro. F. A. Smith met one of the largest congregations that has ever been in the south side church. The choir of the First Branch led by Sr. Anderson attended this service, and acceptably rendered two anthems: "The Lord is Exalted," and "The Voice of Jesus." Other singers from the First Branch have assisted with solos, duets, etc., at different times. There is also an eight piece orchestra under the leadership of Bro. Losay and Sr. Clara Curtis. The meetings will continue over next Sunday.

W. S. L.

ST. JOSEPH, SECOND BRANCH.

Our Sunday school is one of the "finest, best, and largest in the Far west District." In two years we have grown from about 50 to 140 with an average of 96 in attendance. Each class is organized with a president, vice president, treasurer, and secretary, which seems to be a great help in keeping up interest.

Our Religion is beginning to get a start again, more interest is being made manifest. We hope the members will take a hold.

Patriarch William Lewis of Cameron, Mo. is with us and spoke to a good congregation at eleven o'clock, and again in the evening. He will hold a series of meetings this week. We still hold meetings for the colored people in Elwood, Kansas, just across the river. Bro. B. J. Scott of the First Church and Bro. P. I. Rogers was in charge Sunday March 22d at 3:30 p. m. Bro. Scott being the speaker. The Sunday before Bro. A. A. Richardson was the speaker assisted by Bro. Rogers. Indications are that good will be done.

Bro. and Sr. Lenn Cundriff have moved here from Fanning, Kansas, with their family.

Bro. Jack Smith of Idaho has located here. Some seven years ago Bro. Smith went to Idaho for Sr. Smith's health. She improved in health but his health got so bad they returned to good old Missouri to remain. P. R. Gist.

CHICAGO, FIRST BRANCH.

Snow came today as a reminder that spring is still coming—not here as some supposed.

Bro. Dowker occupied the morning preaching hour portraying the gospel's purity. Evening preaching by Bro. F. G. Fairbanks, who called attention to the similarity in the teaching of the Bible and Book of Mormon on the first principles.

We are now putting forth an effort toward complying with the Lord's will regarding the church debt and won-

der if we will be behind or ahead of other branches in sending in our portion.

Bro. Robert Batchelor who has spent the winter here, returned to Independence, Friday night accompanied by his sister, Sr. Mary L. Worrell, they desiring to be on time for conference.

G. A. W.

3403 Franklin Blvd.

OMAHA, NEBRASKA.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Contrast the invitations received by some of the prominent church people when they visit branches, and some poor, obscure saint. The unfortunate need help, and we should not contribute in lessening the influence of the great ones, as all mortals are susceptible to flattery. May we remember the decision of the Master between the prayers. "I thank thee for I am not as other men," and "God be merciful to me a sinner."

Prayer meeting Sunday, the 16th, not so well attended or spiritual as usual. As our King has promised to meet with two or three, the fault must have been with the subjects.

Brn. M. A. Peterson, H. A. Scott, Paul N. Craig and Wm. N. Hill went by auto to Decatur and Blair Sunday, and report the branches in fairly good condition.

Bro. Wm. E. Shakespeare gave good instruction Sunday evening.

May the Lord's choicest blessings rest upon the coming conventions and conference, and trust some of our good Sunday school workers will champion the cause of shorter lessons for the Intermediate and Juniors, and colored charts for the little folks. Some also who have studied the Old Testament for about ten years out of fifteen would appreciate very much some lessons regarding the teachings of the blessed Redeemer.

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds thee,
Himself, his hungry neighbor and me."

Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg.

SAN FRANCISCO AND OAKLAND.

The young people's prayer meeting was well attended in the city—followed by an interesting session of Sunday school, with every officer and teacher present—after which Elder H. D. Simpson preached the morning sermon, Priest E. S. Parks preached the evening sermon, showing growth in the "science of preaching."

We led a precious afflicted soul into the waters of baptism this morning in the great San Francisco Bay.—Sr. Mabel V. Adler. As you read this breathe a silent prayer for her complete restoration. She was confirmed in the evening by Brn. C. A. Parkin, E. J. Clark, R. Ferris and the writer.

A very spiritual meeting was held in Oakland on Wednesday night in charge of Brn. J. W. Presley and Arthey Severy, priest and teacher of the branch. The "wise virgins" are rejoicing in the work and growing in spiritual-ity.

Bro. C. W. Deuel is occupying his district tent at Sanger with some interest. Bro. J. D. Stend has gone south intending to stop at San Louis Obispo to do gospel work, then on to conference.

The Sunday services in Oakland were all good. The Sunday school is growing. The Religion was full of interest; the sermons were favorably spoken of. Oakland is arranging for a series of meetings—a revival service.

We are pleased to learn of the proposed Daily Ensign during conference; it will afford us far off anxious ones considerable comfort. Put them on a California limited—we want them quick.

J. M. Terry.

1202 14th St., Oakland, Cali., March 20.

SAINT LOUIS, MO.

An excellent attendance was reported at the district conference which convened at St. Charles, Mo., March 14, 15. The afternoon prayer service was mentioned as having been one of the most active ever attended, a godly degree of the Spirit being present. We were pleased to hear of several being ordained to the priesthood.

On March 22d Bro. Chas. Tanner, our assistant superintendent, had charge of the Sunday school. A solo, 107 from Zion's Praises, was sung by Sr. Mildred Croak. The interest in the Sunday school work is exceptionally good, our attendance March 22d was 110, 85 having been the corresponding Sunday of 1913.

Bro. Griffiths delivered the discourse the morning of March 22d, his subject being The Humility of the Savior. Bro. Elliott was the evening speaker, his reading being taken from Ephesians 4:13, and Jude 3d verse. His theme was "Content earnestly for the faith once delivered to the saints."

A very pretty and impressive scene transpired the evening of March 20th, when two promising young ladies were buried with Christ in baptism by Bro. T. J. Elliott. Srs. Schaefer and Parker. The confirmation followed immediately afterward, at the prayer service. Brn. Elliott and Trowbridge officiating. A very profitable prayer service was engaged in, Brn. Baird and Trowbridge being in charge.

Bro. Rhodes had charge of the Sunday evening prayer service and though the attendance was small the time was fully occupied.

Elizabeth Patterson.

2739 Greer Ave.

THE CONFERENCE DAILY.

From Illinois—"This is surely cheap to get all the conference news brought to your door for such a small amount as twenty-five cents."

CORRESPONDENCE

Mapleton, Kas., Feb. 23.

Dear Ensign—I left home last July for Washington C. H., Ohio, near where I was born and where most of all my relatives live. I visited with them some four weeks expounding the gospel both in public and private. I then went to Wellston, Ohio, preached five times and then west of there to Wainwright, preached eight or nine times with some interest. From there I went to Hazael, Ohio, where I met Bro. C. F. Bozarth and we labored in that region of country about two months, preaching, teaching, organizing, and otherwise doing what we saw was in need of being done. I never met a more hospitable people, willing to do all they could. We secured the town hall at Staunton, about five miles from Washington C. H., and held seven nights with good interest and good crowds. The M. E. minister came to us one day and said he understood my father was a Mormon. I said to him, "No Sir, Brigham Young once belonged to the Methodist Church. Did that make them Mormons?" and he said, "No." I then said: "So did Brigham Young once belong to the Church of Jesus Christ of Latter Day Saints and left us and started that abomination in Utah. Now why should we be called Mormons any more than the Methodists?" He treated us very kindly and we preached in his church twice. After preaching seven nights at Jeffersonville we returned to Wellston to attend conference. We had an enjoyable time, a very instructive conference; the pure and Holy Spirit of God being made manifest. We know this work is of God. Those who don't know what this knowledge is please read St. John 7:17 and find out what the Father's will is and then you can obtain the same knowledge. The Father's will is to have faith in God and in his Son Jesus Christ, repent, be baptized by immersion, have hands laid on you for the gift of the Holy Ghost, believing in the resurrection of the dead and eternal judgment.—Hebrews 6:1.

After the conference I held forth at Crabtree and near McDermott for six weeks with good success. I was very much blessed in all my labors in that country. In all my labors I sought to please God and not man and felt his livine approval in so doing. Preached seventy-six sermons, assisted in and attended seventy-six other meetings while in Ohio. Since coming home I have preached locally with Bro. John Lovell of Holden, Mo., and Bro. Lee Quick. I have defended this gospel work for forty-two years and over and I feel like at least defending it twenty years longer.

Your brother in the gospel,

W. C. Hidy.

Harwood, Mo., Feb. 12.

Dear Ensign—I am still in the faith and am still trying to overcome self. When I look back over my life and think how many blessings we as a family have received it makes my heart rejoice. So many times have I sought God in prayer and he has answered. We have four little boys, the oldest one is just seven years and he says he can hardly wait till he is eight. He seems to understand the gospel now. I think if we can raise them to love and obey, and keep the commandments of God we have gained a great thing. I am president of the Religion and am trying to keep it alive. It has been thirteen years since I obeyed the truth. I love to read the letters in the Ensign. I can feel the spirit of those letters.

Bro. F. C. Keck was with us a short time ago and spoke under the power of God for over an hour and the time seemed to pass so fast. I am always glad to take care of the servants of God; I would love to have the pleasure of taking care of Bro. James Moler again as we miss him so much. Would be glad to hear from any of the saints who would wish to write to me. May the Lord bless all people that love him is my prayer.

Thomas L. McCormick.

Correspondence.

Frederick, Kas., March 9.

Editor Ensign—It is quite a while since my signature has appeared on your pages. While I do not appear in the press as frequently as in former years, my unslackened energies are applied perhaps more tellingly along other lines.

During the past winter I have revised and greatly extended my "Doctrinal References," adding a number of new subjects as well as increasing the number of references and texts to some of the subjects already contained. So that I think it is now just simply a packed bomb and a weapon which prepares the defender of the faith for all comers, and with which, when its acquaintance is fully formed, terrible execution can be done. I gathered texts and subjects from some of the brethren whom I adjudged as both inclined to and ingenious in the collection and compilation of texts, extracting the essence and pith and assembling them in a manner of arrangement as to enable facile and ready grasp. This is not a day of the talking of tenets—should not be—of the elaboration of non-vital side-issues, to see how long we can talk on nothing—but rather of the application of ourselves to immediate and existing needs right before us. We can dispense with theological rope-walkers. Knisley donates manuscript to the Church this time and "Ensign" will have it out by General Conference if possible. I collected data from papers and books and some from such brethren as J. F. Curtis and in fact, from anyone, saint or sinner, where I thought they had something worthy.

I am preaching nightly in the Christian Church here, where I ordained a brother to the eldership yesterday, Bro. T. C. Turpen, the Section foreman of the "Frisco, into whose earnest and energetic hands I shall be happy to resign the work upon leaving here.

We are greatly handicapped in Western Kansas in regard to getting north and south on account of nearly all the railroads running east and west. If returned to this

field I expect to use an automobile henceforth which will come to my rescue against this impediment.

Saints disposed to "gather to Zion" must remember that Kansas is about as much Zion as Missouri. Why? Because Independence "is the center place" (D. & C. 57:1). Can you think of a center without a circumference? Can you think of a center with a circumference all on one side? Had such been the case the Lord would have said Independence is on the edge or side. Zion must therefore extend as far west of Independence as it does or will east. And, pertinent to this consideration, permit me to observe that Kansas at the present time holds out some decided advantages over Missouri. Real estate, gas and electricity are much cheaper. In Kansas City, Kas., I believe gas is about 25 cents or 35 cents per 1,000 feet, electricity about 3 cents per kw. And I was told by Bro. John Tucker, an active worker in the Quindaro Branch, who is in a position to be well posted in the real estate question, that you have to go but very little out of Kansas City, westward, to find land way, way below the common demand on the Missouri side. His address is No. 646 Minnesota avenue, room 8, and I know he would jump at the chance to inform any inquirers.

Yours for economy and a good General Conference.
Alvin Knisley.

Kingsfisher, Okla., March 9, 1914.

Editor Ensign:—This has been a delightful winter in Oklahoma and all the men in the field have been doing good work. The conference year has been a great one for this State. Our work has been bitterly opposed in some places, and this has done us no hurt so far as we have been able to make an effort to remove the prejudice. The good Lord, who sent us to labor has surely been with us. The writer has baptized fifty-two the past year. And the first day of the new conference year, March 1st, I baptized four noble people into the kingdom. We have a good interest at several new places, and if we only had the men we surely could reap a good harvest the coming year.

Our conference at Eagle City was a good one. The Good Spirit being manifest, directing in the work at that place. Our little new church is a neat meeting place for the little band of noble people we have there, and many are interested whom we hope to soon see come into the church.

We aim to have the reunion at that place in the first half of August, it being a central place for our meeting, and we hope to see a goodly number present.

We are surely sorry to announce the death of Lulu Bearshield, the Indian girl who attended the General Conference a year ago, also the Missouri Valley Reunion. She died at Davington, Okla., last Thursday; her funeral sermon was preached by Philip Cook. And the next day the writer preached the funeral sermon of an Indian baby, John and Inez Bull's little boy. These are good people and they aim to be baptized in April.

I am sorry to say we have been compelled to neglect the Indian work the past year. I wish we had a good man and wife to locate among them and do mission work teaching them to care for themselves and their children.

Earnestly praying for the success of the work of the Lord. Your co-worker,
Hubert Case.

Springfield, Mo., March 6.

Dear Ensign:—The South Missouri District Conference is a thing of the past, but the pleasant time enjoyed by all, and the excellent good spirit which prevailed during the sessions, and the inspirational sermons preached by Brother J. W. Rushton, our missionary in charge, was of a very high order, and he surely won a place in the confidence of all who heard him. Considering there was no advertising done, his congregation was real good for the four nights he remained, and I am sure if he ever returns to this, the Queen City of the Ozarks, he will receive a royal welcome and no doubt draw a large crowd. J. W. was a little surprised to find a much larger town than he had any idea of finding, and I'm sure he found an earnest band of Saints who tried to make a missionary feel welcome.

The business of the conference passed off without a jar and the priesthood meeting held was a source of information to all. Our jovial Henry Smart, of Joplin, Mo., President of the Quorum of Elders, was present and added a number to the list. We were sorry to lose Brother and Sister Lue Gray from our numbers. They moved to Joplin. We shall miss them very much. We are sorry also to have to report the sudden death of Brother and Sister Louis Hughes' four-months old baby. It was a fine healthy looking child and its death was a sad blow to the young parents.

This city is taking on the appearance of activity preparatory to spring work. The old court house and the National Bank Building will give way to sky-scrapers this summer, also the part of the square that was burnt out is now being built and the prospects for work appear good.

In bonds,

Henry Sparling.

Columbia, Mo.

Editor Ensign:—Your issue for this week is fine, especially your editorial on "The Resurrection of Jesus," Bishop Bullard's article, "God or Mammon, Which?" and the well written article entitled, "Some Facts About Colleges," by Gomer R. Wells. I think I have never seen or heard a better plea for Graceland College, but at least one or two points are not clear, at least to me, and I believe not clear to many others.

By far the larger per cent of the members of the church are too poor to send their children to Graceland, even if it were self-sustaining. This is not all. A goodly per cent of them cannot, and do not give their children a high school education on account of poverty, and the hard strain they are continually under to gain a living.

A small per cent are able to send their children to Graceland or some other college, and pay an average of \$20.00 per student, as per figures by Bro. Wells, and leave a balance of \$205.00 to be paid by those who can't give their own children a high school course at home,

because of financial disability. Many feel that it is a necessity for all in the family to contribute what they can in the way of help, and so the children go to work, and so nine out of ten, in all probability, will never see Graceland College, and a still smaller number will enter it as students.

Our brother thinks it "passing strange that certain people who would not think of allowing some one else to pay their worldly taxes are calmly allowing other brethren in the church to bear their share of temporal responsibility in furnishing funds to build up the kingdom of God."

Well, that is somewhat strange, but there are other strange things. For instance: a branch has ten men, heads of families, and only one of them is able to send his son to college, and he does so. He pays \$60 of his son's expenses, and "calmly" allows the nine poor brethren to "bear" the burden of paying \$205.00 more, which is necessary to give his son a "higher education," while theirs have hardly a hope of getting a high school course; and in fact many do not get it. Is not this also strange? Is it not unfair? Does any true saint want other people to pay for educating his children in college any more than he wants them to pay his "worldly taxes?" If so, what excuse can he give for it?

"We spend" says Bro. Wells, "over four hundred millions annually in order that rich and poor may share alike in obtaining a primary education."

Yes, and in addition, according to the figures furnished by the brother, we spent, in 1912, over eighty millions in order that the rich and well to do might share a great deal better than the poor in obtaining a "higher education." Is there no way to remedy this favoritism? Why not?

Of course, in the universities with large endowments, the extra expense is, or has been, borne by rich people who have endowed them, but with many others including our Graceland, it is not true; but the poor are taxed for the benefit of their neighbors who are better off than themselves. "Are we in favor of that plan?" Nay, verily.

Talk as much as you please about giving the children of the poor classes, equal opportunity with the well-to-do, but as long as hundreds and thousands of saints who cannot possibly send their sons and daughters to college, are continually imperturbed to help educate those who are in better financial condition than themselves, there will be some who think it is "passing strange."

If this matter could be so changed that as many of the poorer children, proportionately, as others could get the benefits of the college, then the day for which Bro. Wells so devoutly prays would be already dawning, and "the handicap of financial care" would presently be lifted from our college.

We are told that \$2.70 per member would pay all expenses of the college, including its present indebtedness, amounting in all to about \$180,000. Now suppose we all pay up that have not, (I think I would owe but little) then I know a widow who with her two daughters, who belong to the church, and the girls are about ten and twelve years of age, and there are two smaller children, and this family with a very small income would have to pay \$8.10, and the chances are neither one of these children will ever be a student in any college.

I also know a brother who is the president of a bank, (not in Independence or Lamon), and he also has large areas of farm lands, besides other property, and he would pay \$2.70. He has one foster son who may enter Graceland or some other college.

"This amount is not arbitrary." O no; but when a former call was made some years ago, and fifty cents per member was suggestively asked for, I remember one branch in Minnesota that readily responded and most of them gave fifty cents, no more or less. Some families had to make a sacrifice to pay it, but others "calmly" let them do it, and gave no more themselves, though able to do so. Is that equal? We all know it is not. Why resort again to unequal ways? That we should do so is "passing strange" to me.

But there is one point made very clear in Bro. Wells' paper, viz: Graceland College, (and all others without endowment) cannot be run except at continual loss to the church. On this point the church at large was uninformed, when, in the early nineties, they by vote of general conference, decided to build a college. If all could have foreseen that it was a perpetual burden they were voting on the whole, for the benefit of a very few, educationally, who knows what the vote might have been? If all had been apprised of the fact that a very small per cent of the church's young people would be educated, by paying \$60 per year themselves, and the rest of the church would be asked to make up the deficit of \$205 per year for each student, then these gentle hints that they were wavering in duty to the work of God, might have more effect. But the rank and file did not know, I feel sure. Whether any others did I can't say. But now we know. Until such time as Graceland College receives an endowment we must go down in our pockets and bring up whatever deficit is lacking, or increase our tithes and offerings so the bishop will be able to support the college as he does the Saints' Homes, and other institutions. The only remaining alternative is,—close the college.

Sentiment is against closing. We hate to say "we started to build, but was not able to finish it."

Justice is against running the college at the expense of those who cannot hope to ever have any educational benefit from it in order to benefit less than one per cent of our church people, who need help the least.

Justice is also against sending out pleas for so much per member, when ability and disposition are so different among the membership.

Equity forbids the taking of the hard earned offerings of the poor and paying a deficit, large or small caused by the attendance at college of others in more favored circumstances. Its too much like a notice posted in one of the buildings of a very large university of which a young student recently told me; the notice read: "Everybody bring 5 cents to Mr. So-and-so and he will explain."

Let us explain before hand and if the people think the explanation is worth five cents they will pay it without impuntity.

In gospel bonds,

T. C. Kelley.

601 N. 4th Street.

GLEANNING FROM OUR CORRESPONDENTS.

Mary Griffith, Des Arc, Mo.—I know this is the true work of the Lord, and I trust in him and he doesn't leave me alone. He has blessed me in everything I do. I am poorly and desire God's blessing and ask the Saints to pray for me.

Mrs. Lizzie Baker, Flint, Ind.—We have been so persecuted by a Methodist minister who has just closed a revival of three weeks duration and he repeatedly spoke of the Mormons and Latter Day Devils. So we feel that we must get in touch with the church and therefore are sending our subscriptions for three. Pray for us that we may have on the full armor of God and be able to conquer sin and the evil one.

E. L. Baskett, Bucklin, Kas.—We are among the isolated ones, but we are instructed and edified through your columns. We are trying to get the angel's message before the people. We secured a building on Main Street and fitted it up for preaching, and Brethren J. Arthur Davis and A. C. Martin came and preached for two weeks with very good interest, removing a great deal of prejudice. Those who attended have a better understanding of the work and the saints were edified and built up in the faith. These brethren are careful and conservative and have made friends. We want to get the tent here next summer, and would like to see them returned to this mission. We would like to be where there is a branch again, but we believe good can be done here by taking care of the elders. There is one other Saint here, Brother Charlie Redfield.

Emma Steckel, Lamon, Iowa. We have had some splendid practical sermons at the Evergreen Branch by Brother J. F. Mintun, who spoke for two weeks mostly for the edification of the Saints. He certainly did tell us how we should live. I hope to live so that I may be called a child of God.

Edward Miller, Escatawpa, Miss.—We are of the Saints of God 'way down South, and we are trying to build up Zion and doing all we can to do the Lord's will. We have a good Sunday School and preaching by some one every Sunday. Brother T. U. Sherman is our president—a good and faithful man. We have just put away my aged father, who lived to see all of his family but two in the church. He died December 16th. I was called to his bedside Tuesday, a neighbor asked him if he would like an egg nog but he said "No." He said to me, "Son, long years ago I threw my tobacco and whiskey away to keep you children from partaking of it, and I will never set a bad example before you children." He was a good father to his family and his home was open to all the missionaries.

Mrs. W. E. Summerfield, Stewartsville, Mo.—I want to write a few lines to your interesting pages to let my friends know that I am still in the faith. It is sixty-two years since I obeyed this blessed gospel and I have never regretted it, but the older I get the better I like it. My path has not always been strewn with flowers, and I have had some very bitter trials to pass through. I have lost five sons and one daughter, and also my dear companion, but through it all my dear Savior has been near to comfort and strengthen me. This winter I have been sorely afflicted with a broken arm, but through administration the Lord has taken away every pain and bringing sweet peace and comfort. I can truly say it is good to be a Saint in latter days. I am very near 82 years old, so you see I am living on borrowed time. I have my second eyesight and can read the finest print at night, and do feel so grateful for that, and every blessing I enjoy.

Mrs. J. G. Cole, Peoria, Ill. We love to read the news from all parts, it is like getting our weekly letters. It cheers us. Though we have a small branch here it can't take the place of the Ensign. So wishing the Ensign success for I know it has been of great benefit and help to many, especially to the scattered Saints.

Andrew Ruoff, St. Joseph, Mo.—I send you one dollar again that you do not stop coming to our house because we like to read the good sermons, letters, and articles. I never regret the step I, with my wife, took fourteen years ago in joining this true church, and I see now in what great darkness we were before. We have received many blessings since we worship the Lord in spirit and in truth. My wife was healed of blood poisoning several years ago through faith and the laying on of hands. At the same time our little boy was sick and the doctor said it was appendicitis and he must go to the hospital, but I thought not. He had not been baptized and I went to Brother Pickering and Brother Roberts to baptize him. When he was confined to his bed I asked him, "Carl, have you any more pain?" He said, "No, papa, I am well." The Lord is merciful to his people, and to him be the honor and glory forever.

R. K. Ross, Mound City, Mo.—The work here is making some progress this conference year under the labors of Brother J. W. A. Bailey mostly, as he has been the main missionary in our district. He is a plain and forceful expounder of the gospel, and he tells it in such a plain way with the use of his chart that the people can see the truthfulness of it. He has baptized eighteen since he has been with us. Brother W. E. Peak is with him now at Maitland, Mo. We hope these brethren will be returned to this mission and that many more will be gathered into the kingdom as there are a number of others believing the message.

SERMONS AND ARTICLES

SOME REASONS WHY.

By Elder Jasper O. Dutton.

Having placed the three standard books of the church, known as the Bible, Book of Mormon, and Doctrine and Covenants, in the hands of new members who have obeyed the first principles, frequently they have many questions regarding certain provisions they find in the law and especially along temporal lines. For example:

Verily thus saith the Lord, in addition to the laws of the church, concerning women and children, those who belong to the church, who have lost their husbands or fathers: Women have claim on their husbands for their maintenance until their husbands are taken; and if they are not found transgressors they shall have fellowship in the church; and if they are not faithful, they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land. All children have claim upon their parents for their maintenance until they are of age; and after that, they have claim upon the church; or in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for as also the poor, Amen—Doctrine and Covenants 82:1,2.

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And behold, none are exempt from the law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouses; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things. Yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—D. C. 70:3.

The general church is quite exercised at present over the matter of finances and quite an effort is being made throughout the church to liquidate the general church debt. This certainly is in keeping with the instruction of the Lord, and will cause thought which will in turn be a source of education to the church in general. However, if we drop back to our former ways or rut of finances, how long will we be out of debt, unless a greater effort and sacrificing spirit are shown by one and all? The writer hopes there will be a marked improvement.

But the objector may say, "What greater effort or sacrifice could there be made?" Let us reason a little. We read further:

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 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.—D. C. 130:7.

The Lord here advises that the general church not engage in building unless absolutely necessary, also as members we are instructed to be careful in the expenditure of money. This has caused the writer to think and led me to certain observations and conclusions. We believe that the Lord not only desires that the indebtedness of the church be paid but also that the provisions of Doctrine and Covenants 82:1,2 be carried out, viz: That a "storehouse shall be kept" "that widows and orphans shall be provided for as also the poor."

From section 70:3 we learn that God will hold us all accountable regarding our "stewardships over temporal things," and the degree of spiritual power is also contingent upon the degree of equality among the members: "Nevertheless in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."

Again from section 130:7, we learn that the church can do and accomplish more than it has been doing and that by so doing the debt of the general church can be met and "in due time discharged," but in order to do this "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," "that which may not be essential unto the continued onward progress of the general work, [missionary work to my mind] and both in private and in public expenditure carry into active exercise the principle of sacrifice."

April 16, 1907, the church in general conference assembled adopted resolution number 593, viz:

"That we discourage members of the Reorganized Church of Jesus Christ of Latter Day Saints from holding membership in any society or order which requires the taking of oaths or the entering into covenants or obligations to guard the secrets, purposes, or doings of its organization."

But still we find that not all have heeded this advice, and still hold membership in such orders. Now if every man or woman, thus holding membership would repent and turn all the moneys of the church membership thus being expended into the coffers of the church, known in the law as "the storehouse," what a difference it would make in our finances; to say nothing of the oaths, entering into covenants or obligations to guard the secret purposes, etc., which according to the Inspired Translation, Book of Mormon, and Doctrine and Covenants are condemned.

Jesus said: "But I say unto you I 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 shalt thou swear by thy head, because thou canst not make one hair white or black." (Matt. 5:34-36). Now it is a fact well known that all secret orders swear by the body as a whole, or by this part or that part of the body, for different obligations and thus are found in direct opposition to Christ Jesus and his gospel.

Again, a certain part of the membership are today paying out thousands of dollars yearly in life insurance and accident policies, while the church, if properly supported, as the law of God requires is the best insurance company on earth, because it is God's way of providing for his saints. But some say: "Well, whenever the church is ready to give my wife \$2000 should I be taken by death, I am willing to put my trust there." But, dear brother or sister, the law of God says that the "needs" of his saints shall be supplied, and many times more than this demanded, only represents selfishness. Others say: "Well, whenever the church is ready to make a move along that line I am willing to take the step, but not till then." But, dear brother or sister, you are a part of the church and when you move that much of the church has moved, and the church can only go as far as the members let it.

But the objector still holds: "We must wait a while till we can be in better financial condition." But when, O when, can the Bishop do the real work of the church unless we fall into line and cease putting our trust in the arm of flesh? Answer, never!

Now no one can deny but that one of the first duties of the church as organized in the days of Christ was the care of the poor, widows, and orphans; yet today in many cases the widow's cry for assistance goes unheeded, because the Lord's storehouse is empty. Not a thought but that the Bishopric would gladly do, had they the means at hand. Why not now one and all free ourselves from the yoke not pleasing to God?

Paul says:

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness and what concord hath Christ with Belial? or what part hath he that believeth with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord and touch not the unclean thing; and I will receive you, and will be a Father unto you and ye shall be my sons and daughters saith the Lord almighty.—2 Cor. 6:14-18.

My dear brother or sister, have you stopped to think that when you become a member of any oath bound society you stand pledged many times, in a social as well as a financial way to support men and women who in the sight of God are wicked? Whose ideas of right and wrong are not governed by the teachings of Christ? Who love those that love them and disregard the higher teachings of Christ to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"? And even if they were the very best of people in all cases and in every way, it is not God's way of providing for his people. What is true of oath bound

societies is very largely true of all life insurance and accident insurance societies.

Now the Lord has said, "Nevertheless, in your temporal things you shall be equal, and this not grudgingly; otherwise the abundance of the manifestations of the spirit shall be withheld." (D. C. 70:3). If we apply this rule to present practices relating to insurance, we should see to it that not only every widow has the common necessities of life but she should have (?) the means furnished her so she can have her children's lives insured and they in turn have her life insured to protect them. The last part of section 86 reads:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Do we believe this? At the Southern Wisconsin Reunion held at Madison, August, 1908, the following was given through Apostle J. W. Wight then minister in charge:

Unto my people now assembled: what more can I say than to you I have said? Time and time again have I warned my people. I have told you of storms and pestilences of famines and trials that are to come upon the earth and have warned my people that they should come out of the world, that they be not partakers of her plagues. Many of you now present will remember that I said unto you in times past that my people came together from time to time and told of their love for me and separating forgot the statements thus made. Having thus turned aside from the warnings thus given and not having done as commanded many of you have not been protected from the storms and dangers that have come upon the earth. Let my people now be warned and take heed thereto if they would be protected by me. Come unto me in humility of heart and be faithful unto the commandments I have given unto you and I will both bless and protect you, etc.

Now the Lord has said, "Nevertheless, in your and accident insurance do you want than these promises? Much less of becoming members of any oath bound societies which the church has advised against."

In second Corinthians 13:5, we read: "Examine yourselves whether ye be in the faith: Prove yourselves. Know ye not your own selves how that Jesus Christ is in you except ye be reprobrates?" We may illustrate the position of the church and orders of men thus: A wide river represents the stream of resources pouring into the church storehouse. The river is made up of many small brooks and rivulets which are the various means of contributing to the church funds, viz: Tithing, offerings, help to the poor and needy, collections, etc. Along the banks of these streams live the people who send the material down these various waterways to supply a large grist mill on the main stream, and from it all necessary demands on the church storehouse are supplied. By and by a race is extended into the river which takes about half of the water to run a knitting factory just built a short distance above the mill. The light machinery of the knitting factory is easily run by half the water but what about the old mill? It can hardly turn its wheels to say nothing of grinding out a grist. The knitting factory represents the secret orders, life insurance, accident insurance, etc., which so depreciate the stream of resources flowing into the storehouse, that the storehouse can not be made to store up as it should and supply the rightful demands made upon it. The only remedy is: the removal of the race and knitting factory so that the stream of income into the church storehouse may be unobstructed and the old mill, ordained of God, be able to perform its work.

It would seem but right and proper that in order to have the confidence of the saints more fully established in the order of God, that a sufficient sum of money be, set aside, for such demands as might be made upon the storehouse in the care of the poor, orphans, and widows. Thus having a real storehouse as provided in the law of God. Malachi 3:10, reads: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and 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." Doctrine and Covenants 61:4, reads: "And again, let the bishop appoint a storehouse unto this church, and let all things both in money and in meat, which is more than is needful for the want of this people, be kept, [something real] in the hands of the bishop."

Now may the saints of God so live as to prove true the saying of Christ: "But wisdom is justified of her children." There are doubtless many more reasons why. Let each one examine and see which you are helping most to run, the church of God or the knitting factory.
Evansville, Wis., Feb. 25, 1914.

THE SABBATH.

By Elder W. A. Sinclair, M. D.

Much discussion has been entered into regarding this question, the particular day set apart, and how to observe it. Many have been put to death by reason of a non-observance of it; while others have been flogged and maimed for slight offences there on.

It appears from sacred writ that in the beginning God blessed the seventh day, and sanctified it, and commanded that a due observance of it be recognized by the children of men.

There is very little said about the Sabbath from Adam down to the days of Moses, and we are led to believe that the observance of the Sabbath was different previous to the days of Moses.

In Exodus 31:17 God says: "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Therefore the Lord required that all his creatures should rest one day in seven.

We find very little to establish custom on, during the first two thousand years. There is no doubt that the Sabbaths were kept, for tradition points strongly to it, but we are not informed as to its usual observance.

When the law was given to Moses, the Lord required a very strict observance of the Sabbath, during the generations of the children of Israel.

It is recorded thus: Exodus 31:12-17, "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Notice here that this covenant was between God and the children of Israel, and not between God and the world. It is a special covenant to the children of Israel, and had nothing to do with the world then, or now.

There were other Sabbaths given to Israel, beside the seventh day, the Sabbath was to be kept most scrupulously, no work of any kind could be done thereon; it was so strict that it became a burden; and so the Lord provided another Sabbath for worship, which was to be kept forever, (Leviticus 23:34-39). "Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord; it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day: Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath and on the eighth day shall be a sabbath."

You will notice here that the Lord appointed the first day of the week, the Sunday of Christian worship, as the day of solemn assembly, but this

seems to have been forgotten before the days of the Christ, so that when he came to Jerusalem, the seventh, or Sabbath day was the all important day, and they guarded it so scrupulously that every offense against it they wished to visit with death.

Shortly after this time however, we have several days, or in fact every day set apart by some nation as a day of worship. For instance, we have Sunday appointed by the Christians, Monday by the Grecians, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews.

So that every day was taken and became a day of worship for some people. Even in our own church at one time there arose a controversy over the Sabbath question, and it could not be decided to the satisfaction of all, until the Lord spoke concerning it; which is recorded in Doctrine and Covenants 119:7.

"And the Spirit saith further. Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, 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. And 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, as in all other things. Be not hypocrites not of those who make a man an offender for a word."

Jesus was not so strict in the observance of the Jewish Sabbath as the Jews thought he should be, and for that reason they rejected many of His teachings. He wanted them to learn that the Sabbath was made for man, and not man for the Sabbath; but tradition had so warped their minds that it was impossible for them to see other than that which had been an oppressive burden to them all their lives.

With Israel it was necessary for the Lord to specify a day certain, that they might worship Him, and not only that, but He must place a penalty on the non-observer in order to have them keep the day set, but he never, never once in all the Bible story calls that day the Lord's day. It was not the Lord's day; it was a rest day entirely.

As cited from Leviticus, the first day of the week or month was the Lord's day, a day of worship, and as we shall see, and I cannot think that it just happened so, that it is the day on which all the chief events particular to the church in the days of Christ happened.

Mark 16, 9. "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom he had cast seven devils."

Jesus rising the first day of the week, institutes the resurrection of the dead on the first day, or the Lord's day.

Luke 24, 33-36. "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them. Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spake, Jesus Himself stood in the midst of them, and said unto them, Peace be unto you."

Here again, on the first day, or Lord's day, we have Jesus breaking bread with two of His disciples; we also find that the brethren are gathered together, as was their custom, and Jesus appears to them in their gathering.

John 20, 26. "And after eight days (Sunday) 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."

This establishes the fact that the custom of the disciples was to meet the first day of the week, the Sunday, or Lord's day. And Jesus meets with them again. Why did He not meet with them during the intervening time? The fact seems obvious to me, Sunday was the day they were in the habit of meeting, and possibly the only time the entire number of them would be together.

Acts 2. The Day of Pentecost fell on Sunday, the first day of the week, the day after the Sab-

bath. So that we have the first great endowment of the Holy Spirit on the Lord's day.

The saints of Troas were in the habit of meeting on the first day of the week, as we have it recorded in Acts 20, 6-7. "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days."

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

In 1 Corinthians 16, 1-2. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Here again, we find that the general gathering of the saints was upon the first day of the week, and that they should make the gatherings of their money for the poor upon this same day. Why should they elect this day? Simply because they were all together on this day, and it would make the gathering easy.

Revelations 1, 10. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

Here we have one of the greatest revelations ever given to man; the picturing of the whole transaction of the dealings of God with man in the probationary and millennial periods, and certain dealings under the post-mortel existence.

This day seems to have been selected by Jesus Christ as the day of worship, previous to His crucifixion, and it is thus that we find the disciples gathered together on the first and eighth days. It was no haphazard affair, but their regular day of gathering.

Whether the order of days has been strictly followed and we have the same day now as our Sunday is beyond the absolute knowledge of man. The supposition is that we have; and yet when we read the statement as recorded in the Doctrine and Covenants, Section one hundred and nineteen, paragraph seven, we are at a loss to determine with exactness whether we are right or not. The intimation there given is that one day should be kept, and as we are keeping Sunday, keep on observing that day, unless revelation shall change the day.

The first day is the Lord's day, and the only difficulty that I can see is that we may not be right in our appointment of the days as they now stand, and the first day may be some other day than that which we now suppose it to be.

A FEW COMPARISONS.

The infidel has found fault with the whole religious world because it has so many translations of the Bible. Men in their own wisdom have made many translations of the inspired word, and being without inspiration have made many mistakes. In other ways also mistakes have entered into the sacred record, mostly by errors in copying in the early centuries, and by the wilful acts of men. For the errors in copying and the changes made by wilful hands the translators are not responsible, as their duty as translators requires them to translate the record as it is.

The Bible as translated and corrected by Joseph Smith by the Spirit of revelation, corrects many of these errors, and a careful examination of the work shows a large degree of inspiration. There should be agreement in the various translations of the Bible the same as in individuals, as Paul says in 1 Corinthians 1:10, "Now I beseech you brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment." Only by the Spirit of God can perfect harmony exist, and only by the Spirit which originally inspired the writing of the word, can that word be corrected of all the mistakes which have come in through human weakness and wilfulness.

The office work of the Spirit is to guide into all truth, and under the light of that Spirit error is made apparent, and by its direction may be corrected. In taking upon themselves the work of representing God men have run without tidings and mistakes have been made, and only by a divine call and by divine authority can men represent him and then only by the help of that Spirit which leads to light and unity. Let us note a few passages from three translations.

Exodus 23:3.

Douay Translation: "Neither shalt thou favor a poor man in judgment."

King James: "Neither shalt thou countenance a poor man in his cause."

Inspired Translation: "Neither shalt thou countenance a wicked man in his cause."

Exodus 32:35.

Douay: "The Lord therefore struck the people for their guilt, on occasion of the calf which Aaron made."

King James: "And the Lord plagued the people, because they made the calf, which Aaron made."

Inspired: "And the Lord plagued the people, because they worshipped the calf, which Aaron made."

Deuteronomy 14:21.

Douay: "But whatsoever is dead of itself, eat not thereof. Give it to the stranger that is within thy gates, to eat, or sell it to him, because thou art the holy people of the Lord thy God."

King James: "Ye shall not eat of anything that dieth of itself, thou shalt give it unto the stranger that is in thy gates, that he may eat it, or thou mayest sell it unto an alien, for thou art an holy people unto the Lord thy God."

Inspired: "Ye shall not eat of anything that dieth of itself, thou shalt not give it unto the stranger that is in thy gates, that he may eat it, or thou mayest not sell it unto an alien, for thou art an holy people unto the Lord thy God."

Matthew 8:11,12.

Douay: "And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into darkness, there shall be weeping and gnashing of teeth."

King James: "And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth."

Inspired: "And I say unto you, that many shall come from the east, and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the wicked one shall be cast out into outer darkness, there shall be weeping and gnashing of teeth."

Luke 15:4.

Douay: "What man among you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that one which is lost until he find it?"

King James: "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

Inspired: "What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine, and go into the wilderness after that which is lost, until he find it?"

Acts 13:48.

Douay: "And as many as were pre-ordained to eternal life, believed."

King James: "And as many as were ordained to eternal life, believed."

Inspired: "And as many as believed, were ordained unto eternal life."

Galatians 4:12.

Douay: "Be ye as I, for I also am as you."

King James: "Brethren, I beseech you, be as I am, for I am as ye are."

Inspired: "Brethren, I beseech you to be perfect as I am perfect."

J. C. FOSS.

GLEANINGS FROM OUR CORRESPONDENTS.

Mary Bankester, Bayminette, Ala.—Bro. Sven Swensen was with us and preached two excellent sermons to a goodly number of outsiders, as well as Saints. We regret the loss of our dearly beloved brother, Elder W. L. Booker, who died at Robertsdale the 20th inst. He was to preach that night but as he sat down to dinner he fell from the table and died immediately. Dear old "Uncle Billy," as everybody called him, has gone to his rest. I desire the prayers of the Saints that I may hold out faithfully.

Nannie Myers, Crowell, Texas, R. 1.—If there are any saints near here will they please call on me. I have never lived where I had the association of the saints, and I would be so glad to meet some.

Our lists of subscribers to the conference daily are growing rapidly. To avoid the last minute rush send in your order now.

DEPARTMENT OF
Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, Editor,
147 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.

WINTER—NATURE'S RESTING TIME.

This article is one of several concerning kindergarten methods, which have been written by Sr. C. A. Smith of Independence—a former kindergarten teacher. Mothers will find herein, the foundation for good little nature stories. One of the very best ways through which we can early direct the trend, or the nature and class of reading a child will prefer as it grows, is by the kind of stories you read or tell it. Children naturally love to learn! they love facts. "Is it true?" and similar exclamations we meet unfaillingly; and most children are plainly disappointed when we cannot guarantee that the story has at least been based on facts and could have happened. —Editor).

As our heavenly Father has provided the night for the rest and renewal of the tired tissues of our bodies; so has he provided winter for nature's rest time.

I wonder how many mothers realize that wonderful possibilities for an interesting, fascinating and instructive study, lie in this subject of "Nature's Resting Time." It is interesting for the mother but far more so for the children.

We want our children to understand and comprehend the great principles upon which all nature works, for we want them to be happy, broad-minded and above all things reverent. We do not want them to feel that when it rains, it is simply hindering their play; but that the rain is sent for a purpose. So winter is sent for a purpose.

In order to do this successfully we must talk and study the different conditions, when those conditions exist. For instance: children much more readily and forcefully grasp the idea of seed distribution, when they see around them everywhere, seeds that are ripening and being scattered in the various ways provided by nature, than they would if you tried to teach about it in mid-winter, when no seeds were to be found.

In the fall, tell them how the trees send their sap down into the roots to protect themselves from freezing. Also how the scars left by the falling leaves are sealed up as a means of protection; and in winter show them the tiny leaf buds wrapped in so many blankets to keep out the cold.

Think of the host of things that lie under the ground—waiting and waiting for the warm spring rain and sun to wake them up. There are the roots of the trees, before spoken of, the seeds that have been scattered in the fall. The eggs and larvae of various kinds that are waiting to hatch into worms and insects. There are the cocoons of worms that are waiting to turn into moths and butterflies. Among these we find the queer little brown jugs made by the tomato worms that feasted in our tomato patches last summer. These will make the beautiful Polythamus Moth.

Then there are the earth worms sleeping in their little holes, some wrapped in leaves which they have pulled down through their hole. Somewhere down under the ground also is the Mr. Mole waiting and resting until the frozen earth softens up again.

In the bottom of the ponds are the larvae of the dragon flies and the various water bugs, and around the ponds we find the holes made by the frogs as they went into the soft mud to find a resting place for the winter.

As we think upon this subject we can find any number of avenues opening up for study; any one of which affords material for several days talks with the little folks.

Possibly one of the most interesting studies along this line is that of the way in which the wild animals spend their time during the winter. Take the bear for instance; he crawls into an old hollow tree or buries himself in the side of a bank and sleeps all winter.

Then again, a most fascinating study is that of the beaver. He lays in a supply of food for the winter, by carrying young branches of trees and sticking them upright in the wind, in the bottom of the pond, which his colony has caused to be formed by reason of the dam they have made. Then he builds himself a house in the water near the shore. These houses are built upon piles and are two, three and sometimes four stories high, with an arched roof on top. The walls are two and three feet thick and are plastered with mud, which the beaver carries on his flat tail. Through each floor is a passage and the top floor is always above the level of the water. Each house has two doors, one on the land side and the other under water.

These are common topics, yet how many children there are who have never had them called to their attention in a systematic way, as all being a part of God's great plan for "Nature's resting time."

Books on the subject:

Ten Common Trees, by Susan Stokes. 40.
The Child's World, by Emile Poulson.

The love of rural life, the habit of finding enjoyment in familiar things, that susceptibility to Nature which keeps the nerves gently thrilled in her homliest nooks and by her commonest sounds, is worth a thousand fortunes of money, or its equivalence.—Henry Ward Beecher.

CHILDREN'S HOME FUND.

(Editorial note. The publishing of contributions to this fund has for some time past been discontinued. However, not knowing of this, one of the collectors promised her contributors that they would see receipt of their offerings published. As per request of those in charge of the matter, and to make good the sister's promises, we give the list space).

Names and amounts given for the Children's Home Fund to Martha Bierlein:

Miss Bina Nesbit, Independence, Mo., 60 cents. Mrs. M. Stuart, Independence, Mo., 60 cents. Mrs. M. Tandburg, Indep., Mo., 60 cents. Mrs. M. A. Lee, Indep., Mo., 60 cents. Miss M. Cook, Indep., Mo., 60 cents. Mrs. M. E. Cook, Indep., Mo., 60 cents. Mrs. Wm. Russell, Portland, Ore., 60 cents. Mrs. A. V. Closson, Independence, Mo., 60 cents. Mrs. J. P. Bierlein, Independence, Mo., \$5.00. Miss Hattie J. P. Bierlein, Independence, Mo., \$5.00. Miss Hattie Cook, Independence, Mo., 50 cents. Mrs. G. A. Drown, Independence, Mo., 60 cents. Mrs. Chas. Gurdwell, Independence, Mo., 60 cents. Miss Ruby Short, Independence, Mo., 60 cents. Mr. Harry Myers, Coleman, Mich., 60 cents. Mrs. Harry Myers, Coleman, Mich., 50 cents. Miss Lillie Cook, Independence, Mo., 25 cents. Mr. Joel Lanning, Colorado Springs, Colo., \$5.00. Mrs. J. P. Grant and Mr. Henry Homo, Rogers, Minn., \$3.00.

CONVENTION NOTICE.

Meetings of the General Convention of the Woman's Auxiliary for Social Service will be held as follows, in the auditorium of Stone Church:

Tuesday, April 7th, from 10:30 to 12 o'clock conference of the Home and Child Welfare and Eugenics Departments.

Wednesday, April 8th, from 10:30 to 12 o'clock conference of the Sewing & Aid and Literary & Educational Departments.

Thursday, April 9th, from 9:15 to 12 o'clock business session.

Friday, Evening, April 10th, at 7:45 program in main auditorium.

Saturday, April 11th, 10:30 to 12 o'clock conference of the Domestic Science and Young Woman's Departments.

Mrs. D. J. Krali, Sec.

MISCELLANEOUS

CONFERENCE NOTICES.

Florida District—Conference will meet at Fairview church, near Pensacola, Florida, Saturday, April 11th,

NOTICE

Absent members belonging to the Eldorado Springs Branch: Martha Stewart, Thurisa Davis, Bessie Wright, Joseph Mast, Maggie Mast, John Bloomquist, Maggie Glover, George Pelley, Emily Pelley, Myra Pelley, Emma Pelley, Lydia Oglevie, Benj. D. Stewart, Amanda M. Allen, John Booher, Mary Booher, Lydia Booher, Marion Hollingsworth, Mercy E. Hollingsworth, William M. Hollingsworth, Francis E. Morris, Sarah Parish, W.H. Elliot, Sarah E. Elliot, Isaac Street, Allie Street, Cassius Case, Cora Case, Alice M. Davidson, William Pittman, Lillie Pittman, Maud B. Harrison, Flora Booher, Jesse O. Fuller, Nancy C. Allison, Ruby DeBerry, Abram H. Whitley, Magdalena Bloomquist.

Any one knowing the address of any of the above members please notify Mrs. Alta Glick.
Eldorado Springs, Mo., Lock Box 34.

CHURCH SECRETARY

Railroads Rates to Conventions and Conference.

In addition to former notices: The Baltimore and Ohio R. R. announces a clergy rate, New York to Chicago, of \$10.00 one way, or round trip, \$20.00; St. Louis, \$12.15 one way, or round trip \$24.30, but can grant no through clerical rate to Kansas City; nor do they have clerical rate from Boston or Philadelphia.

Regular fare from New York to Kansas City is \$27.75, and party rate for ten or more people traveling together on one ticket, New York to St. Louis is \$19.60 per capita, and rate St. Louis to Kansas is \$5.50, making a total rate of \$25.10 New York to Kansas City.

This with rates in former notices is all we have been able to obtain to date. All roads to which application has been made have been notified to communicate with representatives of our people in Boston, Brooklyn, and Philadelphia.

R. S. Salyards.

Lamoni, Iowa, March 20, 1914.

QUORUM OF HIGH PRIESTS.

The Quorum of High Priests will hold its first session on April 6th at the Church of Christ building on the Temple Lot, Independence, Mo., at 8:30 a. m. A short session will be held for organization and prayer. We desire a full attendance.

J. A. Tanner, President,
By G. F.

SUNDAY SCHOOL EXHIBIT.

We are as desirous of as good a display as possible of Sunday school class work, viz. pads, lesson illustrations, cradle roll work, mid-week work of organized classes, etc., at the coming convention, and urge all Sunday schools to have such work in the hands of Mrs. R. Brocaw, 816 West

Electric St., Independence, Mo., in time to arrange for the opening day of the convention.

GENERAL RELIGIO CONVENTION.

The latest announcement for the convention of Zion's Religio-Literary Society is that it will meet Thursday, April 2, at 9 a. m., continuing over Friday. It is understood the General Sunday School Convention will open on the 4th.

CONFERENCE MINUTES.

New York-Philadelphia District.—Annual conference was held in Brooklyn on February 21st, 1914. Officers elected for the ensuing year were: Ephraim Squires, President; Walter W. Smith and Benjamin R. McGuire, Counsellors; Herman N. Schwartz, Secretary; John Zimmerman, Sr., Treasurer; Anna Zimmermann, Member of Library Board.

The enrollment of the District January 1st was 1865, showing a net gain of seventy-three for the ten preceding months. This membership includes two Patriarchs, one Bishop, three High Priests, twenty Elders, fourteen Teachers and fifteen Deacons, a total of seventy-five ordained men. During the preceding year a new church building was erected and dedicated in Philadelphia, raising the total of church buildings in the district to five. The value of these buildings, exclusive of furniture and fittings, is in excess of \$45,000.

The conference recommended the holding of a reunion and adopted the report blanks issued by the general association.

The business meeting was followed by a number of interesting meetings on Sunday, the 22nd. Special music was beautifully rendered by the district choir under the direction of the general church chorister, Bro. Albert N. Hoxie, Jr., who has accomplished wonderful work in the development of the musical possibilities in this district. The outlook was altogether encouraging and gave promise of greater results in the Lord's work than ever.

H. N. Schwartz, Secretary.

Kirtland District.—Conference convened in the Saints' Chapel at Cleveland, Ohio, on March 7th and 8th, 1914. R. C. Russell, minister in charge; F. W. Ebeling and J. W. Topping, of the District Presidency presiding. A. Ahlstrom, Secretary. Announcement was made of the death of our beloved Patriarch John H. Lake, notice of which was immediately wired to Presidents Joseph and Elbert A. Smith by order of the conference. Statistical reports from twelve branches were read showing a total membership of the district, including scattered members, of 1018.

The report of Acting President J. W. Topping, evidenced his activity in the district work during the past year, although hampered by his daily work. The Secretary reported having the new district records well under way and requested the assistance of the eldership in instructing the officers of newly organized branches regarding record keeping and reporting. Upon recommendation from the President provision was made for the organization of a new branch in Warren, Ohio. The report of Bishop J. A. Becker showed considerable increase in tithes and offerings collected during the past year. In the special offering for the church debt the district did not make so creditable a showing but the new year already shows better results in this regard. The tithing card system introduced last year worked nicely in some branches and will no doubt prove of considerable help through systematic effort. Elder R. Baldwin was elected President, Eben Miller, Vice President and Martin Ahlstrom Secretary. Provision was made for the reunion to be held at New Philadelphia, Ohio, July 26th to August 9th. Eight were baptized and six men ordained during the conference. Provision was also made for a fall conference to be held at Kirtland, Ohio; the time of this conference to be set by the minister in charge and the President.

The following delegates were chosen to represent the district at the coming General Conference: Margaret McKenzie, R. Baldwin, J. A. Becker, Cecil Neville, S. Brown, Jesse Mac Hardin, G. Leon Burdick, Wm. Brewster, Mary E. George and Jas. C. McConoughy.

The service on Sunday afternoon lasted for two and one-half hour and was a spiritual feast. Instruction and encouragement were given through prophecies, tongues and interpretation and spiritual song. The Religio and Sunday School conventions held on the 6th were well attended and proved of interest to all; officers for both organizations being elected as follows: John W. Topping, Superintendent; M. Ahlstrom, Assistant Superintendent, and C. B. Keck, Secretary and Treasurer. This was the largest conference held in the Kirtland District and considerable credit is due to the Cleveland Saints for the able way in which they cared for all visitors.

Martin Ahlstrom, Secretary.

Utah District.—Conference convened at Salt Lake City on February 7th, 1914. In attendance were: Missionary in charge, Brother Peter Anderson and Elders J. C. Christensen, W. H. Kelley, of Missouri; J. E. Vanderwood and Oscar Johnson, of the missionary force; also quite a number of the local priesthood. Two business sessions were held, as also three preaching services, as follows: Saturday evening, preaching by Wm. H. Kelley; Sunday morning by Peter Anderson; Sunday evening by Gerard J. S. Abels, and Sunday afternoon a social service was had, in charge of Oscar Johnson and John Hall. All services were largely attended and very much enjoyed.

Ministerial reports were read from Elders J. M. Stubbart, Wm. H. Kelley, J. C. Christensen and J. E. Vanderwood, all speaking very hopefully of prospects in the district. Statistical reports from all branches were presented, showing a net gain of nine members. Financial reports from former Bishop's Agent Gerard J. S. Abels and present agent, Charles A. Smurthwaite were read and audited by the committee, showing there was due the former agent \$14.23 and there was on hand at the present time \$44.30. By motion the conference granted a certificate of baptism and membership in the Ogden Branch to Sister Maria C. Larsen, of Logan. Considerable discus-

sion was had regarding District rules. The following were elected delegates to the General Conference: J. M. Stubbart, Heman C. Wilson, Marshall T. Jamison, Eunice Jamison, John Hedlund and Sister William H. Kelley, while the following elders were chosen alternate delegates: Peter Anderson, J. C. Christensen, William H. Kelley and J. E. Vanderwood. The election of officers was by motion postponed until the semi-annual conference the annual conference left the matter of holding the Presidency and Minister in charge. It was also moved, seconded and carried that all funds and various balances now in the hands of Brother G. J. S. Abels be combined into one fund, and amounts due him be paid to him, and balances turned over to the proper custodian. Conference adjourned to meet in June with the Malad Branch. A vote of thanks was tendered the Salt Lake Saints for their entertainment and hospitality.

Gerard J. S. Abels, Secretary.
Pearl Wardle, Assistant.

Northern Wisconsin.—Conference met at Appleton, February 7th and 8th. The conference was a very spiritual affair from first to last. The prayer meetings were very good. Preaching was excellent. The speakers were: J. P. Curtis, B. G. Flint, A. J. Whiteaker and several local men.

Bishop's Agents' report shows receipts of \$631.78, for years. Statistical report shows gain of twenty in six months.

Delegates to General Conference: Leroy Colvert, Minnie Lampman, P. L. Richardson, B. C. Flint and J. H. Howe.

The financial report of the Reunion Convention showed a gain of \$37.41 over last year, leaving \$84.77 balance on hand.

Moved and carried that all branches in the district located in towns, villages and cities be named after the town, village or city where they are located. Thus hereafter the Red Branch will be known as Chetek Branch; Evergreen Branch will be known as Valley Junction Branch; Fox River Branch will be known as Appleton Branch; Prairie Branch was disorganized.

Brother J. H. Howe was called and ordained to the office of priest.

By vote each branch president is to see that a sub-agent to collect tithes and report to Bishop's Agent be appointed as soon as possible.

By motion Nalmer Johnson was sustained as Bishop's Agent.

Adjourned to meet with the Chetek Branch in connection with reunion.

Leroy Colvert, Secretary.

Clinton District.—Conference met at Nevada, Mo., March 7th, 1914. On account of sickness, the President W. S. Macrae, was not permitted to attend. W. H. Lowe and Amos T. Higdon presided and provided for the services. Recommendations were read from Fort Scott for the ordination of H. Rose Higdon to the office of elder and Chas. P. Crews to the office of teacher; from the Ve Ve Branch for the ordination of P. L. McCormick to the office of priest; from Wheatland Branch for the ordination of J. Howard Crooks to the office of teacher; from Rich Hill Branch for the ordination of Mel Quick to the office of elder and Clarence Martin to the office of priest. Recommendations accepted: Mel Quick, T. L. McCormick and H. Rose Higdon were ordained at the Sunday afternoon prayer-meeting. The others were not present at the conference. Delegates to the General Conference were chosen as follows: F. A. Hanley, Irene Nafus, O. D. Shirk, Roy S. Budd, Sister F. C. Keck, W. E. Reynolds, Sister S. J. Charleton, Amos T. Higdon, Sister Amos T. Higdon, Sister Lida Budd, Sister Lucy Silvers. Conference adjourned to meet at El Dorado Springs, August 8th, 1914, that is the last Saturday of the 1914 district reunion, which is to be held at that place beginning July 31st and closing August 9th. A reunion committee is to be appointed by the District President and the President of the El Dorado Springs Branch. Conference was well attended and the Spirit of God was present throughout.

Roy S. Budd, Secretary.

El Dorado Springs, Mo.

Southern Missouri.—Conference convened at Springfield, February 28th, with Minister in charge, J. W. Rushton, J. F. Cunningham and J. T. Davis presiding, Benj. Pearson, secretary, assisted by Fred Moser, Jr. Branches reporting: Springfield 221, Ava 125, Beaver 115, West Plains 58, Thayer 36. Reports were also on hand from Logan Creek and Mill Spring, but as they were not on the proper blanks, they were not received. Branches not reporting: Woodsie, Coater, Macomb, Grove Springs and Naylor. The secretary was instructed to send blanks to all these branches with instructions to report at once. Also that each branch be furnished with blanks previous to each conference, in the hope that it will encourage all to report regularly.

Ministry reporting: Elders J. F. Cunningham, G. A. Davis, C. T. Orr, J. T. Davis, L. M. McFadden, Fred Moser, Jr., Benj. Pearson, J. W. Quinley, G. W. Bootman and G. W. Anderson. Priests J. W. Dubose, J. B. Scott, A. T. Gray, W. R. Steele and J. A. Miller. Deacon W. H. Edwards. A committee of three was appointed to draft a code of by-laws for the district and branches, the Minister in charge being chairman. Bishop's agent, G. A. Davis reported balance and receipts \$312.68, expenditures \$201.60, balance \$111.08. Treasurer's report: Receipts \$4.97, expenses \$2.70, balance \$2.27.

Delegates to general conference J. T. Davis, A. T. Gray, H. Spauling, Fred Moser, Jr., A. W. Duemler, J. W. Quinley, G. A. Davis, L. M. McFadden. Officers elected J. F. Cunningham president, G. A. Davis vice president, Benj. Pearson secretary-treasurer. Next conference at Beaver in July, date to be set by the president. The auditing committee was appointed as follows: A. W. Duemler to serve one year, Luke Bishop to serve two years, and Chas.

Bootman three years. A collection of \$13.00 was taken up for the missionaries. Preaching by J. W. Rushton.

Benj. Pearson, Sec.

Tigris, Mo.

Northeast Missouri.—Conference convened at Bevier, Mo. Feb. 21. J. W. Rushton and J. W. Gunsolley presiding. Wm. B. Richards and F. O. DeLong, secretaries. Reports were read from Bevier, Higbee and Menefee branches. Elders reporting: F. T. Mussell, D. E. Tucker, Wm. B. Richards, Wm. Kelo, John Fassnacht, Ed. E. Thomas, C. W. Miller, Wm. Chapman, R. R. Jones, F. O. DeLong, P. O. Pritchett and Frank Loft. Priests: F. W. Frye, Mark Surridge, W. T. Ramsey, Ivor Surridge and Daniel Edmunds. Teachers: Benj. S. Tanner, Charles Edmunds and Samuel Smith. Deacon Thomas L. Perry.

Bishop's agent, W. B. Richards, reported on hand \$185, receipts \$412.75, total \$597.75; expenses \$410.15, balance February 1, 1914, \$181.60. Report audited and found correct. Delegates to general conference Benj. S. Tanner, John P. Vanskike, F. O. Pritchett, D. E. Tucker and F. O. DeLong. Time and place for holding next conference and the advisability of holding a reunion was left with the district officers.

Wm. C. Chapman, Sec.

Seattle and British Columbia.—Conference convened at Seattle, February 14th, Wm. Johnson and P. W. Premo, president and vice president, respectively, and secretary, F. W. Holman at the desk. District Sunday school and Zion's Religio Society, which were in session the previous day reported. Bishop's agent, Wm. Johnson, of 2632 Ewanston Ave., Seattle, Wash., reported a previous balance of \$417.35, receipts from tithes and offerings \$1174.40; expenditures \$709.74, balance on hand January 31, \$882.01. Also a special fund of \$91.25 received and turned over to the church debt.

Branch reports: Seattle 238, gain 13; Roslyn 37; Lew Westminister 49, gain 7; Chilliwack 41, loss 1; centralia 84, gain 9; making a total of 449, which with Tacoma 25, Castle Rock 28, and Nanaimo 12, now disorganized, makes a grand total of 514 for the district.

Ministerial reports: Elders T. C. Kelley, Wm. Johnson, P. W. Premo, L. S. Rhodes, Frank Holmes, Fred L. Robbins, Henry Stade and Samuel Pope. Priests W. C. Reid, Arthur W. Gorbutt. Provisions were made for the summer reunion to be held in British Columbia, place and date left to district officers. Next conference to be held with the New Westminister saints, at and during the time of the August reunion.

Officers elected for ensuing year were: Wm. Johnson president, Amos W. Rhodes vice president, F. W. Holman secretary-treasurer, Sr. Wm. Johnson member of library board, Lula O. Fisher chorister. Preaching by T. C. Kelley and Wm. Johnson.

Those who are enrolled upon the records of the disorganized branches of Tacoma, Castle Rock and Nanaimo, desiring to have letters of removal therefrom may obtain such from the undersigned.

Fred'k. W. Holman.

4233 Bagley Ave., Seattle, Wash.

CONVENTION MINUTES.

Eastern Colorado.—Sunday school association convened at Denver, March 6th. A good interest was manifested and a number of good talks and papers were presented on topics of vital interest to the Sunday school. All officers were re-elected. Eight schools out of nine reported a total enrollment of 461 including home class members.

Mrs. M. E. Everett, Sec.

129 S. Logan St., Denver, Colo.

Northern Wisconsin.—Sunday school convention convened February 6, 1914, at Appleton, Supt. Leroy Colbert in charge. Sr. Mildred Zerbel was elected secretary pro tem. District treasurer, J. A. McGinnis reported total receipts \$30.02, total expenditures \$20.92, balance on hand 9.10. Old officers were all re-elected as follows: Superintendent, Leroy Colbert; assistant superintendent, B. C. Flint; secretary, Ivy Fisher; treasurer, J. A. McGinnis; librarian, Mrs. G. E. Hemstock; normal department superintendent, Mrs. Rillie Moore. Resolutions of condolence were passed on the death of Sr. Estella Post. Papers from Sr. Rillie Moore on Home Department Work, Leroy Colbert on the Teacher and the Art of Teaching, and Ivy Fisher on the Note-book Habit. Delegates to general convention: S. E. Livingston, Mrs. Minnie Lampman, A. L. Whiteaker, L. Houston, J. T. Curtis, Leroy Colbert, B. C. Flint, Wm. W. Dennis, Mrs. W. Dennis, L. O. Wildermuth, J. O. Dutton, Mary Lee, Fred Dreyer, M. O. Shedd, R. D. Davis, W. A. McDowell. Those present empowered in case of division to cast minority and majority vote. Motion carried to solicit the presence of a field worker for the reunion to be held at Chetek during the summer. Adjourned to meet at Chetek in connection with reunion.

Ivy Fisher, Sec.

MARRIED.

Hardin-Countryman.—At Middletown, Ohio, March 16, 1914, Jesse Mack Hardin, of Unionopolis, Ohio, and Lora Elsie Countryman, of Middletown, Elder R. C. Russell officiating.

DIED.

Muirhead.—Sr. Sarah Ann Muirhead, wife of Bro. Jas. R. Muirhead, of Rosedale, B. C., born at Lucknow, Bruce Co., Ont., March 27, 1876; died March 1, 1914, leaving husband, six children, father and mother. Sr. Muirhead was called upon to meet an opposition that few are called upon to meet, and withstanding it without finching or making a compromise with the opposers, she became identified with the church in November, 1899, baptized by Bro. Daniel Macgregor. As a token of respect it was one of the largest funerals ever held in the community. A noble woman has gone to her reward. Sermon by Wm. Johnson of Seattle.

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W. H. DEAM, BUS. MANAGER

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EDITORIAL

SLAVES.

Men, whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear,
And with heart and hand, to be
Earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—James Russell Lowell.

FASTING AND PRAYER.

In view of the appointment of Sunday, April 5th, as a day of fasting and prayer for divine guidance in the coming General Conference and for the welfare of the church in all the world, we offer the following comments.

No wholly acceptable service can be offered to the Lord without thought and care. Thorough sincerity is absolutely essential if our fastings and our prayers are to bring the results desired, and this requires freeing ourselves from the things that divert the mind and heart from God and a concentration of mental and physical power upon the effort to approach him. Where one's energies are divided, being exerted in several directions, he is not likely to succeed with an abundant success in any one, and this thought is emphasized in the scriptural statement that "Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind and strength." Any service which is short of this must in some measure fall short in its results.

When the Lord is to be sought for a special purpose or blessing, it is essential that all the energies of one's soul be exerted in the attainment of it. A half hearted service will not do, for it is like the wavering faith which James says shall not receive anything from the Lord. Fasting is one of the means by which a concentration of effort is made possible. The virtue lies not alone in going without food for a time, but in the laying aside of the daily cares incident to its preparation, and leaving mind and body altogether free to carry out the one important object.

In referring to the service required the Lord urges his children to avoid sin, that they might "offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. 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."

So important is this work that the Lord says further: "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."—Doctrine and Covenants 59:3.

Fasting is a withdrawal of one's interest from the secondary and inferior things of the world and the flesh, and a concentration of all the energies of mind and body for the attainment of some specific blessing from God. Hungering from food is not fasting, and it is possible for a considerable degree without total abstinence from food, as is apparent from the preceding quotation.

Abstaining from food and at the same time indulging in other pleasures which divert the mind and heart from all that is spiritual will accomplish nothing. At a general conference some years ago we sought the company of a brother to dinner one Sabbath day when he informed us that he was "fasting." On inquiry as to where he would go to spend the time until the hour for the afternoon service he indicated a place and said, "I am going to look over the paper," pointing to a bulging Sunday newspaper in an overcoat pocket. We asked which was the more detrimental to a spiritual attitude—filling the mind with the contents of a Sunday newspaper, or partaking of a light meal with singleness of heart? After a few moments reflection he answered: "I will go to dinner with you."

On another occasion we had gone to a rural place with one of the elders to hold meetings Sunday morning and evening. It was a fast day and the time between meetings was spent with a family whose conversation was upon secular things to the utter exclusion of those things which would result in either intellectual or spiritual gain, the principal topic being the telegraphic reports of a prize fight which had just taken place in one of the western states. In vain did we repeatedly try to turn the conversation into upward channels. Being obliged through inclement weather and other circumstances to remain in the home of our host we felt that our fast had been broken, its holy purpose being frustrated through the enforced mental absorption of things altogether foreign to it. The occasion was not to us one of fasting and prayer, nor rejoicing and prayer.

Our point is this: that unless there is a refraining from the trivial and sinful things of the world, and so far as practicable from the ordinary cares of life, and a concentration of mind and heart upon the effort to approach God, there is no fast in the sense in which the Lord uses the term, even though food may be avoided. Fasting for spiritual blessing involves an avoidance of all things for the time being, which though otherwise legitimate, would hinder one's approach to God, or God's approach to him.

While the physical organs are taxed with the work of digestion and absorption of food, the concentration of mind and heart cannot be complete—all the mind and strength cannot be used in the one great effort to reach God. And further, the work made necessary in the preparation of the food, and consequent upon partaking of it, also takes thought and time, thereby denying those so required to labor the free opportunity of rendering a full and unrestrained service to the Lord.

A true fast covering any period involves keeping from the mind and heart, so far as circumstances will allow, the cares of life and things of incidental and trivial importance, and for the time being placing the physical appetites and enjoyments, and all worldly ambitions, in absolute subservience to the will of the spirit and the attainment of the divine purpose. Is not this possible for one day? If we have even a fair appreciation of the importance of the work of the General Conference, and the value of the church to a dying world, we will not fail to make it possible, and from every part of the land send up earnest, consecrated petitions in behalf of the Lord's work which will not fail in their purpose.

WAS JOSEPH SMITH RIGHT?

In an address delivered before the convention of the Protestant Episcopal Church in New York by the Rev. Franklin Spencer Spalding, Bishop of Utah, and recently published by the Episcopal Church in the minutes of the meeting, is found the following:

Surely there can be no doubt on which side the Church of Jesus Christ ought to stand when the issue is between dollars and men. Shall not the Church set her face against a competitive system of industry which inevitably involves the exploitation of men, women, and little children? She must surely stand for a social system in which production shall be for use and not for profit, in which the worker shall be rewarded on the basis of the service he renders, and in which every child shall have a chance, not as an act of charity, but as a God-given right, to all that makes for a full and joyous and useful life. In a single word, the Church, if she is to be a real power in the Twentieth Century, must cease to be merely the almoner of the rich and become the champion of the poor.

This is to our mind sound doctrine, and represents the wisdom born of experience. It has not been until very recent years, when the need for something of the kind has been made so clearly apparent by the social unrest, that the Protestant churches have considered and taught such principles as these, true and just though they are. These things ought to have been taught always, but Protestantism is just discovering that fact, and finds that to hold its prestige with the world it must become the "champion of the poor," even if need be at the sacrifice of the rich.

If this teaching represents the wisdom of the Twentieth Century, in what light should it be considered when taught nearly a hundred years before by a young man who declared he received his wisdom from God? Yet it is a fact that the identical things here taught by Bishop Spalding were incorporated in the gospel taught by Joseph Smith as early as 1831, and which he sought to put into operation in the social and industrial life of the people but was hindered through wickedness and persecution which resulted in his losing his life. If Protestantism in this most enlightened Twentieth Century declares for a poor man's gospel, one in which there shall be equality of opportunity, in which selfish competition shall cease, in which each man shall work for the good of all rather than for personal gain, and in which proper provision shall be made for needful women and children and the poor; shall it call Joseph Smith an ignoramus, who gave just such a gospel to the world in the century before—as early as 1830?

A little more than a year ago, this same Bishop Spalding published a pamphlet in which he sought to prove false the claims of Joseph Smith to divine direction. Little perhaps did the Bishop think that in making his notable address before the convention of the Protestant Episcopal Church that he was bringing forth evidences which supported the claims of Joseph Smith to divinity, for no one will concede—not even his followers—that the young prophet discerned those advanced principles by his own wisdom and without divine aid. This is but one of many instances of the adoption by Protestantism of the teachings of Joseph Smith, who in his day was so far in advance of the world that he suffered persecution and death for the very things which the world is now adopting.

PRESS NOTICES.

"The Haverhill Evening Gazette," and "The Haverhill Herald," of Haverhill, Mass., recently contained articles from Bro. William Anderson, setting forth briefly the history of the early church and the distinction between the Reorganized Church, and the Church in Utah. Bro. Anderson had held a two weeks' meeting there, and the articles were written to correct unfavorable statements appearing in the press, and cheerfully published by the editors.

Bro. William Johnson, president of the Seattle and British Columbia District writes from Seattle correcting an error recently published in many of the daily papers of the country. The reports told of the shooting of an officer by one R. F. Butterworth who was said to be a minister of the Reorganized Church and pastor at Seattle. Bro. Johnson says this man is not an officer in the Reorganized Church but is an irresponsible party.

INDEPENDENCE ITEMS.

Our city is rapidly assuming the aspects of general conference with the missionaries, convention officers, committees, and other visitors engaged in preparatory work. The Quorum of Twelve has been in session since the 17th, and the Council of Seven Presidents of Seventy met for work on the 26th.

The entertainment committee is prepared to open the dining hall for the noon meal on Thursday the opening day of the convention. Improvements are being made on the church premises, and conveniences added for the comfort and general good of the delegates and visitors. A temporary hall has been erected near the church for the primary department of the Sunday school, and which will also be used for various purposes as may be needed.

"Our responsibility as citizens" was the theme of the Sunday morning sermon by Stake President, Bro. G. E. Harrington. His effort was a plea for diligent study of civic affairs and diligent effort in seeking to put good, honorable men in office and upholding such. He quoted from the revelations several passages touching on the duties of church members toward the state. The effort was wise and conservative and could be observed with profit to all.

President Joseph Smith was in attendance at this service, and upon invitation of the speaker who gave way for the occasion, gave a short but interesting talk at the close, making a plea for the establishment of better conditions as regards the liquor evil, by suppressing the sale of that which leads to crime.

The auditorium was crowded to its capacity at the afternoon prayermeeting, and the time was fully occupied. Bro. James McKiernan and J. Arthur Davis were in charge. The evening speaker was Bro. James E. Kelley of the twelve. His effort was acceptable to the saints.

The April business meeting was held on Monday evening a week ahead of the usual time, it being the last opportunity before conference. Little was done besides the routine matters of business.

Sr. Elizabeth Knisley, mother of Brother Alvin Knisley of the missionary force, died at his home on Tuesday from a sudden attack of paralysis and hemorrhage of the brain. Her age was seventy-two.

INDEPENDENCE, SECOND BRANCH.

The protracted effort of two weeks was concluded on Sunday evening with much good remaining as a result. Bro. F. A. Smith and H. O. Smith spoke alternately until the 27th when Bro. F. A. was called home on account of the sickness and death of his niece, Mrs. W. Badham, youngest daughter of Bro. Heman C. and Sr. Vida E. Smith of Lamoni.

The local musicians were assisted by several from the frat branch, Sr. Bernice Griffith rendering considerable help. Dr. Harold Bullard rendered a solo one evening, and others gave special numbers.

On Sunday Bro. F. G. Pitt spoke in the morning, describing many points of interest throughout Palestine and showing in them the fulfillment of prophecy. Bro. Paul Hanson of the apostleship spoke in the evening on the restoration of the gospel.

SAN FRANCISCO AND OAKLAND.

We enjoyed very much, as we usually do, meeting with the city branch Sunday morning, taking in their good Sunday school and speaking at eleven o'clock. Bishop C. A. Parkin preached a good spiritual sermon in the evening. They are preparing for an appropriate Easter exercise by the Sunday school.

The Oakland Sunday school was well attended, also the Religio. The morning sermon was by Bro. Parkin while the pastor spoke at night being assisted in the stand by Bro. Archey Severy.

Bro. J. D. Stead held a number of services San Louis Obispo on his way south. He wrote from San Bernardino where he was to deliver two lectures on Utah Mormonism. The Utah elders were backing down from fair propositions to debate. Bro. H. J. Davidson was at Santa Ana where he had preached twice, and with Sr. Burton his sister, would soon start east. Bro. Davidson endeared himself to the Stockton saints with whom he labored so successfully. With Bro. Stead he bids adieu to California. Their labors were not in vain.

Through the kindness of very dear friends the way suddenly opened for us to attend the general conference, for which we are very, very grateful, it having been seven years since we had such a privilege. We start on the 29th.

This ends another year of labor for the most blessed cause on earth and we can say it has been fraught with many blessings, far outweighing the trials. My dear companion though afflicted has stood nobly with me in the work, through whose effort largely I am privileged to attend conference. To you, Brother Editor, I am grateful for kindness in recognizing my correspondence, which I hope to renew, sometime—somewhere.

J. M. Terry.

1202 14 St. Oakland, Calif., March 25.

ST. JOSEPH, FIRST BRANCH.

Spring time, the glorious awakening time of the year is with us, and as we revel in its buoyant vivifying influence, and reflect that it is typical of the blessed resurrection, our hearts swell at the thought of the grandeur, sublimity, and the joyousness of that precious time. How wise, how powerful, how loving, are our heavenly Father's provisions for his children!

We are glad not only for the physical life giving influences that surround us, but also because of the reviving spiritual life that is manifest among us. Our meetings together are truly seasons of rejoicing. Godly numbers are coming out, and God is truly remembering his promise to us, to our edification, and we trust lasting benefit.

On Sunday the 22d Bro. B. J. Scott was the speaker, delivering two fine sermons. On the 29th Bro. Coventry Archibald occupied in the morning, our pastor at night, Bro. R. Winning at the mission in the morning.

Our auxiliaries are in fine condition. Our Sunday school is so systematized that the regular exercises run like clock-work, while the entertaining features are decidedly popular. We have one class of young men who have every one been present every Sunday for the last quarter. As the class is a large one this is a gratifying record. They are fully organized and we understand are doing unusually good work at their meetings.

On last Friday evening the Religio program was in charge of the "social committee," vice president Paul Pugsley at the head.

We have had considerable sickness among us during the past winter but God has been very good to us, and has blessed his servants in their administrations.

Conference is the absorbing topic of conversation among us at present, and many are preparing to attend. And all are earnestly praying that the blessed Spirit will attend and dominate every session.

Reporter.

CORRESPONDENCE

Frederick, Kans., March 21.

Dear Ensign.—As you make your weekly rounds, you never fail to stop at our house, and we assure you that you are always welcomed as we look forward from the reception of one paper until another one makes its appearance. All are read eagerly with the result that we get much of the food through your columns that are full of instruction and encouragement. How that any of the saints can do without the church papers is more than we can understand. We feel that we could not get along without you under any consideration.

A few days since Brother Alvin Knisley made his second visit on his way homeward to attend the general conference. While here he preached eight spiritual sermons in the Christian Church with increasing congregations and increasing interest every night. Bro. Knisley is a man of pleasing address and pulpit appearance. God has blessed him wonderfully in presenting the restored gospel.

Men have told me that they have heard more "Bible" at the meetings than they have heard in all their lives. Two have made application for baptism and I expect to attend to it in a few days. I thought best to talk the matter over with them a little more before baptizing them. The Christian people have promised us the church again when Bro. Knisley returns. One man offered to raise the money to pay his fare both ways if he would only come back.

Your brother,

T. Comer Turpen.

Audubon, Minn., March 24.

Dear Ensign.—I have been reading the letters from the dear saints tonight in your wonderful pages and can say they are a great comfort and help to me. I do love to read of your wonderful experiences of healing, also the great beneficial things one can take to heart to be a treasure and help to them in time of temptations.

I was reading one beautiful one this evening from a saint and tears sprang to my eyes, for I realize through it I am weak and need to watch more carefully lest I fall.

The Lord has blessed both me and husband at great many times in sickness and in times of trials. Just this winter my husband had a serious accident so that he was laid in bed in great pain, spitting blood. I called for one of our missionaries, who came in the evening, he was administered to. A few minutes afterwards the fever broke and he was able to rest peacefully and soon was able to be around again.

Also one time I was in great pain, could not walk without great pain. Elder B. S. Lambkin administered to me. I soon was able to walk and slept peacefully, for God was merciful and healed me. I can not praise him enough for his goodness.

We have a small branch here with Sunday school. Some of the saints are a little forgetful but I hope and pray that the Lord will move their hearts so they will make a better effort and come to the front.

I would like to know if anyone knows where Sr. John G. Hass is, who used to live in Lake Park, Minn. She was a dear sister and a faithful worker for the Master. Will say her friends miss her very much.

Your sister in the gospel,

Mrs. Walter Harpster.

Sanitarium, Independence, Mo., March 26.

Editor Ensign.—Knowing there are so many saints and friends anxious to know the results of my operation, and not being able to write each one separately, thought I would take this means of letting them know.

While I had a pretty serious time of it at the time, I have certainly gotten along fine, and surely the many prayers of the dear saints had their effect. The Lord has blessed me wonderfully, and I am well on my road to recovery. It is such a consolation to know we are remembered by the faithful ones, and I hope to be still remembered that I may continue to grow stronger each day until I can say I am well.

I desire to thank all, both the branches and individually, who have remembered me, also those who have ministered to me here, and desire to so live as to be worthy of the confidence of the saints and the blessings of God.

Your sister in the faith,

Mrs. W. S. Macrae.

Wilberton, Okla., March 25.

Dear Ensign.—We read many interesting and encouraging letters in your columns from the brethren who are laboring for this one great cause in spreading the gospel of Jesus Christ among men, and from the number brought been wasted.

Into the fold this year it is evident that the time has not I will tell you about a discussion that I had with a Rev. R. E. Davis, a Missionary Baptist of Hughes Springs,

Texas. The discussion was held at Manchester, Texas, commencing March 12 to continue ten nights, but at the conclusion of the service the sixth night Rev. Davis asked me if we hadn't better conclude the debate. I told him if he wanted to quit we would close. This was the closing night on the Baptist proposition. His stock in trade was all from Utah. Bro. E. A. Erwin was my moderator and was of great assistance to me. Through his kind ways he prevented much confusion. He has many friends in that country. At the conclusion of the debate we baptized four fine people. Others may write of this so I will close. Suffice it to say we left many friends and our cause did not suffer.

We are hopefully yours in gospel bonds,

W. P. Bootman.

Fairview, Mont., March 6, 1914.

To the Ensign:—Just a word from Fairview Branch. We have been enjoying some good meetings lately. Some who have not yet accepted the gospel are taking an interest in the Sunday school and prayermeetings.

One sister who has not had the privilege of attending meetings for several years, is now located so that she can attend our meetings and she was recently healed of a long standing ailment through administration. She is now "valiant in testimony" for the Master.

Bro. Jas. C. Page, of the North Dakota mission was here last week and preached three good sermons to an appreciative audience.

The Culbertson Branch have the lumber on the ground for a new church, which they very much need, as they have 38 members and many outsiders attend their meetings.

May the Lord prosper all who are endeavoring to serve him is our prayer.

B. D. Stratton.

Independence, Mo., March 12.

Editor Ensign.—I am rejoicing in the gospel of our Master and feel hopeful in the object of the gospel that is to redeem man.

I have felt blessed in labor the past year. Feb. 26th I closed a six weeks' meeting at Hazledell and Weston, Ia., where I baptized eleven, three at Hazledell and eight at Weston. Then the 27th I went to Council Bluffs to attend conventions and conferences, after which I stayed and continued meetings until March 6, with fair interest.

On the 7th went to Crescent, Iowa, to take Bro. Haden's place as he was called to Carson, to look after the work there, leaving a good interest at Crescent.

On the 9th we went to Council Bluffs and baptized five from Crescent and one at Council Bluffs. That makes fifty we have baptized since the first of last March, but I only had forty-four in my report.

We closed our meetings at Crescent on the 9th and I came home to see loved ones. I hope and pray that God bless us in our coming conference, and that we will have a conference long to be remembered. I pray for the welfare of Zion everywhere.

Your brother,

W. A. Smith.

204 S. Chrysler St.

Marshall, Mo., March 13.

Dear Ensign.—Just a line or two, to acknowledge the splendid efforts Bro. Everett Bozarth is making here since his father J. E. was here, and gave the saints such a treat of gospel truths. Bro. Everett has employment here, and preaches for us in our house every Sunday night. He certainly proves his calling by his preaching. The young people meet to practice singing each week.

In gospel hope,

Ella S. Thayer.

Scammon, Kans., March 1914.

Dear Ensign.—In reading the interesting letters which you send to many to break the good news of peace, I feel that it is my duty to write a few lines to let you know that I am still in the conflict trying my weak way to do all I can for the advancement of the Lord's work.

While this is my first year in the missionary field I can say that the Lord has abundantly blessed me.

The gospel which we all love brings more comfort than all the pleasures of the world. The treasures that we obtain from the world will vanish away. But when we lay up treasures in heaven then we will be paid for the sacrifice which we have made.

Since the first of the year Bro. J. Arthur Davis and the writer have been very busy telling the gospel story. We first went to Wilmore, Kansas, where we found Bro. and Sr. Earl Redfield firm in the gospel.

We held meeting with good interest, though we were confronted by opposition. Some tried to stop our meetings by fighting us, and by so doing they made friends for us, and before we left that place we had nearly all the people in our favor. They all want us to come back again with the promise of having a building for us to preach in. We hope to return in the near future, if possible.

Bro. and Sr. Redfield accompanied us to Bucklin, Kans., where their brother and family live, also Bro. Baskett and family. The saints there were ready for us to go to work which we did, and the results were in our favor. Many were interested and wanted us to stay longer.

Bro. Baskett and Bro. Chas. Redfield had to fight their battles alone before we came to their town, now some of the outsiders are helping them defend the truth. We held some good meetings at Iuka where the faithful saints are trying to get the light before the people.

In our travels so far I can say that the Spirit of God has been with us in declaring the gospel message to those who are blinded by the craftiness of men.

While I am young in years and feel my inability to declare his council to the people, but with the help of God I am trying to press onward.

Bro. Davis surely has helped me in the work. He has traveled for years and knows just how to instruct and explain the Scriptures to me. He has helped me to learn

how to present the gospel to the people in a systematic way, and I hope to be with him again next year if the church sends me out again.

Saints let us remember the young in the church; hold them up before God in your prayers for there are many trials and temptations to lead them astray. There is nothing that gives us more joy than to see an army of young saints working for the Lord.

May we all both old and young prove faithful to the covenant which we have made with our Redeemer.

Your brother,
A. C. Martin.

March 17, 1914.

Editor Ensign:—The present writing finds me "way down in Tennessee," the land of tobacco and cotton. Corn wheat and other grains grow here, but not so bountifully as farther North. Here, in many places the ground is so poor that one corn stalk in a hill is raised, instead of three and four, as in Iowa and Illinois.

This country is very different in many ways from what we have been accustomed to. One would hardly believe there would be such a difference in different sections of the same land, as exists here. There is far more difference between conditions here and in the North, than there is between the Northern States and Australia. We almost seem to be in a foreign land, instead of only a few hundred miles from our home.

The country we have visited here is generally rough and hilly; soil is poor, and in many places great gullies or washouts are formed by the rains, whole fields being ruined in this way. This is a timber country; no prairie, and there is considerable timber still standing, principally oak, hickory, chestnut, walnut, poplar and ash. Much beautiful timber is being used for fire wood. The people here cling to the old fashioned fire-place, which consumes a lot of wood, and is anything but satisfactory to one accustomed to the modern American heater, for the face is scorched, while the back is chilled with the cold.

A peculiar feature of this country is the number of unpainted buildings, so many of which are all askew, crooked and leaning to one side, many apparently ready to fall down, because the foundations have given way, or posts rotted. The fences are often dilapidated, gates broken off the hinges. The interior of the houses are seldom plastered; sometimes they are sealed inside with matched sealing, but more often not, but are what we would call shells, with great cracks between the boards in both floors and sides, where the cold and wind find free access to the backs of those roasting their faces in front of the big fire-place. Windows are usually broken, in both dwellings and churches. We have been in few houses which have had no broken windows. Few doors have any locks or catches, and where locks are used, the knobs are usually broken. In many of the houses, a wooden button is all that is used to keep the door closed, thus necessitating many an extra step to open the door. House thus necessitating many an extra step to the door. House furniture is usually very limited, consisting generally of a few chairs, a stand, a bed, or generally two in one room, sewing machine and trunk, and sometimes a dresser; and usually there are some pictures on the wall. The floors are usually bare, and no books, papers or magazines in sight. Once in a while, we find a family who take either the Herald or Ensign, but many take neither. Instead of the family gathering around the library table of an evening, perusing magazines, books and papers, it is the custom in many homes to gather in front of the fire-place and dream and spit tobacco juice. This is sometimes indulged in by men, women and children, and even the women grow to be expert spitters. And some who do not use tobacco, learn to spit. They have little idea how nauseating this habit of spitting is to one not accustomed to it. Right here, the church has done much for the people in this country. I think I can truthfully say that most of our members have given up the habit, and some are trying to give it up. I have not seen a cup of tea since I have been in the State, and very few of the saints indulge in drinking coffee. There are some few members, including some of the sisters, I am sorry to say, who continue to use the filthy tobacco.

It is astonishing that people should subject themselves to such conditions in this age of advanced civilization. Many are deprived of the common necessities of life, to say nothing about luxuries which should be theirs to enjoy. Never before, did the necessity of a gathering place for the saints appeal to me as it has since my trip South. The only salvation for some people here, as I see it, is to move into a better country and I have not hesitated to so advise.

Never in all my travels around the world, have I ever been subjected to such conditions as I find here. Even on the South Sea Islands, a toilet was provided for white people. In Palestine, where there is so much filth, wife felt safe in eating an egg, because it was enclosed in a shell, but, had she witnessed what she has, since she has been here, even eggs would have been barred from our menu. Only recently, in the city of Spokane, Washington, sixty thousand eggs imported from China, were voluntarily destroyed by a produce company, because unfit for use. In one of the eggs, was found by the City Bacteriologist 90 million bacteria. I believe if some of the eggs here, were examined, the result would be similar.

There must be a cause for the great amount of sickness everywhere manifest here. I believe this, is one cause. Another, is the eating of so much pork and hot biscuits. The result is stomach trouble and tuberculosis. The people are afraid to come out to meeting many places we have visited, on account of different diseases here. I believe much good could be accomplished by our elders in some places here, teaching principles along sanitary lines, and instructing the people how to live.

The people in the South are noted for their kind heartedness and their hospitality. We never fail in receiving numerous invitations out to meals, both among the saints and outsiders. No matter how poor or how limited their house room is, the people are willing to share it with the

missionary. Sometimes, wife and I have had to sleep with several others in the same room, but that is not looked upon as out of the ordinary here. All this, refers to the country districts, as we have not labored in the cities here at all.

Fortunately for me, I have been associated much of the time with Elder J. R. McClain, an elder who stands very high in the estimation of the people, and spared no pains to make it as pleasant for us both, as possible. He is now president of the district and Bishop's agent.

Bro. Moler is also laboring in this field, and seems to be highly esteemed by all. I was associated with Elder Ed. Dixon a short time, and I find him an earnest and active worker, and a congenial companion. In fact, the missionary force in general seems to be active, good men, and their labors are well received.

We have been kept very busy, and our labors seem to have been well received. We hope to have accomplished some good, if so, to God belongs all the praise. A few days more, and our mission here will end, as after an absence of four years, we hope to attend the April conference.

I am delighted to hear the good news from abroad, especially from the Islands, where we spent three months on our way home from Australia. We had several good talks with the pupu people, and I then felt sure that they would unite with us again. I hope the church will be able to help the people of these Islands this year. What they need is teachers to instruct the young. It would be well if one or two young couples would volunteer their services, say, for three years, to serve as teachers. The natives offer to erect suitable school buildings, if teachers can be found. These need not necessarily be officers of the church. They would need to learn to speak the Tahitian language, however, and teach the children in their own tongue.

Wife is with me acting as my scribe, and assisting along musical lines. We are both feeling well in the work.

In gospel bonds,

F. G. Pitt.

1560 Willis Ave., Niagara Falls, N. Y., March 16.

Dear Ensign:—Last January I was called to this point, or rather, the call came last September and the work was to commence, and did, January 1st, when I came to this city and began an effort, together with the local force, to quicken the spiritual life of the branch. This we sought to do by a special effort in the auxiliary services,—Sunday school normal class and teachers' meeting Monday nights, Religio Tuesday, choral Wednesday, and mid-week prayer service Wednesday. Then with special advertising and music for the Sunday services we sought to quicken the life all along the line. Also, Friday night and Sunday at 2:30 p. m. with our branch president, Elder F. T. Mesle, and other of the local workers, we held cottage meetings in La Salle.

I did not feel that it would be for the best interests of the work to set aside these auxiliaries, and devote the entire week to preaching, but rather to work with and along all these lines, and to this end, as a portion of the Religio program, gave a short lecture on the subject matter of the Doctrine and Covenants, under the topic of "Our Church Discipline." Also assisted in other ways, as I could in each of these services.

Our work at La Salle was the direct outgrowth of the interest and effort of Bro. Montgomery (one of Niagara's deacons) and family, who live at that point. It looks now, as though the immediate result of their effort will be some "added to the Lord" in that place.

I do not feel that in this I was doing spectacular work, but do feel that, with the combined efforts being made here, that an advancement was resulting. However, there was another element at work. One that we had not reckoned upon, and that had a little the start of us in its work, viz, an epidemic of small pox, and while we were at work, it, like the brook, was "going on forever" and increasing in volume as it did so. Accordingly, foreseeing a general quarantine of all public places, and not wishing to be told to stop, we closed our church building here January 25th. This quarantine was declared a few days later.

My next point was Lockport, the home of Bro. and Sr. R. T. Goodman. Here I held a week's series of cottage services, having some interest and leaving some believing and reading.

My next point was Greenwood. I found a quarantine in force here, not against men, but dogs. "Rabies" read the posters, and the dogs wore muzzles or were tied. I found a little band of saints greatly in need of a shepherd, and while the intense cold weather and much snow militated against my efforts here, still I felt a blessing, and that some good was accomplished.

At the evening service of my first Sunday here I noticed two gentlemen, and at the close of the sermon, shook hands with them. One of them informed me that he had attended an Easter service of ours in Salt Lake City, Utah. When I doubted he said, "Yes I did. I was coming from the Tabernacle and one of your men was speaking from an automobile and the Mormons were asking him questions." I said, "Well, perhaps you did." He asked, "Do you know that man?" I answered, "Yes, I am well acquainted with him. In fact I am the man." He said, "His name was Chase, Chase! I jinks, you are the same man! I've been shouting all around this country about you ever since! We'll shake hands again!" and we did. As Burdett would say "Which all goes to show" that this is not so large a country after all.

From Greenwood we ran up to Ithaca, to renew our acquaintance with our wife and daughter. The latter is in the University of Cornell, at that place. Of course, neither of them hide their gospel light, and the result was that while there, we were invited to deliver a lecture in one of the university halls, before the J. M. C. A. of Cornell, upon "Mormonism." Of course we did so, (March 6th) taking as our subject, "The Ideals of the Latter Day Saints, and their perversion by the Mormons of Utah." Following this we were invited to lecture before a Bible study class at the same place March 8th,

and in both these talks, also in private talks growing out of them we feel that much good was done.

Friday, the 13th inst, we received word that the quarantine here had been lifted, so Saturday afternoon found us again on the ground.

Yesterday (Sunday the 16th) we had our first meeting here again, (unrestricted) and are preparing for a "Rally day" the 22d. Bro. Stone was with us yesterday and baptized two from Buffalo. He with quite a number of the Buffalo saints coming here for that purpose. A good day was had all through.

In all of my work here I experience the great pleasure of feeling that I have the co-operation of the local force. They are able and genial workers, and I am hopeful of good results.

Sincerely and heartily in the cause I am your co-worker,
A. M. Chase.

CURTIS-ELLMORE DEBATE.

This debate was held March 2d to 13th at Sparta, Mich. Bro. J. F. Curtis affirmed our church proposition the first six nights; Elder William Ellmore of the Non-progressive wing of the Church of Christ, affirmed their church proposition the last six nights.

It was interesting and educational as well. All who are acquainted with Bro. Curtis will rest assured that our side of the question was well looked after. He was wonderfully blessed while setting up the church, showing up the apostasy and restoration of the gospel.

Mr. Ellmore tried hard to show that there was no total apostasy by dwelling on "Let the wheat and tares grow till the harvest," (Matt. 13:30). He made light of the signs following the believer now. He tried to prove that they were intended, merely, to confirm the gospel when first established, then to cease with the death of the apostles. He attempted to show that the gospel was complete without the signs and power; that when the gospel was confirmed at Pentecost, the power ceased, thus became separated from the gospel. He quoted, "What God hath put asunder let no man join together." Bro. Curtis showed that the gospel and signs were inseparably joined together, (Mark 16:17). He quoted Romans 1:16, "[t]he [gospel] is the power of God unto salvation," hence, "What God hath joined together let no man put asunder."

Bro. Curtis produced abundant scriptural evidence as proof of a total apostasy. He also read from several Campbellite writers, such as Warlic, Chism, Franklin, and Life of Campbell, all of which agree that there was a total apostasy.

Mr. Ellmore, referring to the "man child" of Revelation 12:5, made sport of the name "authority" that Latter Day Saints gave the "baby." Bro. Curtis took up the Campbellite version, the "Living Oracles," and read the name they gave the "baby," "A masculine son." Said he "Would it not have been too bad if it had been a 'feminine son'?"

In our estimation, Bro. Curtis made only one failure. He could not get the Campbellite debater to leave Pentecost long enough to affirm the church of which he is a member.

Mr. Ellmore's hobby was, "No church until Pentecost." He conceded that the terms "church" and "kingdom" were synonymous. Bro. Curtis showed that the gospel was preached by John the Baptist (Mark 1:1-5), and Jesus said, "The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel," (Mark 1:15). Also Luke 16:16, "The kingdom of God is preached and every man presseth into it."

Bro. Curtis read from Sketches of our Pioneers, page 43; Hayden's History, page 173; Grafton, page 84; and Limerick, page 3; all of which show that the church of Christ started in 1827. He repeatedly asked Mr. Ellmore to talk about "that" church, but all to no avail. Bro. Curtis asked him time after time, "If you belong to the Pentecost church, what are you doing in this church organized down here in 1827, by A. Campbell?" All he would say to that was, "I'm not going to heaven nor hell on A. Campbell's (a camel's) back." He started and ended at Pentecost, and then after all the Pentecost story, Bro. Curtis picked up his (Ellmore's) American Standard version of the Bible that he used during the debate and read from Acts 2:47 and showed him that according to his own Bible he could not prove that there was a church at Pentecost. It reads: "And the Lord added 'unto them,' not 'unto the church,' as it reads in King James version, which was to be the standard of evidence in the discussion.

The saints are stronger in the faith than before. There seemed to be some outside interest. Elders E. N. Burt and Clyde Ellis remained a few days after the debate to hold meetings. We hope to hear of good results soon.

Alvin R. Ellis.

New Florence, Mo. March 18.

Editor Ensign:—I would like to ask the dear saints through your columns, to pray for my dear father and mother, Mr. and Mrs. F. M. Bass, who are very poorly, that they may be restored to health again. Pray also for my husband that he may be softened and obey the blessed gospel and be a saint of God, and help me to teach our children the way of eternal life.

What a blessed thing it is to know we have a Father who can and will bless his children that are humble enough to ask him. I think sometimes of how weak and helpless in the faith I am, but when we ask I truly believe God will hear and answer, just the same, for I have been truly blessed. I was afflicted in many different ways in the last year especially, these doctors ordered an operation, but with the help of our Father above I am now gaining every day.

Your sister in the faith,
N. W. Coleman.

The conscience of every man recognizes courage as the foundation of manliness, and manliness as the perfection of human character.—Thomas Hughes.

SERMONS AND ARTICLES

A TEACHER MUST KNOW.

By Mrs. David H. Blair.

Note.—Though written in the interest of the Sunday school work, we recommend the following excellent paper as being profitable to all our readers, especially fathers and mothers, and all who in any way share the responsibility of teaching others.—Editor.

The hastening time is upon us. Within the life of our venerable president we have advanced from the tallow dip and the kerosene lamp to a flood of electric light. From the horse and ox-team to railroad trains intersecting the country, to automobiles and aeroplanes. Some have climbed the peaks and have caught the rays of light reflected on the brotherhood of man, and behold! labor banded together for the betterment of the conditions for the worker.

Godly men are reaching out to reclaim the waste places of humanity, not always wisely, but they are striving to understand and work out the problems, and they are paying for it with their consecrated lives. Surely the "little stone" is growing in the land. God's people are forgetting creeds and theology in striving to get the Christ principles into the every day life of the people.

Is the church moving as rapidly as the world in these matters? If not she will not be allowed to obstruct the advance.

Are we studying day by day? Are we catching the illuminating rays which come to us from his life, "For his life is the light of men." Are we listening for his voice? Do we hear, and are we working this inspiration into the lives of the children of the church during our teaching hour, and also for the other sheep that are not of the fold? What we need is more of Jesus the Christ in our teaching and in our lives. More of the fatherhood of God and the brotherhood of man.

What of the Christian who drags down and pollutes man or woman? No matter how far down they may have been, are we pushing them further into the mire? Men and women are human and have great capacity for suffering, are we performing the devil's work by bringing sorrow and misery to them?

A man who sat well up under the shelter of a leading pulpit, said, "I think it all right to do in a business way what is demanded of one." One of the things that he was talking about was selling liquor over the bar, if it were a part of the business that you are running. Again, another thought it all right to cater to the desires of a degenerate public, while he personally would not do some things that the public seemed to demand; still he had let the concession, and felt that he was protecting himself in so doing. Pandering to the appetites that debase men and ruin homes, still it was a part of the game. Assisting in destroying manhood, and still a part of a Christian's living? How can these things be, if we are teaching Christ with his commandments,—love to God and man? A Christian is one who shares the purposes of Christ.

In a certain congregation stood one who held the priesthood and whose acknowledged service to the church was to "preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member," yet he talked with young men and advised them in a quiet way, about that which would tarnish their manhood and disgrace and dishonor their fatherhood, even if nature did not show that she had been outraged. He was doing what a man of the world might have done, who had no religious scruples and who was striving to set at naught God, and defy his laws.

Let us fit our teaching and preaching to the needs of humanity, not only in the Beginner classes, but in every class up to, and in the adult division as well. What is the use of teaching and laying special stress upon the quotation, "Be ye not unequally yoked together with unbelievers," if all your class are married, even though some have made that mistake and are suffering from it?

In our adult lessons the past month we have had church organization, duties of apostles and their commission, and most of our classes have a very comprehensive understanding of much contained in this. If we find that one half of the time is sufficient for a review of the lesson, we cer-

tainly should be glad of the time to bring to their minds something that will be helpful in their everyday living.

In the first commission in Matthew 10 we find they were to preach, "The kingdom of heaven is at hand," and this was to be preached to Israel, so it might be well for our teachers to turn back and listen to the words of the greatest Teacher in the Sermon on the Mount as found in Matthew 5,6,7, "And he opened his mouth, and taught them." "Blessed: are the poor in spirit," they that mourn, the meek, they which hunger and thirst after righteousness, the merciful, the pure in heart, the peacemaker, etc. These qualities that the world had overlooked; but priceless in the kingdom; the lowly manger-born attributes, which develop within us during the storms and stress of life.

We must pull down the false standards of life that are all about us and set up the true in the minds of the class.

"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;" and these were the religious people of the times with which he compared them. Then follows the great Magna Charta of Christ's kingdom and it searches out the very heart of man. Let us make our lessons live in the mind by fitting them into present needs.

An old lady went to church every Sunday morning, but could never remember the text, and many laughed, and asked, "Why she went." One day she came home and burned her bushel measure. Why? Because the sermon had teeth in it, and I need not tell you that the measure was untrue and she knew it, for actions told that. Now the question is, has your lesson teeth in it? It is not wise for a teacher to try to make an application of a truth, but to so present the matter, that the one taught will make his own application, and the seed will grow in the night when you sleep.

Once more—can we save our pupils from consequences that must follow wrong concepts of a Christian's conduct?

David was a man and truly religious. He bent his head to the words of the Prophet Nathan, and said, "I have sinned against the Lord." But this same David brought forth the people of the captured city beyond Jordan and harrowed them and put them under saws of iron; he also killed a man for his wife, when he had already forgotten the law of the heavenly Father governing home life. In Psalms 16:10 we hear this same man say, "Thou wilt not leave my soul in hell," for he seems to understand there is a hell to which he must go.

Of course we recognize the fact, that his virtues were uncommon in any age, and that his vices were in common with the kings all about him, and we can understand how the failings of our men and women are those in common with the people all about them. That we are doing largely what everyone else is doing, but stop and think, we are praying "Thy kingdom come, thy will be done in earth." We are acknowledged followers of the Man who gave his life to show us right living, right thinking, and the manner of our conduct to every man, woman, and child. Are we teaching that? Or are we living the lives of "whited sepulchers," or has the truth made us free from the corruption of the world?

Are we as Christian teachers rightly dividing the word of truth, or are we simply teaching faith and baptisms and forgetting the weightier matters of the law? Are we taking the folly of the past and laying it side by side with the things that make for man's hurt today, physically, morally, and spiritually?

Do we introduce into our lessons the things that touch the individual life and that of the community—the new life in Christ Jesus—until each and everyone can say, "My Lord and my God," and in the heart is singing: "I have found a Friend, O such a Friend, He's all this world to me. I love his every attribute and will serve him. He will lead and I will follow into my home, the church and the community."

We as teachers must strive to make the study of his life very attractive to the pupils, and we must study it, his teachings, his example, until we see, know, and understand. With the light in us growing brighter day by day, until we shall reflect the divine; "Which is Christ in you, the hope of glory."

Our little training course for the teachers and workers of the Sunday school and Religio is good, and has given a greater concept of the work and the material that we have to work with. We begin to realize our responsibility to those who are being taught by us. Many of the parents are taking the training course for it is a benefit and an inspiration in the work with children.

We have numbers in our church who would like to follow out a well selected reading course along the lines of development in Christian usefulness, and this will surely come in a short time. There is little use in arousing man's emotions and awaking his interests in any work, unless there is some activity calling.

There is much to be done before the resurrection is in evidence, from the fact that Jesus the Christ walks as companion with men here and now, and while this does not appear, are we not as followers putting him to an open shame? Kansas City, Mo.

THE LIFE BEAUTIFUL.

By Elder J. E. Vanderwood.

The most sacred God-given gift to man is the gift of life, man is placed in trust with it and to the fullest extent has its making or unmaking. Man will be held accountable for this trust, and it therefore occurs to the mind of the writer that especial attention should be given to the problem of life. One of the definitions given by Webster to the word life, is: "eternal felicity," and by reason of the use man has given life it falls short of that definition in a great measure; but we are convinced that it is quite possible for humanity to attain unto that condition of "eternal felicity," and we therefore desire to draw the attention of the reader to some of the stepping stones, the simple rudiments by which life may become extraordinary, wholesome, ennobling, and beautiful.

We are what we choose to be, and we will be what we will be. There is no use of trying to dodge the issue, or beg the question. Man is his own maker or unmaker, i. e., he may ascend the heights of virtue and enter the life beautiful, or he may degenerate into the bestial. We are made our own free agents in this matter, and little by little, in small degrees, do we shape our destiny. Our life is grown and ripened from the seeds we have sown and its fruitage depends largely upon the cultivation we have given it. It was the wise man who said: "Keep thy heart with all diligence, for out of it are the issues of life." Out of the heart the life issues, and the outward actions of the man reveal that which is within. It was the Christ who said: "Out of the abundance of the heart the mouth speaketh." Nearly everyone knows that if I am going to have pansies in my flower garden I must plant pansy seeds, if I am to have violets I must plant violet seeds; if I expect to reap a harvest of corn I must plant corn; and I am quite sure you will all agree with me that my reaping depends largely upon the kind of seed I plant.

Now what shall my life be! Is there any way by which I may determine this matter? In answer, the same law that governs the flowers or the corn, works in the matter of life. If I am to grow "the life beautiful" I must plant seeds that will produce that kind of life. The seeds from which our lives are grown are thoughts, and the nature of our thoughts determine the nature of our life—character. Thought must always precede action; action is the crystallization of that which is resident in the mind; action repeated becomes habit, and the sum total of our habits determine our character, and hence our life. So it is literally true that, "As he thinketh in his heart so is he." What a man thinks, he is, and as he continues to think, so he remains.

If a man desires to change his life he must change his thoughts, if he would beautify his life he must beautify his thoughts, if he would ennoble his life he must think noble thoughts, if he would ascend the heights of virtue he must fill the mind with virtuous thoughts, if he would purify his life his thoughts must be clean and pure.

We develop into the likeness of the thing we most earnestly and habitually contemplate. If, therefore our minds are filled with bestial thoughts we will descend to the level of the brute, but if the life beautiful be visioned continually by us we will one day grow into the likeness of that life that is contemplated.

The life beautiful is made up of the most beautiful attributes. They are, love, joy, peace, gen-

tenness, kindness, meekness, goodness, virtue, temperance, patience, forgiveness, tolerance, justice, equity, mercy. And if we attain unto the life beautiful our thought forces must of necessity be directed daily to these things. "Our faith must be the kind of faith that works by love, and our prayers must be something more than mere petitioning prayers, they must be the earnest expressions of a life consecrated to the service of man and the glory of God.

In its finality the life beautiful is the one that approaches nearest unto the life of the Nazarene, and which reflects his character most perfectly. Man mars his life by yielding to selfish motives and defending self with angry words, but he beautifies his life when he becomes serene and peaceful under fire, and like the Master of men does not resist evil, but overcomes it with good.

The life beautiful consists in the being, not in the profession, it is a reality not a mere theory, it is composed of deeds and not words, in fact it is that love that is so absolutely pure that it seeks nothing for itself, but gives all to make the world better, happier, and purer.

Man attracts to himself that which he is, therefore when he has purified himself the entire universe becomes pure to him, when he becomes virtuous the entire creation bespeaks virtue, like must and does attract like, and until we have learned this law we can never attain unto the life beautiful. As the child learns to read by simple rudiments and continual practice, so do we in like manner have to practice daily the rudiments of excellence if we ever expect to grow and develop into the life beautiful. It does not consist in outward adorning, and the wearing of costly jewels and kingly apparel, but in the inward adorning of a meek and quiet spirit, the putting on of humility and divine love, and like the Master of men, making ourselves of no reputation.

Such a life will literally fulfill and demonstrate that which the angelic chorus chanted at the birth of Jesus: "Glory to God in the highest, and on earth peace, good will to men." We can only glorify God when we make practical the precept of his Son, and we can only bring peace to earth by being peaceful, since strife will only engender strife, hatred will only increase hatred, malice will only create malice; but in planting the seeds of peace we are preparing the way for a harvest of peace. We cannot reach the life beautiful in one bound, no more than we can read perfectly at our first attempt; practice is the word, we must practice daily the things that make the life beautiful, and by practice do we day by day attain until at last we shall reach the consummation, we will become pure and ennobling, the glory of God will be revealed in us, and the peace of earth will abide with us.

Let us then beautify the life that is given us, let us make of it all that is possible, let us root out the sin in all its forms and phases, and develop the lovable and beautiful in all the avenues of life, that when we are required to account to the Giver of life for that which has been intrusted unto us we shall have acquired other talents by the using, and thus be able to present it to God complete, ennobling and beautiful which is only our reasonable service.

Can you afford to miss the news of the conference? The conference daily will bring it to you fresh for 25 cents.

GOD IS UNCHANGEABLE.

By Leonard G. Hoisington.

Is God consistent with his teachings, or are the teachings of man consistent with God and his teachings?

This is a vital question to God-fearing men and women for around it centers their hope of life in the kingdom of God.

If God is, he is as he was when he created Adam; he is as he was when he met with Moses and conversed with him "face to face," he is as he was in the time of Samuel, Elijah, in the days of Jesus Christ and the apostles. If not, then he is a changeable God and inconsistent in himself and his teachings. Even if God is changeable he is just as liable to change back again and be the same as he was, as not, isn't he? I think that is the correct way to interpret a changeable person.

If God is changeable then indeed these six hundred different creeds and denominations might be justified. But how long would a business prosper organized under so many different methods of conducting business, all conflicting, some with

the understanding that once long, long ago there was a head who directed them but has now quit for it isn't necessary any more for his employees to receive directions and advice from him; the enterprise would be able now to conduct itself with a silent head, a person who just watches things progress or retrograde and does not perform the miracles of setting things to rights or of supplying deficiencies?

Now I believe that if you organized a business you would seek to do so on a sure foundation under fixed laws, and regulations which might be revoked if change of conditions made it advisable; if your laws were not observed or if an employee refused to do your will he would be speedily shorn of his right to labor for you and would be cast out. If things were going amiss in a distant city or an employee was worthy of promotion would you not go in person, or send some representative, or a message over long distance telephone, or telegraph in order to effect your purpose?

Wouldn't you rather believe in a God who run his ecclesiastical business likewise, on a firm basis? 'Twould be folly to believe in a God who conducts his business on a scale similar to the manner I first described.

I believe that mankind with but few exceptions worship a God like unto the man whose business is conducted haphazardly. Why? Because they say God has ceased to speak to mankind, ceased to perform miracles, ceased to send his angels as his representatives to advise his sons and daughters here on earth.

Can a father expect his children to become as he wishes them to become if he does not speak to them, chastise them, and perform the little miracles of soothing a sad heart, mending a broken toy or creating a new one for indeed are these not miracles to the child because he cannot comprehend them? Rather because he does not understand; for the child soon attains the age when his powers of comprehension and reason expand and become more acute under the loving watchcare of his father.

Is it not, then, because we do not understand the miracles of our heavenly Father that they seem so to us? Surely, under the teaching, the constant watchcare of our Father in heaven we would become capable of understanding and comprehending the mysteries of the kingdom of God. "And when he was alone they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mysteries of the kingdom of God; but unto them that are without, all these things are done in parables."—Mark 4: 10, 11.

Do not most of the religious organizations teach that God has ceased performing miracles, that he has closed his mouth and will not speak, and that he no more sends angels to earth to do his bidding?

Men teach and preach that mankind no longer needs the voice of our heavenly Father in our affairs. Man thinks he can get along now very well by himself.

In Genesis 1: 28 the Lord spoke to Adam saying, "Be fruitful, and multiply, and replenish the earth and subdue it." Paul says in Hebrews 6: 1, "Let us go on unto perfection." That was about thirty-one years after Christ's death. Man was not perfect then; and when perfection is reached by man he is ready to enter the presence of his Father and partake of his glory.

Man was to "multiply, and replenish the earth and subdue it." If man no longer needs God's voice to guide him, if he no longer needs the ministrations of angels then he must be perfect and he must have fulfilled the desire of God in multiplying, subduing and replenishing the earth. And so God has, now, abdicated the heavenly throne in favor of man.

Now let us consider what the Lord teaches.

In Genesis we find that he created Adam; that he advised with him and worked with him. Here we find man entering upon the work designed by the Creator, namely, that of aiding him or serving him.

Now God's business grew and he must have representatives of his power, agents and superintendents, even as a large corporation has its president, board of directors, superintendents, etc. Do you not recognize these agents, representatives of God in Abraham, Isaac, Moses, Elijah, Samuel, Isaiah, etc.? Would we not recognize Christ as the president and the apostles as the board of directors of the ecclesiastical business of God, while God himself is the Proprietor?

Would you believe a good, sensible proprietor of a business would forsake that business? How long would it be before it went to the wall? Likewise how long would God's purpose and work continue to be successful if he should forsake it as people would now have you believe?

Listen: "I am the Lord I change not." (Mal. 3: 6). What! he changes not? He isn't directing his work now as of old, according to traditions and modern teaching.

"I said, O my God, take me not away in the midst of my days; thy years are throughout all generations. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish but thou shalt endure: yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."—Psalms 102: 24-27. The testimony of the Lord's servants is that God remains constant from eternity to eternity; that he changes not; that he spoke to men formerly and that he will continue to do so; that he had his servants, the prophets, formerly and that he will continue to have them.

"And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions."—Joel 2: 28.

The Lord says he is not changeable but is consistent with his teachings; mankind says he isn't. What are you going to do about it?

Tarlan, Iowa.

A FEW COMPARISONS.

There can be no successor to Mrs. Mary Baker G. Eddy, the discoverer of Christian Science, and the founder of that church. Since her death the church has been managed by a board of directors. The Apostle Paul says that "God hath set some in the church, first apostles." Is there harmony between the two?

Again Paul taught that the women should not be speakers in the church: "Let your women keep silent in the churches: for it is not permitted unto them to speak." (1 Cor. 14: 34; 1 Tim. 2: 12). Contrary to this women take the lead in Christian Science and under the title of "Readers," minister the word.

As to the restoration of the gospel, the Bible says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," showing that it would be by angel ministrations. But Christian Science was "discovered" by Mrs. Eddy, who disclaimed angel ministrations.

The Scriptures teach healing through the laying on of hands, anointing with oil, and the prayer of faith to God, an ordinance to be performed by the elders. Christian Science denies the reality of sickness, and works by mental power only. The contrast is apparent.

As the Scriptures say: "Prove all things; hold fast that which is good."

Jas. L. Gray.

THE SERMON.

The minister had just finished his great sermon; the air still quivered with his burning words, and the people sat erect, disturbed, embarrassed; yet he lingered for a moment in his place.

"Is there one here," he asked, "in whose breast these words strike like a barbed arrow for the truth that is in them?" And he sat down.

"That was hard on John!," said old James, "but he deserves it, every word."

"A blow from the shoulder for James!" said old John. "Time he got one, too, if it isn't too late."

"I wonder whether either of those two old sinners will take his medicine and be better for it!" said old William. But the little saint hurried home, knelt down by her little bed and cried out in anguish, "My God! my God! have mercy on me and give me for this stone a heart of flesh."—Laura E. Edwards in the Century.

After posting a notice to the effect that workmen frequenting drinking places on their way to or from work would be replaced by non-drinking men, the general superintendent of the American Car and Foundry Company, at Berwick, Pa., reported, according to "The American Issue," that accidents in the plant had been reduced thirty per cent. The company has over 5,000 employees.

ISRAEL AND THE GENTILES.

"Then lifted I up mine eyes an saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem."—Zech. 1: 18,19.

What are the four horns? In the book of Daniel they are called four great beasts. (Dan. 7:3-7). These four great beasts are four kings. (Daniel 7:18). The fourth beast has ten horns which are ten kings. (Daniel 7:24; Rev. 17:3 and 12). This last beast and the little horn that came up after the first ten horns, has eyes like the eyes of a man and a mouth speaking great things. They are the last destruction of the Jews when they reject their king the Christ. (Matt. 24:15; 23: 37; 10:34; Luke 21:24; 2:34).

We notice that Christ tells his disciples that they would see the destruction spoken of by Daniel the prophet; (Matt. 24:15) which was fulfilled seventy years after Christ according to his prophecy. (Luke 21:20-24) Jerusalem was to be trodden down by the Gentiles until the times of the Gentiles be fulfilled. The Gentiles are the Roman powers that trod the Jews down, the little horn is the first pope. (Rev. 13:15; 17:1-6). The image and the woman is the Roman church, that together was to tread the Jews down till the time of the Gentiles be fulfilled. (Rom. 11:25). What will happen then? Christ will appear the second time. (Rom. 11:26; 1 Thess. 2:1-3; Dan. 7:22; 7:26,27). When Israel is gathered the second time what will happen to Babylon? Read Rev 18:1-6; Isaiah 52:8-11; Zech. 2:7; Mic. 4:11-13; Isaiah 29:7-13,20).

"A hint to the wise is sufficient" without any further comment. We will notice in the hands, of the Lord there is a cup, the wine is red, it is full of moisture, but the dregs thereof all the wicked of the earth shall ring them out and drink them. (Psalms 75:8). What is this cup in the Lord's hands? It is Babylon. (Jer. 51:7). She is the one to make all the earth drunk. (Jer. 25: 15:26; Rev. 17:1-6). She is to make the whole earth drunk with her false doctrine. (1 Thess. 2:11; Isaiah 29:13; Rev. 17:2).

We notice that the Jews were the first to drink the cup, and also take the sword. (Jer. 25:16-18). Of course, this is a prophecy, the cup was Babylon, the sword was Babylon, or they were the one to use the sword. Christ told the Jews that he had come to send a sword. (Matt. 10:34), and the Jews should fall by the edge of the sword, and Jerusalem was to be trodden down by the Gentiles until the times of the Gentiles be fulfilled. (Luke 21:24). Now we have noticed that the Gentiles are called Babylon. When they begin to drink the cup which they have caused, all nations to drink of what will happen? This will happen.

"Awake, awake stand up, O Jerusalem, which has drunk at the hands of the Lord the cup of his fury; thou hast drunken the drugs of the cup of trembling, and wrung them out." (Isa. 51:17). Don't forget that this cup and sword is Babylon. Now read the next chapter and see Zion and Jerusalem put on their strength and arise from the dust. We will notice while Babylon has made all nations drunk with her false doctrine, that a book comes forth among drunken nations. (Isa. 29:8-13). They haven't got the gospel but they teach the doctrine and precepts of men, or strong delusions of Babylon. The book is not to be heard till Lebanon or Jerusalem becomes a fruitful field. When the blind Jews will see.

When the stick of Judah becomes one with the stick of Joseph, the Lord is to gather the Jews back to their own land for the second coming of Christ. (Ezek. 27:15-23). Yes, Christ is coming to be King of kings and to execute judgment and justice in the earth. (Jer. 23:5,6; 16:14-16). In his days Judah shall be saved, Israel shall dwell safely. Had you ever noticed that John saw the gospel brought back in the hour of God's judgment to be preached to every nation, kindred, and tongue, and that that gospel was to destroy Babylon that made all nations drunk with her strong drink?

Now will they kill another prophet? Yes, they have already done it as Christ said they would. (Luke 11:49). The Gentiles killed the last one and they are the ones that will fight against Zion. (Micah 4:1; Oba. 16:18; Hab. 2: 16,17; Lam. 4:21). Notice the cup of the Lord's right hand goes to Babylon. Did Esau destroy the saints and drive the church of Christ into the wilderness? Notice Malachi 1:3-5; compare

with Malachi 1:3 Revelation 12; 13:1-8; Psalms 137. The sword of Babylon was made very sharp and bright according to prophecy. (Deut. 32:41; Ezek. 21:9,10). The nations are the Lord's chastising rod to the Jews and Israel, (Isaiah 8:5-8; 10:5; Jer. 4:7), but the remnant that is left of Israel shall again take root and fill the earth with fruit. (Isaiah 27:6; Oba. 1:17,18; Hosea 3:4,5; Micah 5:7,8; Zech. 12: 10:6). The house of Joseph, Ephraim and Manasseh are to push the people together to the ends of the earth with the stick of Joseph in their hands.—a book. (Ezek. 37:19; Isa. 11:12,13; Zech. 10:6).

J. W. Dubose.

GLEANINGS FROM OUR CORRESPONDENTS.

Mrs. Clarinda R. Jobs, Eckerty, Ind.—I ask prayers for my mother who is weak and feeble, and for my youngest daughter, Mrs. Emma Goad, who has nervous palpitation of the heart, that the Lord may heal them.

Mrs. Chas. E. Smith, Benett, Neb.—I thank the saints who sent me Ensigns, Herald, and Autumn Leaves. I have not gotten them all distributed yet but hope to soon, and I sincerely hope that they will do some good. I am much stronger than when I wrote last though still afflicted, but I am trusting in our dear heavenly Father. Pray for me that I may be healed and that the blessing of health and strength may soon be mine. Pray also that my husband may come into the fold and labor along with me. He is a good provider and our home is a place of peace, pleasantness and love.

O. L. Lum, Wilburton, Okla.—As president of the Wilburton Branch can say we have some faithful saints here who are willing to do their part in carrying on the Lord's work. I have noticed in our country it is the poor saints who keep the camp fires blazing. This is God's work and God is in it, and while some things are not just as they ought to be, other things come to us that cause us to rejoice in this great work. My labors the past year have been limited on account of finances. There is lots of room for preaching in Wilburton and surrounding school houses.

Annie Gray, Harrisburg, Ark.—I have not written for so long that I feel sometimes that I am in another world, as there are no saints here to talk to, only the dear old silent preacher to read. I am so thankful for the prayers the saints sent up in my behalf for I was near death's door, now I am as well as common and give God the praise.

G. W. Breeze, 316 N. Lancaster St., Dallas, Tex.—I am well but miss the association of the saints. Bro. Ira Waldron came here with me from Webb City, Mo., with his father, mother and sister. Bro. Ira and I are working for the same man. If there are any other saints in Dallas we will be glad to have them call on us. I can see the need of living up to the gospel law more fully as the people are observant. The weather is fine and we enjoy the nice springtime. My membership is with the Joplin Branch; how I long to get back and meet with them. Pray for me.

Arthur Davenport, Soldier's Grove, Wis. The Lord has wonderfully blessed us this last conference year. There have been some added to the church by baptism, and two of our young men, Erwin Lenox and Phillip J. Davenport, have been called to the office of priest, and by the way they are getting into the harness we can't but think they mean business. Bro. Edward Johnson has been ordained to the office of teacher, and he will be of much help to the work. The writer has been called from the office of priest to that of elder. Dear brothers and sisters, let us try and live more faithful and do something for the work.

W. A. Atwell, Box 41, Houston, Perry Co., Ark.—Please inform any of the ministry of our willingness to assist them in the opening of the work here, and any of them expecting to come this way please write me in advance. There are no saints here except myself and wife though I think some of my children would embrace the gospel if an elder would call on us.

Earl N. Redfield, Wilmore, Kans.—Bro. J. Arthur Davis and C. A. Martin were here and held forth a few nights. The pastor who helped us get the church said if we had something better than he, that was what he wanted. Some pretty good interest was stirred up and some are reading history, etc. I ask the saints to pray for us that we may go on and upward. Ever praying for the uplift of God's children.

Belle Lenon, Wagoner, Okla.—I must write a few lines to the dear old paper which we gladly look for each week filled with many things concerning the angel's message and the restoration of the gospel of Jesus Christ. Prior to my baptism many years ago a sickness was upon me which the doctor said he could do nothing for. When I was baptized I almost felt the disease leaving me, and I was healed immediately. I am a witness to the healing power of God.

Charles J. Smith, 707 Center St., Sioux City, Iowa.—Am glad to say the saints of the Sioux City Branch are trying to do the work of the Master. There is something to do besides "look" forward to the reward, but we must work and put our shoulder to the wheel and push. We must love and help each other. We are known by our works. May we ever be found doing the will of the Lord.

Mrs. S. W. Barstow, Thayer, Mo.—I am still in the faith. The sermons, articles, and letters are so strengthening to me and I rejoice many times as the Ensign is our only preacher. Have not heard a sermon for over a year, so cannot well do without the Ensign. My prayer is that

God will make me just such a creature as he would have me to be, and that I may be faithful to the end.

Mrs. A. B. Hawley, Ravonwood, Mo.—As a branch we are trying to live worthy of the name of Latter Day Saint. We have lost some of our worthy members by removal to Ft. Scott and Mapleton, Kas., and now Bro. Alma Hawley has moved to Hamilton, Mo. We regret to lose such worthy members but our loss is others' gain.

Harry Thorne, Belvidere Ill.—I feel this is the work of God and am trying my best to hold fast to the truth. I was baptized by Bro. J. A. Bronson at Argyle about two years ago. Our little branch is slowly growing. A few have obeyed the gospel since the reunion. I obeyed this gospel after coming to this country from England about three years ago, and hope that I may be able to carry this gospel back to my folks so that they may hear it. I like to read the letters in the Ensign from different parts of the country. Desiring an interest in the prayers of the saints that I may not fall by the wayside.

Miss Shellie Stevens, Peryear, Tenn.—I have a mother and one sister, but God thought it best to take my dear father nearly nine years ago. My sister is married and has one little boy. We all live together on account of her ill health, as she is not able to do her housework, and dear Saints, will each one help us to pray for her that she may be restored to health once more. I am trying to live faithful every day and there are many temptations to overcome. There are no Latter Day Saints for me to keep company with. We had a good conference here with large crowds and good preaching, Brother and Sister F. G. Pitt being with us.

J. L. Rust, Gladstone, Ill.—I have been through great trial by sickness and death in my family. In the last two years I have lost my wife and two daughters, and now am left with two little grandchildren. I thought it might be best to put them in a home, and I would rather they be put in a home where they would be taught the principles of the gospel. I have a home here and have thought of selling out and coming to Independence.

Scammon, Kas, March, 1914.

Dear Ensign:—The dedication of the Scammon church on the 15th was, to put it mildly, a huge success. If we had consulted the weather man we could not have had a finer day. The church's capacity was strained to the utmost, and Bro. E. L. Kelley partaking of the inspiration good will and cheerful influences of the day, delivered the dedicatory sermon at eleven a. m., also spoke at eight p. m. Both efforts were well received. The deed and keys at the proper time were handed to the Bishop who with appropriate remarks gave them to the president of the branch to be placed with the deacon. The church is surely a monument of the faith, fidelity and perseverance of the saints, the whole structure costing about \$2800, with not a dollar of debt against it. We would not forget that the Sisters Aid aided materially in the raising of money from first to last—only for their untiring efforts it could not have been dedicated at this time. Mrs. Nellie Brocaw and Myra Brackenbury's assistance with the music was timely and very much appreciated by all "Jots."

Seattle, Wash., March 13.

Dear readers of the Ensign.—Just a few words from this corner of Uncle Sam's domain. We have passed another mile stone (district conference) in the great North-west. The five branches of the district were represented. There was a little more debate on some questions of principle than was useful perhaps, but it is a hard matter to submit to the other fellow always, the time could perhaps have better been utilized, personally we are perfectly satisfied. There is one thing certain though. Our Religio and Sunday school conventions were very much below par, and someone must take a greater interest in these conventions or they are going to pass as a joke. We have some splendid talent in this district, the several locals prove this to be true, especially in the Seattle, Centralia and Chehalis locals. I hope that next conference and conventions which will be held in Vancouver, B. C., that there will be a concentrated effort to make each session one of education. We have just returned from B. C. and the saints there are already making calculations on a good conference which will be in August, date given later. Our visit to B. C. at this time was one of deep sorrow because of the death of one of earth's noble women, Sr. Jas. (Sarah Ann) Muirhead of Rosedale, B. C., further referred to in obituary. More and more we see the need of saints taking a deeper hold of the latter day work. To some it has lost its first fascination, that intense love for it has waned until a degree of indifference that is alarming has replaced that beautiful faith that once characterized the saint, making it doubly harder on the faithful ones to successfully hold the fort. What will the father or mother say when confronted with the fact that their children are not numbered with the faithful because the family altar has been torn down or the word of council has been withheld?

I wish I could reach the ear of every young man in the church, and impress upon them the golden opportunity for usefulness that is at the door of everyone. Can you read the appeal from the watchman (Apostles) of the church without feeling the spirit of response. If you can there is something wrong. The excuses are too numerous to mention, one prominent one being: I expect to make a home for myself and cannot afford the time, or I must have an education. "What will it profit a man if he gain the whole world and lose his soul." Some day we will want to push the hand of time back, but now is the accepted time. Read Doctrine and Covenants, 77:3. Behold this is the preparation wherewith I prepare you, * * * notwithstanding the tribulation * * * that the church may stand independent above all other creatures beneath the celestial world. Rally, saint; rally!

In bonds,

Wm. Johnson.

3632 Evanston.

Culbertson, Mont., March 25.

Dear Ensign!—Last Sunday we met for the first time in our new church building and we were thankful indeed that our hopes have been so nearly realized. Bro. J. A. Bronson preached the first sermon which was appreciated we believe by all present. We are very glad to have Bro. Bronson to make his home here as saints and friends both like to hear him as well as our other missionary, Bro. J. C. Page.

Our church is not yet finished neither have we the means to finish it and if any of the Montana saints would like to help us we will appreciate all help given, and though this is the first church in Eastern Montana, we hope it will not be the last, and possibly we could help someone in the future. Any one wishing to send means can send to S. M. Andes, Culbertson, Mont.

Hopefully I am,
Mrs. C. B. Freeman.

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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-TEACHERS ASSOCIATIONS.

(This article is furnished by one actively engaged in Parent-Teachers Association work in Independence, and an enthusiastic mother, by the way. Next week one of the teachers of the Columbian School expects to give us his version of the work of this association.—Editor.)

What are they? Do we need them? And many more such questions are asked in this busy, busy life of ours. We think they form one of the greatest links in helping us to understand the different view points of life. Our children; do they need our help in the battle of life? Then the co-operation of the two great forces, home and school cannot help but bring about closer relationship between parent and teacher.

This relationship will produce helpfulness to both and thus harmonious results will follow—once the mind appreciates the connection between childhood interest and civilization, Parent-Teachers organizations are inevitable. Those who have closely observed the child, know that the work of the school only supplements the teachings of the home, hence a necessity for organization, a closer connection between them.

In these meetings, full, free, and friendly discussions establish the relations that ought to exist between parent and teacher. The father and mother are made to see the importance of shaping the destiny of their child. The teacher is broadened, by learning the condition in the home. Thus parent and teacher form a common understanding, each teaching the other some essential truth, that both ought to know. Friction between teacher and pupil is averted; time is saved, complaint or even unkind feelings are avoided. The pupil becomes more receptive, the teacher more patient and intelligent, the parent more sympathetic and appreciative.

Results—better children, better civilization. Parent-Teacher organizations can help form public opinion, and public opinion does much to control things.

Fathers, mothers, and teachers organized can ask what they will for the children and educators and legislators will listen with respect.

Our curriculum can be broadened to meet demands when public opinion places in office men who are good, noble, true, and broad viewed enough to serve the people.
A Worker.

PARENT-TEACHER BODY HEARS JUVENILE JUDGE

(In connection with the above introduction to the work of the Parent-Teachers' Association in Independence we quote the following from the Kansas City Journal of January 26th.)

We have heard much of this kindly and successful judge of the Juvenile Court, through newspapers and otherwise. Surely one who has held this position for six years or more, knows whereof he speaks.—Editor.)

Jurist Makes Psychological Analysis of Boyish Tendencies Before School Association.

Boys will be boys—also they will be men, some day, Judge Porterfield of the juvenile court told the first social meeting of the Parent-Teacher Association of the Kensington school, Friday night. The best way to make a boy into a good citizen is not to take away from him his natural tendencies, but to train him into something useful, the judge said.

There are the Boy Scouts. Nobody could see much for them at first, but now students of juvenile questions have come to know that the movement instituted by Colonel Baden-Powell some years ago is the utilization of the "gang spirit."

All boys, the judge said, have an inherent desire to travel in gangs—bunches of from half a dozen kindred souls to twenty and more. It was a juvenile gang that threw stones at Elijah as he returned from seeing Elijah off on his heavenly journey, and shouted to him, "Go up, thou old bald head." Nothing but a gang, and a lawless one, were they, and for the reason that there were no Baden-Powells prior to the Boer war, and therefore no Boy Scouts.

The Boy Scouts, the judge explained, took over the boy gang and taught them that throwing stones and yelling taunts are first steps toward the penitentiary. Clean young men were employed to put in a dash of discipline. The first thing the boys knew the old gang was organized into troops and platoons, the units of which were quickly learning to be useful and chivalrous. The idea of lawlessness was superseded by the duty of mounting guard against that very thing, the judge explained.

Judge Porterfield could recall an incident where a man who was reared before the Boy Scout movement, and who probably also had a mother who took his part when he had "tantrums" hurled a rock through the window of a local bank because he was late in appearing at the cashier's window with his pay check and couldn't get it cashed.

"This man reminds me of some parents," the judge said. "I refer to the kind who believe their children when they come home with a yarn that the teacher picks on them in school. I presume there are some trifling teachers as well as there are triflers in all other classes," he said. "I never met but one, but I don't doubt but that they exist. All I have to say is that they are a negligible minority, so when a child of mine reports that his teacher picks on him I start an inquiry to see what is the matter with my boy. I assume there is no teacher so trifling as to pick on a child."

"The Parent-Teacher Association is in my opinion a long-needed innovation. Here are two elements in the raising of children who seldom, or never, meet to exchange views, whereas they are jointly engaged in the most important work they will ever be called upon to perform."

WHAT THEY SAY ABOUT US!

The First Hunger Striker.

A Shakespearian scholar has found "the first hunger striker." Cleopatra says when she is captured:
Sir, I will eat no meat. I'll not drink; I'll not sleep
neither; this mortal house I'll ruin.

Do Caesar what he can. No, sir, that I wait pinioned
at your master's court.

"A woman always wants the last word, but she doesn't become really dreadful until she wants the last cent."

Her Presents and her Presence.

"Before we were married, Henry," said the young wife reproachfully, "you always gave me the most beautiful Christmas presents. Do you remember?"

"Sure," said Henry cheerfully; "but, my dear, did you ever hear of a fisherman giving bait to a fish after he had caught it?"

Consider this,

That in the course of justice none of us should see salvation;
we do pray for mercy; and that same prayer doth
teach us all to render

The deeds of mercy.

—Shakespeare.

MISCELLANEOUS

CONVENTION NOTICES.

Florida District.—Sunday school convention will meet at the Fairview Sunday school at Bellview Settlement, near Pensacola, Fla., April 10, 1914, at 3 pm. Supt. of each Sunday school appoint one to ask those going to prepare music, songs, papers, and recitations, for district program. Those coming please notify James Cooper, Pensacola, Fla. R. F. D. 1.

Mrs. C. J. Clark, Supt.
G. M. Barnes, Sec.

**ASSIGNMENT OF MEETING PLACES FOR
QUORUMS, CONFERENCE, 1914.**

First Presidency—Office in Clinton Block.
Quorum of Twelve—United Order of Enoch House.
Bishopric—Bishop's Office, Clinton Block.
High Priests—Upper room, Church of Christ, Temple Lot.
Order of Evangelists—Lower room, Church of Christ, Temple Lot.
Presidents of Seventy—Residence of P. Peterson, 825 W. Maple Ave.
First Quorum Seventy—Basement of Baptist Church, cor. N. Pleasant and Blue Ave.
Second Quorum Seventy—Room Christian Church.
Third Quorum Seventy—Residence G. E. Erickson, 1116 W. Walnut St.
Elders—Carson's Undertaking Parlors.

CONVENTION MINUTES.

Kentucky and Tennessee.—Sunday school convened with Foundry Hill Branch February 23, 1914. H. E. Moler and the District Superintendent presiding. Schools reporting, Oakland and Foundry Hill. Sister Pearl Willis offered her resignation as Secretary, which was accepted. Sister Mary Ross was chosen to fill the unexpired term. Moved and adopted that a collection be taken on the first Sunday of each month by the local schools for the benefit of the District Association. The motion was adopted.

Delegates to General Convention: H. E. Moler, F. G. Pitt, J. R. McClain, Louise A. Wall, Ella N. Adair, Albert Gallimore; authorized to cast majority and minority vote. A program was rendered by the Sunday School, after

which short speeches were made by F. G. Pitt, H. E. Moler and S. E. Dickinson.

Adjourned to meet on Friday at 2:30 p. m. before next conference.

S. E. Dickinson,
Secretary Pro Tem.

DIED.

Alexander.—Mary Frances Odum was born December 6, 1855, in Atchison County, Kansas, died March 23, 1914, near Fortescue, Mo. She was married to Henderson Alexander. Of them were born 14 children, 4 having preceded her in death. She was converted to the gospel in the fall of 1913, but her health being so poor she was not permitted to be baptized. She leaves to mourn her husband, 10 children, 12 grandchildren, and two brothers. Interment in Craton Cemetery. Invocation by R. K. Ross, sermon by T. A. Ivie.

Daries.—John Daries was born in Quarnebeck, Germany, May 17, 1840, died at the home of his son Alma Daries 4 miles north of Stewartsville, Mo., March 21, 1914. Bro. Daries had been in failing health for some time with dropsy. Death came suddenly as he was sitting in his chair. He was married in 1874, to Sr. Mary Wilke in Burlington, Iowa. Of their eight children 3 were and also his wife have preceded him in death, leaving four daughters and one son to mourn his departure. He was a faithful member of the German Branch. Funeral in charge of T. T. Hindriks, sermon by Wm. Lewis.

Taylor.—At Farmington, Ia., March 21, 1914, Sr. Elizabeth Taylor. She was born at Wellsville, O., March 18, 1851; married to Mr. Alexander Taylor Oct. 21, 1867. She was the mother of four daughters, two of whom survive, and ten grandchildren, and husband. She was baptized July 21, 1912, by Elder C. E. Harp and confirmed same date by Elder C. Harp, Jas. McKiernan, and O. R. Miller. The funeral was conducted at the saint's church March 22 Elder Jas. McKiernan in charge assisted by Rev. Overholser. Interment in Farmington Cemetery.

Ryan.—Mary Lonetta, daughter of Louis and Mattie Ryan, born March 25, 1913, died Feb. 4th 1914. Funeral from the home of Albert Harris, by A. G. Miller. Remains were laid to rest in the Scarcliff Cemetery. She leaves to mourn the loss, father, mother, and many relatives and friends.

Rogers.—Elizabeth Rogers, who was a faithful saint, passed this life at the Charity Hospital, Biloxi, Miss., Jan. 6, 1914.

She leaves husband, one little daughter to mourn the loss, besides a host of relatives and friends. Funeral sermon at the Ware Cemetery, where the remains were laid to rest, by A. G. Miller.

Thomas.—John B. Thomas was born in Wales in 1841, came with his parents to America in 1849. In the year 1855 united in marriage with Sr. Jane Morgan at Mineral Ridge, Ohio. He answered his country's call and enlisted under its flag and served faithfully until honorably discharged. In the year 1876 he became a member of the church and in 1880 was ordained to the office of deacon. He made his home at Bevier, Mo., for the last thirty-four years, where he passed peacefully away October, 27, 1914, aged seventy-two years, leaving the companion of his life and four children to mourn, two having passed on before. Funeral services from the Saints Church, by Elders W. B. Richards and F. T. Mussell.

Ellis.—Eleanor Ruth Ellis, was born in Kennebec, Co., Maine, May 11, 1822. Died Jan. 6, 1914, at Cherokee, Ia., at the age of 91 years, 7 months and 14 days. Was married to Robert W. Ellis, May 17, 1840, of which union were born ten children. She settled in Iowa with her husband and family from Maine in 1859. She united with the L. D. S. Church in 1876 and lived a beautiful Christian life. Her husband passed away July 30, 1875. Four sons preceded her. Those left to mourn their loss are Edward J. Herbert H., and Robert C., and three daughters; Mrs. Josephine Winslow, Mrs. Helen Goff, and Mrs. Cora Wedlock. Funeral sermon by A. R. Crippen.

Davies.—Sarah Ann Davies was born October 23, 1861, at Troforst, Glenmorganshire, South Wales. Married to Moses Davies Jan. 19, 1879, baptized May 6, 1884 at Ked, Ia. by Elder James McKiernan. Died near Rockvale Colo., March 4, 1914. Interment in cemetery near Florence, Colo. Funeral services conducted by Elder F. A. Russell. Besides being the mother of eleven children she had so endeared herself to the people in the community that she was everywhere referred to as "Mother Davies" which fact in itself shows the high esteem in which she was held.

Hand.—Lena Hand was born at Richland Creek, near Tama City, Iowa, in 1890. United with the church while yet a child. At a very early age she was left without the care of a mother, thus life to her was fraught with many hardships. However as she reached young womanhood she launched out with the full determination of preparing for a life of usefulness, by securing a splendid business education. This was put to practical use in Cripple Creek and Colorado Springs, for a time. In the winter of 1912 her health broke down. After a few weeks stay in the Springs she went with sister to Fowler, Colo., where she died March 19 of tuberculosis. Funeral services in charge of F. A. Russell assisted by Rev. Cartwright of the Christian Church were held at the home of her brother William and interment was in the cemetery at Fowler. She was the daughter of Elder C. E. Hand of Holden, Mo.

We are strangers to love, if we harbor malice or revenge in our hearts toward any of our fellow-creatures, whatever treatment we receive at their hands.—Chas. Backus.

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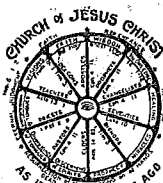
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THE CONFERENCE DAILY

THE CONFERENCE DAILY

THE CONFERENCE DAILY

THE CONFERENCE DAILY

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OUR CREED: "ALL TRUTH."

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NO. 15

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EDITORIAL

THE GENERAL CONFERENCE.

Promptly at 10 o'clock on April 6th the gavel fell upon the President's table at the Saints' Church at Independence, Mo., and the hum of murmuring voices hushed instantly. It was the opening of the Sixty-first Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints. The Quorums of the Presidency, Twelve, Bishopric, Patriarchs, High Priest, Seventies, and Elders were all in their appointed places, with delegates upon the main floor, and visitors crowding the balconies.

President Frederick Madison Smith occupied the chair, and announced the favorite hymn of his father, the President of the Church: "Redeemer of Israel, Our Only Delight," after singing which Edmund L. Kelley, Presiding Bishop of the Church, offered the following prayer:

Our Father who art in heaven, we thank Thee that we are permitted to meet in this building this morning in order to honor Thy name and transact business in Thy work. We come before Thee, Father, as children who are weak, who need to be strengthened by Thy holy and divine Spirit. We pray Thee, in Jesus' holy name, that Thou wilt stretch forth Thy hand in power of love and touch each one with wisdom and understanding, that we may move together in the work that Thou hast called us to engage in, in that harmonious way and that intelligent action that we will be acceptable unto Thee and for the great good of Thy work here on the earth.

We come, Oh Father, feeling our needs. We ask that Thou wilt grant us strength from Thy hand of life. We pray that Thou wilt remember each one; bless the President; he needs Thy help, and each of the officers that is before Thee this morning. Bless all of these, Thy servants, who have gathered from the various parts of the world, and help them as they are thus sojourning together for a time in order to accomplish the work that is necessary to be done in Thy cause, that they may grow in grace and knowledge before Thee and be strengthened for the battle of life that is before them, and unto Thee shall be all the praise, through Jesus, the Blessed Lord. Amen.

By motion and the voice of the assembly the First Presidency of the Church was chosen to preside, and authorized to make such arrangements as were necessary to complete the organization, together with power to appoint the time, place and character of the sessions. The aged President, Joseph Smith then made some introductory remarks:

Address of President Joseph Smith at Opening of the Conference.

Bro. President, fellow Officers and Delegates: It is with much pleasure and immeasurable gratitude to God that I express myself as privileged once more to stand in the assembly of the people of God. Fifty-four years ago this morning, an untried religionist, an uneducated philosopher, but a poor converser in my native tongue, I stood with a little band who had borne a portion of the burden of conflict with a Prophet, the Patriarch, and their co-associates in the presentation of a new faith among the multitude of faiths discarded among men. It was branded as a new faith, yet it bore to these men the direct indorsement of God through the principle of direct revelation and acting upon the common sense with which God had endowed them and inspired by the quickening influences of the Spirit which had been conferred upon them by virtue of their having been obedient to the declaration of the Gospel of the Son of God, they ventured to present this old and tried faith in the midst of the multitude of conflicting errors which prevail in religions. They fought not against men, they fought not to advance pet theories of their own, but they felt under obligation to God to offer to Him a reasonable service and to adopt and preserve, so far as lay in their power, the strong, conservative Spirit of salvation declared unto men. I could not at that time feel the depth,

the height, the breadth, the almost awful sublimity of that which was resident in their breasts towards God for that which had been granted unto them. I shared with them their courage, I shared with them their willingness to bear the obliquity that had been cast upon the people by virtue of that which had come in as a flood and had almost destroyed the root and branch of that wonderful work begun in 1830.

I had been impressed by what consideration I was qualified to give and by the indwelling of the Spirit which must have accompanied my baptism and my confirmation under the hands of my father and those associated with him, that the principles of God, that the power of upright and honest conduct before God and men must sooner or later bear great fruit. I was prepared, so far as was practicable for me to be, for that which might come in the conflict.

Few of that little band remain. At our last assembly here I think there were but nine who were present and sat upon the platform with us. Since then, two at least of those who thus sat with us have passed over to the great majority—Sr. Elizabeth Blair and Edmund C. Briggs—but my fellow associates in this Gospel economy, have the principles which were then announced and which I have mentioned, lost their power with God or their attractiveness to the human mind? I answer confidently, nay; but that conservatism which was thus prepared to enter into the conflict has continued unbroken and you may, if you please, attempt to measure the enjoyments that I feel in standing with you after fifty-four years of that conflict to answer to you as I would have answered to them and to God for the propagation of those unperishable principles which constitute the power of God unto salvation. I have not now any disposition of mind. I have no feeling within my heart to sever one item to the right or to the left from the declaration of the principles then made, and it is with the understanding that I meet you this morning and strike glad hands with everyone of you under a renewal of the bond of our associate fellowship in Christ for the continuation of that great warfare against evil and wrong in the world, against error and unbelief in them who have declared a profession of faith in God and in Christ, and a re-measure again and again of those who choose to meet, and disclaim against our presentation of those principles and to remember so far as continues to live with us, the obligation we are still under.

May God, in His infinite mercy, grant that the Spirit of Christ which has from the first watched over the interests of this Church continue operative; assist its strength among its devotees and continue to spread more widely among those who are inquiring after the faith.

It pleases me to state that the Spirit of God has been with me from time to time and that under its influence I feel an added source of comfort and consolation in meeting with you again in this fifty-fourth year of my service at its close. How long God may permit me to live, how far He will permit me to retain the possession of my natural faculties, including that dominating power of mind, I know not, and so far as I am concerned, understanding that it lies with Him, I have no feeling to complain, I have no feeling of mistrust, I am willing to subscribe now as I have been hitherto unto that massy confession of belief in God "Though He slay me, yet will I trust Him."

I feel the assurance this morning that our session is to be, as to its finality, a good one. As to what may transpire during these sessions, I may have some divinity of mind, but if I can but remember, if we all but can remember, that we are but servants together in a common cause I can feel satisfied, so far as myself is concerned, and justified so far as all these my associate members are concerned, that it will not be in the service of our private interests or that our prejudices shall control us in the discharge of our duties, but that the love and fellowship due from laboring together in a common cause shall still continue to bind us together and that we shall forget that we shall disregard those things that may be presented from that that would seek to disrupt our work and bring it to naught—so soon dissent, dis-fellowship and disruption among us from ourselves.

I adjure you, then, in the opening of this session of Conference to consider as a rule safe to obey in principle and in action, to apply those of others, especially those with whom our labor lies, the being as honest of intention, as upright in motive as we ourselves ask to be extended to us and that we may not forget the application of these principles that we can treat each other with common courtesy and kindness; nay, more, that we may stand within the circle of each other's acquaintance as not only willing but absolutely free to conduct ourselves toward each other under that redeeming qualification.

With added thankfulness to God for the liberty of the occasion accorded me to address you at the opening of this session, I submit our cause to the hands of Him in whose hands rests the destiny of men and of nations.

As the venerable man who has stood at the head of the Church for fifty-four years directing and protecting its growth from the little body struggling for an existence on April 6, 1860, to its present magnitude, related briefly some of his experiences in the work, tears came to the eyes of many as they realized that the one who had stood so strong as their leader would not be able to continue many years more because of advancing years. Yet no doubt there were tears of joy in being permitted to see and hear him once more.

The audience listened with wrapt attention to his words.

According to the action of the conference of 1913 the reports of the officers and committees were, so far as practicable, printed beforehand. Copies were distributed to the delegates and ex-officials.

In accordance with the provisions made for organization the chair announced the following appointments:

Secretaries: R. S. Salyards, M. H. Siegfried and Frank Russell.

Stenographers: Mrs. W. W. Smith, R. Archibald and Sr. Lewis.

Chorister: A. N. Hoxie, assisted by Mrs. B. M. Anderson and Mrs. E. S. McNichols.

Organist: Ralph G. Smith, with power to choose assistants.

Credentials Committee, previously appointed: Herman C. Smith, J. F. Garver and L. G. Holloway; H. C. Smith not being present, R. J. Lambert was chosen in his place.

Ushers: Local deacons, with power to choose assistants.

Postmaster: Lester Haas.

Press Committee: J. F. Garver, Charles Fry and A. M. Chase.

Messengers: Boy Scouts offered themselves for conference business.

The chairman announced a course of lectures for the Melchisedec Priesthood, beginning Tuesday, April 7th, at 8 a. m., by Walter W. Smith, of Philadelphia, on Homiletics, to be followed by a course on Comparative Religions, by S. A. Burgess, of St. Louis.

The printed report of the Credential Committee was adopted, subject to such minor changes as might be necessary.

A question arose as to the admissibility of delegates elected as alternates, but such were by vote admitted.

The Presidency presented a report of considerable length covering the work of the Quorum for the year. As giving an insight into the work, not only of the Presidency but of the Church at large, it is valuable. It will appear in another column.

A report from Joseph Luff, Physician to the Church, was read.

Independence, Mo., March 1, 1914.

To the General Conference:

Enclosed you will find report of year's work in the Sanitarium, as submitted to me by the House Physician. Personally I have done no work in the Sanitarium except to visit patients there on two occasions by special request.

Have, however, been actively engaged in my duties outside, and attended to all cases that have appealed to me and which could be treated in my office or by mail. The results, so far as I have been able to judge, have been up to the expectation of the average physician at least. My health has been, on the whole, better than the former year, but not what might be called good.

My paramount desire and ambition is to act in the place and way that will be most pleasing to God and the appointment I leave entirely to Him, only asking that He will give me the assurance with confidence and courage, intelligently knowing that I am in co-operation with Him.

In Gospel bonds,

Joseph Luff.

The Library Commission reported its work, from which report we take the following:

Year Ending February 28, 1914.

The general scope of the library work is broadening and looking soon to the beginning at least of a general library building. It is not deemed advisable, however, to push this particular part of the work at the present time on account of the church finances needed in other directions; but the time is near at hand at least, when a beginning should be made, so that the general library can be housed in a fireproof building.

The larger branches and most of the smaller ones are well organized; but what is needed most of all now is activity on the part of the local library boards.

The branches, however, need the careful supervision of the District Boards and can not reach the high mark of efficiency they should without this well directed supervision of the District Boards.

The Library Commission, through its Secretary, is now prepared to furnish District Boards material for active campaigns, mapping out and planning the work for them with their individual branches.

The General Library at Lamoni has been under the careful supervision of the General Librarians, Sr. Ruby Baguley and Bro. H. C. Smith.

Taking it all in all, we consider that the Library work is in healthful and growing condition, and never before

since the organization of the Commission has the work looked better and brighter for a splendid and most successful year's work.

A petition from the Eastern Colorado District regarding the division of the district was presented. The chair suggested that inasmuch as other matters regarding boundary lines would likely come up, it would well be referred to a committee composed of J. F. Garver, D. J. Krahl, O. W. Newton, R. S. Salyards and C. I. Carpenter. The body so voted.

A petition from the Minnesota District was read relative to ministerial allowances. It was referred to the Joint Council of the Presidency, Twelve and Bishopric for consideration and report.

A report from the Joint Council of the Presidency, Twelve and Bishopric relating to the method of nominating members of the Board of Trustees of the Sanitarium was read, together with an original document presented to the conference of 1913 but deferred.

The hour of adjournment having arrived, announcements were made, "This God Is the God We Adore" was sung and Elder W. E. Peak dismissed with prayer.

Afternoon Session.

"My Faith Looks Up to Thee" was the opening hymn at 2 o'clock and prayer was offered by J. W. Rushton.

The report of the Joint Council undisposed of at the morning session was then taken up, and after some discussion it was ordered printed and made the special order for 3 p. m. Thursday.

Attention was called to the published reports in the hands of the delegates, and the chairman stated that the report of the Church Secretary, R. S. Salyards, would be received and spread upon the minutes, there being no objection.

In like manner the reports of C. I. Carpenter, Church Recorder; H. C. Smith, Church Historian; The Order of Evangelists, and Board of Trustees of Graceland College were received.

College Trustees.

The terms of two members of the College Board of Trustees having expired, viz., Daniel Anderson and Albert Carmichael, there were nominated to succeed the former, G. R. Wells, D. F. Lambert, R. M. Elvin, Daniel Anderson. G. R. Wells was elected, having received 277 votes. Albert Carmichael was elected to succeed himself.

College Finances.

That part of the report of the College Board of Trustees which referred to the manner of raising finances was taken up, and its adoption moved. The paragraph reads as follows:

We respectfully represent that the finances of the college can only be properly handled in connection with the finances of the whole church, and consideration given to every department. This end may largely be met through an annual budget, and when fully undertaken, the college should be run within the limits laid by the body, the debt met, reduced, paid off, and when paid, kept paid, and additional expenditure made only with the consent of the body. There should be economy in collection as well as in expenditure. But under existing circumstances, it is an open question if there is any other alternative than for the College Board of Trustees aggressively to push efforts for the securing of means.

Considerable discussion followed, when it was moved that the matter be deferred until the budget of expense be submitted. The motion prevailed.

Hymn 216 was sung and prayer offered by E. A. Smith.

The evening speaker was Alma Barmore, assisted by E. F. Robertson.

Tuesday, April 7th.

The second day of the Conference opened more auspiciously than the first, the rainfall of yesterday having ceased though a cold wind blew steadily.

The first meeting of the day was at 8 o'clock in the morning, when the elders and some of the priests met in the lower auditorium to hear a lecture on "Homiletics," by Walter W. Smith, of Philadelphia. It was the first of a series, aiming to qualify the ministry more fully in the work of preaching, and probably is the beginning of a movement looking toward the more thorough preparation of the ministry. The meeting was in charge of F. M. and E. A. Smith.

Shortly after 9 the various quorums of the priesthood met in their appointed places for quorum work, transacting business relating to the quorums or considering problems involving the general good. Other delegates and visitors met at the church at 9 o'clock for prayer and tes-

timony service. O. Salisbury, of Des Moines, and D. C. White, of Lamoni, were in charge.

Elder O. R. Miller, of Burlington, Ia., was the speaker at the preaching service at 10:45, being assisted by J. D. Curtis, of Colorado.

The business session opened at 2 o'clock p. m. with Fredrick M. Smith in the chair. President Joseph Smith was again in his place on the platform.

"From Greenland's Icy Mountains" was sung as an opening number, led by Bishop J. A. Becker. Prayer was offered by Apostle F. M. Sheehy. The minutes of the sessions of yesterday were read and approved.

Reports.

The chair then called attention to a paragraph in the report of the President of Graceland College which stated the present need of the college for an athletic field, a gymnasium building and a library building.

The report in full was then ordered spread upon the minutes, subject to subsequent action.

Report of the Board of Trustees of the Sanitarium was received and spread upon the minutes, subject to action, as also was the report of the Trustees of the Children's Home. Sr. Lucy L. Ressegui, the member nominated by the Woman's Auxiliary, and whose term expired, was not replaced, as the Auxiliary Society could not nominate until their business meeting takes place. Heman C. Smith, whose term also expired, was chosen to succeed himself.

Reports of Old Folks' Home and Board of Publication were received and included in the minutes.

The report of the Committee on Book of Mormon Concordance reported and the committee continued.

With reference to the personnel of the Board of Trustees of the Sanitarium, it was reported that James L. Gray had been selected by the Board to succeed B. J. Scott, resigned. A motion to sustain the Board as now constituted was then offered, but a substitute was proposed giving the Presidency, Twelve, Bishopric and Church Physician power to nominate the members of this board and present the names to this Conference. The substitute was lost, but the original motion prevailed.

The report of Church of Christ, Joint Committee was received and spread upon the minutes, the committee being continued.

The report of the Committee on General Conference Resolutions was received and included in the minutes.

A motion was offered continuing this committee, but was amended by adding the instruction that "the next edition be brought up to date by the removal of rescinded resolutions and the inclusion of resolutions of this Conference. After discussion the previous question was called for, which resulted in the amendment and the motion as amended prevailing.

By vote Heman C. Smith was added to this committee.

Reports from the Committee on Library Building and that on Monument for the Martyr were received and spread upon the minutes, both committees being continued.

The Committee on Revision of Church History reported. Their report was included in the minutes and the committee continued.

The report of the Social Purity Board was received and John F. Garver was re-elected as representative of the Church on this Board.

The request of the Social Purity Board for an appropriation of fifty dollars was by vote granted.

Reports of Ministers in Charge.

Ministerial reports from the following were received and spread upon the minutes:

Paul M. Hanson, minister in charge of Eastern Mission No. 3; F. M. Sheehy and J. E. Kelley, ministers in charge of Pacific Slope Mission No. 5; W. H. Greenwood, minister in charge of British Isles Mission No. 7; H. N. Hansen, minister in charge of Scandinavia and Germany Mission No. 8; C. A. Butterworth, minister in charge of Australian mission No. 9; Gomei T. Griffiths, minister in charge of Mission No. 9; J. Charles May, minister in charge of South Sea Island Mission No. 10; U. W. Greene, Minister in charge of Mission No. 12, Palestine.

Motor Boat for Society Island Mission.

Apostle Griffiths in his report suggested that if possible the Saints buy a motor boat for use in

the South Sea Island Mission as the means of communication between the islands are very inadequate. He stated that it was necessary to spend many days and nights at a time on the deck of boats, exposed to sun and rain. Shortly before the death of Bro. Charles Lake, which took place in the Islands, he was exposed to such conditions during a trip lasting several days. The sentiment of the Conference was aroused in favor of the sacrificing missionaries representing the Church in that far-off mission, and a motion was made and seconded that the matter of the purchase of a motor boat be referred to the Presidency, Twelve and the Presiding Bishopric, they to report at the Conference of 1915.

An amendment was proposed striking out the words "they to report," etc. and inserting the words "with power to act."

Considerable discussion ensued, which resulted in a call for the previous question, which was ordered. Voting resulted in the amendment and motion as amended both prevailing.

Palestine Mission.

Apostle U. W. Greene, in his report had pointed out the imperative need of the Palestine Mission for better facilities with which to carry on the church and school work in Jerusalem. A motion was offered referring his request to the Presiding Bishop with power to act. As a substitute it was moved and seconded that the matter be referred to the Presidency, Twelve and Presiding Bishop with power to act.

An amendment was offered that the words "and Order of Bishops" be added after Presiding Bishop.

The previous question was again called for and the vote ordered, resulting in the adoption of the amendment and the substitute as amended.

No. 98, in the Hymnal, "O Reapers of Life's Harvest," was sung in closing, and adjournment was taken with prayer by Patriarch J. W. Wight.

THE SUNDAY SCHOOL CONVENTION.

The Twenty-third Annual Convention of the General Sunday School Association, of the Reorganized Church of Jesus Christ of Latter Day Saints was opened at Independence, Mo., Saturday April 4th, 8:30 a. m. Daniel Macgregor Superintendent presided. After singing No. 11, led by Mrs. B. M. Anderson prayer was offered by George Robley of Providence, R. I.

The chairman made stirring remarks, pleading for combination of imperialistic and democratic ideals in conducting the work of the convention.

Rogene, ten year old daughter of Bro. and Sr. B. M. Anderson, pleasingly rendered a piano solo.

The chair being authorized to appoint the necessary committees announced the following:

Committee on Resolutions: J. W. Wight, Frank Mesley, David Dowker.

Notification: H. J. Davison, J. F. Rudd. Press Committee. John Garver, Charles Fry, Appropriations: R. Bullard, and the executive officer.

Ushers: W. A. Bushnell, assisted by local Sunday school ushers.

Credentials Committee as published in the program: Edward Rannie, Earl Cortell, Mrs. Eva Holsworth.

Auditing Committee: Oscar Anderson, J. F. Garver, Annie Allen, as published.

The printed report of the Credential Committee was presented and with some corrections was adopted.

The report of the General Superintendent was read as follows:

Independence, Mo., 1914.

To the General Association of Sunday School, Delegates and Workers:

In submitting you a report of condition in general affecting the Sunday School work, as seen from my viewpoint, I am happy to say that nothing spectacular or extraordinary has transpired or is transpiring; rather has there been a steady development in every field of service. Indeed it is as our Lord observed, "The kingdom of heaven cometh not with observation, neither shall they say, Lo here or Lo there." And this prosperity is to be noticed in the progress of the pupil as well as of Teacher; and for how else could it be, seeing the splendid efforts put forth not only by the General Association, but by local officers and teachers everywhere to equip and qualify their Teaching Departments.

Of one thing I am particularly happy in saying and that is, that there is a growing desire towards a close affiliation with the General Church. We are sensing as never before, that the Church is our Church, its quorums are our quorums and its Prophet is our Prophet. This is as it should be, and cannot but result in a more manifest recognition by the Father in an outpouring of his Spirit.

In these times of agitation, an agitation world-wide in its movement there is a tendency upon the part of our leading workers to consolidate and affiliate our interests with the General Church, and it seems to us unnecessary to argue the good that will undoubtedly result from such affiliation. "United we stand, Divided we fall."

We trust that this work of co-ordination will continue until we as church members will no longer say "We have a school," nor that we as members of the school can say, "We have a church" but rather that each can say of each other in happy harmony, "We are the Church, We are the School."

It will be unnecessary to particularize the progress of each of our departments. That will be taken up by my associates holding an immediate oversight of their respective departments. It will be observed that our financial burdens have increased, but this is to be expected since the task of graduation and with it more efficient service has necessitated a larger outlay. It simply means as an association we are growing more than ever before to promote the progress of our ever growing institution.

The labors or your general officers are becoming more exacting as the burdens of office increase, and it will not be expected that the expense of carrying on the work will be limited by the allowance of the past. We are but human, and cannot respond beyond the uttermost; after that must summon assistance from other sources. My associates have wrought well and it has been a pleasure to be associated with them who are so whole-heartedly consecrated to the work. Their labors of mind and body exacting and ever present, are known only to Him who overseeth all and to whom they must, and are looking, for that longed for recognition "Well done good and faithful servant."

We are pleased to note the spirit of sacrifice growing among the little ones so beautifully displayed in the late magnificent Christmas offering. It is bigger than ever.

In trying to forecast the policy of the future we can only speak in general terms and as we see it we believe that measures should be attempted to confine the recreational energies of our young within the realms of the saintly surveillance. The association rather than restrain the pentup powers of youth should direct it. It is a big problem and well worthy of our consideration.

Commending the General Association of the Sunday School into the hands of Him who hath so graciously remembered his work I subscribe myself

Your servant for the Master's cause,
Daniel Macgregor.

Elder Macgregor here yielded the chair to G. R. Wells, First Vice President, and then moved that a committee of three be appointed to draft suitable resolutions of condolence to Bro. and Sr. Herman C. Smith, Editors of Senior Quarterly, in view of the death of their daughter, Mrs. Walter Badham. The motion passed and the chair subsequently announced Mrs. Annie Stuart, of Mondamin, Ia.; Miss Floxy Wind, of Council Bluffs, and J. L. Parker, of Sioux City, as such committee.

The report of Gomer R. Wells, First Assistant Superintendent, was read, showing activity in his office.

Mrs. M. A. Etzenhouser, Second Assistant Superintendent, also reported activity, having done considerable correspondence, attended executive meetings, done field work at the New Philadelphia, O.; Montrose, Ia., reunions, and at St. Joseph, Cameron and Independence Stake in Missouri.

A statistical report was presented in printed form by the General Secretary, Wallace N. Robinson. It showed a total membership in the Sunday School Department of the Church of 33,062; schools, 332; gain in membership, 2,160; gain in schools, 25. Foreign countries having schools are New South Wales and Adelaide, Australia; Alberta, Manitoba, Ontario, Saskatchewan, British Columbia, Nova Scotia, in Canada; England, Hawaiian Island, South Sea Islands, Germany and Sweden.

John Smith, Treasure, reported:	
Bal. April 1, 1913	\$2771.16
Income	
Herald Publishing House	\$4166.92
D. McGregor Report	60.00
	<u>4166.92</u>
	6938.08
Expenses	4575.54
Bal. Apr. 10, 1914	2362.54
Cash in Bank	262.54
Deposited with Pres. Bishop	2,100.00
	<u>\$2,362.54</u>

The Home Department Superintendent, Mrs. Florence McNichols, presented a report, reading in part:

The value of Home Department cannot be estimated in statistics. One district with its 554 home department members means work, but the field is favorable. Another district with but 14 members scattered over the mountains possibly represents the expenditure of equal effort, but from the standpoint of membership may not be considered a glowing success.

The department has used 3,223 quarterlies during the year, and contributed \$1,222.82. The total membership for the year is 6,013, but with 636 members transferred to local schools we have a present enrollment of 5,377 members.

The Social Purity Board reported, the report being identical with that presented to the Religio Convention. R. W. Farrell is the Sunday school member of that board.

The Committee on Revision of Lessons, A. Carmichael, John Smith and R. S. Salyards, reported. A part of the report says:

Another established rule provides that all matter quoted should be quoted with such exactness, be enclosed within quotation marks, and citations be given in all cases; also, that the King James Translation should be the basis of the lessons, with citations or quotations from the Inspired Version when thought necessary to give a correct rendering, and that when such citations or quotations are given from the Inspired Version, they should be indicated by the letters "I. V." Failure to observe these rules, by some but not all of the editors has occasioned considerable work and delay. Inexact quotations, including free insertions of words not in the text, have also required much work to correct such.

A report from the Committee on Merging the Sunday School and Religio, appointed last year, was read.

Independence, Mo., April 8, 1914.

To the General Sunday School Association:
We, your committee appointed to consider the matter of merging the Religio Society and the Sunday School Association report:

We held a brief introductory session jointly with the committee appointed by the Religio Society during the General Conference of 1913, at which time the matter was briefly considered but no conclusions reached, only that the members of the committee would, during the year, give the matter consideration and form a report to the convention at a meeting held prior to the Religio Convention.

No further joint sessions were held. The committee further reports that we do not favor a merging of the two societies at the present time, only as they both shall merge into the General Church by a closer affiliation throughout the presiding and governing councils of the Church.

To accelerate this affiliation we recommend the adoption of the resolution pending before the convention relative to the placing of one of the First Presidency and one of the Twelve on the executive staff of the Association. And we further recommend the adoption of any proper measures that will give to the Quorum of Twelve and the First Presidency in council assembled some say in the appointment of the General Superintendent of the Association. In this way we believe that the foundation for a correct and cohesive merging of Zion and her institutions can best be effected.

Daniel Macgregor,
D. J. Krahl.

It was moved that the report be adopted. This developed considerable discussion, and upon request the record of last year's convention relating to this matter was read. An amendment to strike out the words "at the present time" was made, and discussed in connection with the motion to adopt. We note some of the expressions:

G. R. Wells: "I am pleased with this report because it does not aim at a complete merger of the Sunday school and Religio, but to a closer affiliation with the parent body—the Church."

J. W. Wight: "There is something definite in this report. To merge the two bodies under one head is impracticable, as no one head could govern two bodies."

Jasper Dutton: "I believe we are unnecessarily duplicating the work of committees, etc. We should have one body under one head."

Francis Ebeling: "The report still squints at merging. If the merger seed is left in it may grow into a bad weed. It is inconsistent to think of merging two bodies. I believe the two societies should get closer to the individual heads working in closer harmony."

Lyman Fike: "There is nothing like 'Git, go, and gurpion.' The Auxiliaries need specialists who are qualified for the different lines of work, but we need to get closer together."

The previous question being ordered, upon vote the amendment was lost and the original motion was unanimously adopted.

By appointment of the chair and ratification of the body Mrs. B. M. Anderson was made chorister, Mr. Charles B. Eaton, assistant chorister, and Mrs. Arthur Hodges, pianist. Also J. F. Mintun and Mrs. O. L. James, assistant secretaries.

By action of a select committee representing the Joint Council of the Presidency and Twelve meeting with the Executive Committee of the Sunday School Association the following report and resolution were presented, and its adoption moved. After some discussion, the previous question being ordered, the matter, with the embodied resolutions, were adopted unanimously.

Independence, Mo., April 4, 1914.

To the Convention of General Sunday School Association,
Assembled:

At the request of a select committee representing the Joint Council of the Presidency and the Twelve, the Executive of the Sunday School Association met to confer with said committee, April 3, 1914.

The aforesaid select committee stated that the Sunday School Convention of last year having referred to the Presidency and the Twelve a resolution regarding the matter of the General Superintendent giving his whole time to the work of that office, it seemed necessary that consultation should first be had with the officers of the association regarding the matter of nominating the incumbent of the office of General Superintendent. After due deliberation upon this matter the following resolution was moved and unanimously adopted:

"Resolved, That we recommend to the Sunday School Association that the power to nominate the General Superintendent be lodged with the Joint Council of the Presidency and Twelve; a committee of three to be appointed by the Association to meet with the Joint Council and confer with the council on such nominations."

This resolution is now respectfully referred to the Convention for your action.

G. R. Wells, Secretary.

The convention proceeded to the selection of the committee of three provided in the resolution. Those chosen were D. J. Krahl, W. W. Smith and J. A. Tanner.

An effort was made to nominate for the office of superintendent, when a point of order was raised that the report just adopted placed the power of nomination with the Joint Council. The chair ruled that the body could make selection of names to be presented to the Council, when the decision of the chair was appealed from before the body. First Assistant Superintendent G. R. Wells resigned the chair to Mrs. M. A. Etzenhouser, Second Assistant, during discussion of the appeal. Upon taking the vote the appeal was sustained.

Some privileged remarks were made and the session closed with singing "Earnest Workers for the Master," and prayer.

SATURDAY, APRIL 4th.
Afternoon Session.

"Onward Christian Soldiers" was sung with vigor when Superintendent Daniel Macgregor opened the session at 3 p. m. Prayer was offered by Frank Mesley, of Niagara Falls, N. Y.

The convention was highly entertained by two vocal numbers by Master Orville James, son of Mr. and Mrs. O. L. James.

A school of methods had been held from 2 to 3 p. m., the various departments separately. The departments were: Superintendent, directed by G. R. Wells and Mrs. M. A. Etzenhouser; Secretaries, directed by W. N. Robinson and E. D. Moore; Librarians, directed by Amos Allen; Seniors, directed by J. F. Rudd and Miss Mabel Knipschild; Intermediate, directed by M. A. Etzenhouser and Miss Emma L. Criley; Juniors, directed by Mrs. J. H. Logeman and Mrs. D. H. Blair; Primary, directed by Mrs. T. J. Sheldon and Miss Anna Zimmerman; Beginners, directed by Mrs. G. T. Griffiths and Mrs. R. D. Etzenhouser; Home Department, directed by Mrs. E. S. McNichols; Normal Department, directed by Mrs. D. H. Blair; A. E. Warr, H. A. Doty and Mrs. R. S. Salyards.

The chairman called for three minute reports from some of the directors in the school of methods, and the following responded: G. R. Wells, J. F. Rudd, W. N. Robinson, Amos Allen, M. A. Etzenhouser, Mrs. J. H. Logeman, Mrs. T. J. Sheldon, Mrs. E. S. McNichols, Mrs. D. H. Blair, Mrs. G. T. Griffiths. Further mention of these reports will be made elsewhere.

Supt. Macgregor said he thought the practical work of this conference was the most valuable feature of the convention.

Several resolutions were read and referred by the chair to the Resolutions Committee.

E. H. Fisher, member of the Library Commission, reported. The commission having also reported to the Religio, and the report embodied in the minutes of that convention, it is not given here.

A committee appointed to draft resolutions of condolence to Bro. Herman C. Smith and Vida E. Smith upon the death of their youngest daughter, Elizabeth, wife of Bro. Walter Badham, of Lamoni, Ia., reported suitable resolutions, which were unanimously adopted.

An address was made by Supt. Macgregor which set forth high ideals of character and service, showing the necessity of individual preparation.

A violin solo by Joseph Anderson, son of Apostle Peter Anderson, gave the audience a short period of pleasing relaxation. The "Nocturne" from Chopin was well rendered.

Proposed amendments published in the January Exponent providing for a general superintendent of the cradle roll department were read and their adoption moved. The time of adjournment having

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RELIGIO CONVENTION.

The eighteenth Annual Convention of Zion's Religio Literary Society met in the lower auditorium of the Stone Church at Independence, Mo., at 9 am Thursday April 2nd. One half hour was devoted to a prayer service which was in charge of Patriarch J. W. Wight and President J. A. Gunsolley. A profitable session was had there being five prayers and eighteen testimonies.

At 9:30 the business session was opened with President J. A. Gunsolley and Vice President T. J. Elliott in charge. After singing number 144 from Zion's Praises and prayer by Elder Alma Barmore, the printed report of the credential committee was presented, the committee being J. F. Rudd, Arthur E. McKim, and W. A. Bushnell. Several items were referred to the committee, and the report so far as known as correct was adopted.

Organization.

President J. A. Gunsolley and his associate Vice President T. J. Elliott were chosen to preside, and authorized to appoint the committees named in the program.

The credential committee reported some minor changes in the printed report which were approved.

The chair announced the selection of the following committees:

On Resolutions: J. W. Wight, J. A. Becker, B. J. Scott.

Notification: A. C. Barmore, A. W. Smith.

Press: J. F. Garver, Paul Craig, Charles Fry.

The passage of a motion to provide for a nominating committee was denied.

Appropriations: Edward Rannie, J. A. Tanner, S. A. Burgess, J. O. Dutton, M. C. Fisher.

Patriarch and Mrs. F. G. Pitt were chosen in charge of the music of the convention.

REPORTS.

The report of Harvey Sandy of Kansas, City, Superintendent of Good Literature was read, followed by a paper written by Max Carmichael of Thurman, Iowa, was read by Miss Ruby Jackson, of St. Joseph, Mo. The subject of the paper was "Should Articles on the Problems of the Day enter into the Literature Distributed."

The report contained the following:

Literature distributed: Tracts, 87,895; Ensigns, 4,686; Herald, 5,022; Autumn Leaves, 41; Books, 134; Miscellaneous, 6,132; grand total, 103,910. Subscriptions to church papers taken, 30. The figures alone are gratifying, especially when it is taken into consideration that they show an increase of 150 per cent over last year's report. But the part that pleases us most is the manifest willingness and enthusiasm shown by the literature workers throughout the land. The people are beginning to see the wonderful possibilities of this department of the society, and are taking hold of it with faith and confidence. The word comes from all parts: "I cannot do enough for the gospel literature work."

The report of the Librarian, S. A. Burgess, of St. Louis, Mo., was read, after which Mrs. T. J. Sheldon of Independence, Mo., gave an address on

After the singing of a hymn the president addressed the convention on "The Keynote of the Coming Year." The "keynote" of his address was "Learn and Do."

AFTERNOON SESSION.

The afternoon work was begun with a series of conferences which held until 3 pm. Elder J. A. Tanner of Kansas, City held a round table discussion with those interested in "Adults."

Mrs. M. A. Etzenhouser of Independence led a conference dealing with the subject: "Boy of the teen age." M. H. Seigfried, W. O. Hands, and M. A. Etzenhouser made addresses at this conference.

Miss Mable Knipschild of Lamoni was the leader of enthusiastic conference with workers interested in "Girls of the Teen age." In addition to the leader, Prof. J. A. Gunsolley addressed the conference.

At 3 p. m. the convention gathered in the upper auditorium and after the singing of a hymn prayer was offered by Eld. A. G. Miller of Mississippi. The minutes were read and an additional report of the credentials committee.

Standing Committee.

The reports of standing committees were taken up one by one.

In behalf of the Executive Committee the president reported that there had been no meeting held since immediately after the close of the last convention, and that consequently there was no report to make.

The Lessons Committee reported having held such meetings as were necessary in connection

with adopting outlines of subject matter upon which the lessons were to be written. It was found early in the year that material for biographical sketches of prominent men and women of the church for Junior Lessons was difficult to obtain, and hence a change was authorized whereby the biographies of men of Book of Mormon history were taken instead.

The Committee on Revision of Lessons reported having performed its duty, and that the utmost good feeling between the Committee and the Editor had characterized the work throughout the year.

The Religio Historian, Mrs. J. A. Gardner, reported her work. The report in part follows:

We have just completed copy which covers the first two years of the history of the Religio, and several years preliminary to its organization.

The progress of this work has been slow because of insufficient data in the records, and we have had to make a careful and detailed search through the church papers and conference minutes. Besides this, much correspondence had been necessary in order to confirm certain data and to correct conflicting statements.

Any statement of facts given which were not found in the minutes of the Religio, Conference or Church papers has been verified by two or more of those who were immediately concerned.

A typewritten copy of the above mentioned history is now in the hands of our President, J. A. Gunsolley.

Some constitutional amendments were reported by the Committee on Constitutional Amendments, the same having been published in the February "Autumn Leaves" sufficiently previous to the convention as to be within the rules. No action was taken at this time.

Elbert A. Smith, Editor of the Arena Department in Autumn Leaves reported having performed his work, being ably assisted by Sr. Estelita Wight. He said the work was so well known to readers of Autumn Leaves that he did not need to report further.

Ralph W. Farrell, editor of the Religio Quarterly reported that it seemed that he had already reported every week. A pleasing change had been made in the appearance of the Quarterly. He says: "If I did not think that some good work was being accomplished I should give up the task; as it is I feel that a larger interest in the latter day revelations has been awakened, and the end is not yet." "The great chief thing which the Religio must have before his or her eye is the NEXT step which leads toward God."

S. A. Burgess reported for the Committee on Normal Text Book of the Bible. He said in part: We have heard nothing directly from any other member of the committee or Board of Editors since the last General Convention. Early in the Convention year we prepared manuscript on topics assigned us, "The Bible, Its Meaning, Books, Texts, Canon and Origin" and the Jewish Calendar," and sent them to the chairman of the committee, Elder J. W. Peterson. We had previously received his manuscript. Whether any other manuscript has been prepared we do not know. We were advised early in the year, through your executive officer, that Mrs. Anna Salyards had resigned. An effort was made to fill the vacancy, but, we were recently advised, without success. Your President also informed us that Mrs. W. H. Deam has resigned.

Per a previous request of Elder Elbert A. Smith, we also prepared a more extensive outline on Biblical Criticism, which was printed in the Herald. This had nothing directly to do with the committee, except that this matter of fuller discussion in the Herald had been considered by the committee.

Personally we believe there is need for such work; and that we have the talent in the Church and its auxiliaries to prepare it, so believe the work should be continued and completed.

E. H. Fisher, the Religio member of the Library Commission, reported encouragingly of the library work. Among other things he said: See report in another column.

C. B. Woodstock, Religio Member of the Social Purity Board representing the Religio, Sunday School Association and the general Church, reported. The report in part reads:

The past year has seen but little public activity on the part of the Board for the reason that we have sought through careful study and research to reach a successful analysis of the problems we desire to solve. The lack of agreement among leading educators of today concerning both method and policy in dealing with the perplexing problems of immorality and impurity, warrants us in moving forward with caution. We are convinced that the most fruitful field for educational development is among the present home builders and the coming fathers and mothers of the next generation. A certain amount of warning may be necessary that serious evils and pitfalls may be avoided, but more we need right living among parents, right preaching on the part of the ministry, intelligent parental instruction of the young, proper supervision of, and provision for, wholesome, legitimate, and educational recreation for our young people of all ages; a simple, nutritious diet, and the spirit of the restored gospel put into practical daily application. It is the power of the Holy Spirit, enlightening, directing, and strengthening

the body, that may enable the Saints to occupy as the children of God. The gospel of Jesus Christ intelligently and consistently lived, stands paramount as the most effective moral prophylactic.

Among the publications by men, dealing with the thought and problems of the age, we are selecting a limited number which may be endorsed and recommended by our board, and by other official bodies of the church organizations, and then placed within the reach of the membership at large. These books shall be the best that can be obtained until similar works are produced under the influence of the gospel.

S. A. Burgess, president of Graceland College, Lamoni, Iowa, reported that the special fund appropriated last year to help worthy students secure their education, had all been used, the money being loaned to students. It was expected it would be repaid within two years when it would be again available for helping others. It was urged that a similar appropriation be made this year.

A paper on "Conserving for the Church" was read by Miss Minnie Scott, of St. Joseph, Mo., which was by vote referred to the Editor of Autumn Leaves for publication.

Elder R. C. Russell of Canada addressed the convention on the subject of "What can the Religio contribute to the life of the Church?"

The report of the president, J. A. Gunsolley was read by himself. He said the statistics showed a gain all along the line.

We are in the "hastening time," it has been said, and what element could contribute more to this speeding onward than to see our army of young men and young women, our boys and our girls, so trained, and so enthused with the idea that this is the work of God, that they will become active laborers in the Lord's vineyard? "How one can estimate the rate of progress this church would take on were this the case.

To bring this about two things are necessary, a greater deeper spirituality, and a more complete directing of the activities of the young people. Your presiding officer believed it was a mistake when we abandoned the monthly prayer-meeting, and strongly advises that there be a return to the greater devotional spirit incident to the observance of specific time for devotional training. Some of our best locals are at the present time gaining rich experience from this feature of their activities. I am also convinced that our policy of dealing with the young is too much of the "Johnny don't" kind. Little use it is to be admonishing them "don't do this," or "don't go there," or to complain over the lack of interest in better things, so long as so little is done to furnish them something interesting to do or some interesting places to go.

It is of little consequence, too, for me, or any one, to call attention to this matter without offering some suggestions as to practical ways of improving the situation. It is with no little satisfaction to know that social purity work has taken definite shape and has come to stay, after being urged in two consecutive communications to the conventions. Taking courage from this, I venture suggestions along this line. Every branch of the church has young people, more or less. All young people are alike, more or less. Nearly all branches have Sunday Schools, and many have Religios. These branches, Sunday Schools and Religios all have officers. These officers are responsible for the care of the membership, not only to see that they do not do wrong, but to see that they do right. The training of the young in right-doing is of much more importance than restraining them when older from wrong-doing. Hence, these officers should co-operate, as all have to do with the same individuals, more or less. Council meetings should be held at stated intervals, attended by the officers of all the organizations, including those of the Woman's Auxiliary, at which the whole situation should be canvassed, measures discussed and adopted to improve conditions. Certainly the branch officers should take the initiative in such meetings.

Why should not the church be made more of a special center, where the young may find such amusement, entertainment and training as will develop them along right lines? This need not necessarily remove from it in any degree aught of sanctity that should attach to it.

Why could there not be as a result of joint effort, by committees for the purpose, some manual work that would not only entertain, but also train in useful things? Why could there not be as a result of such co-operation a committee to have supervision and charge of directing the amusement and entertainment of the community, securing a series of good lectures, concerts, and entertainments of various kinds? The social feature could be worked out upon the part of the Religio through the Social Committee, but there is no committee whose particular duty it would be to provide for the industrial work. The joint council, however, could provide one.

These two things I believe to be our most urgent need at the present time. The sweetest thing anyone ever experienced is the communion with God through His Holy Spirit. Our young people need to have this experience, and it will be realized in the prayer and devotional service as no where else. The study is all right, and the program idea is correct, but more is needed. As evidence that it is needed we have only to be reminded that in some branches clubs and leagues are being organized for the accomplishing of such things as I have mentioned. There is nothing undertaken by any of them that the Religio could not properly provide for, and should do so, so long as they are legitimate.

May we, then be guided by divine wisdom in planning and executing, so that a movement "onward and upward" may be seen all along the line.

Mrs. Eva Holsworth, Superintendent of the Home Class Department reported. The report showed receipts \$13.58. Expenditures \$7.56.

The report said:

Some of the superintendents have reported that the interest has grown in this department, while others find that many will take up the work but owing to the fact that our lessons are based upon the Doctrine and Covenants many of the members drop out. The department obtains most of its members from among the isolated Saints and it appears that the lessons we are using are too difficult. Among isolated ones we find that the Book of Mormon lessons are much enjoyed. We have sought this year to reach some of the isolated ones and now have an enrollment of about sixty members, the majority of whom are entirely isolated from church privileges, and they seem to be very appreciative of the instruction they are obtaining through this medium.

The Home Department is a missionary work, and we wish all the superintendents could realize the magnitude of their calling, and the great possibilities before them of gaining souls to Christ, and of presenting this work to many hungry souls who are isolated. To these it is a means whereby they may qualify for future usefulness and service in the Master's cause, so when the Master calls they may be ready to say, "Here am I, Lord, use me."

The report of Mrs. David H. Blair, Superintendent of the Normal Department was read, covering eleven months of the year. The receipts were \$69.23, Expenditures \$50.37, Balance on hand \$18.86. Among other things the report said:

The normal department has had a very busy year. We have not had so many enrollments as formerly, but a very much larger per cent have taken examinations. This shows that our workers now realize that a normal diploma is a reward of merit and means a definite amount of work accomplished.

Examinations—Teacher training lessons: First examination, 287; second examination, 121; third examination, 70. Examinations Book of Mormon Normal: First examination 56; second examination, 27; third examination, 39; making a total on the standard course of 109 graduates. Six have taken examinations on the advanced course.

The Sunday School and Religio officers are beginning to realize that they are responsible for the training of an efficient force of workers and teachers, and many see the advisability of making the training work a part of the curriculum of every school and local.

A motion providing that one lesson be omitted from the Quarterly on election weeks, was upon vote lost.

A motion to revert to the former method of holding a Religio prayermeeting monthly as suggested by the president in his report, was referred to the resolutions committee.

The following was also moved, and referred to the resolutions committee.

Resolved that the suggestions on social and industrial features in the report of the president be approved, and resolved that the executive committee of the Z. R. L. S. in consultation with the First Presidency of the church be authorized to prepare a definite plan for the maturing of such features, such plan to be presented to the next General Convention for consideration and action.

Two letters from Jerusalem, one from Apostle U. W. Greene, and one from Sr. Koehler setting forth the conditions and needs of the work in that mission, and suggesting how help might be offered were read. No action was taken.

Hymn 73 was sung and the benediction was offered by M. C. Fisher, of Boston.

Thursday April 2nd, Evening Session.

This session was opened with Pres. Gunsolley and W. A. Bushnell in charge. Following the opening exercises Christian Ott, Mayor of the City of Independence made an address of welcome, greeting the visiting delegates and giving them the freedom of the city, inviting them to call upon him at the city hall. The mayor was warmly greeted and his address well received by the saints.

An excellent talk was made by L. F. P. Curry of Pittsburg, Pa., who talked on "Mr. Pastor, how are you rated?" showing the assets and liabilities of the pastor's makeup.

Pres. E. A. Smith also addressed the convention on Three Keys, which were Work, Study, Faith. In introducing his address he said he appreciated the invitation of the mayor as he had never been in the city hall though he had been in the jail. Being a progressive however he did not remain there. He led on from the thought of being progressive to show the three keys to a successful life.

To give a few minutes relaxation to the assembly Elder Pitt sang "The Holy City," Sr. Pitt accompanying him upon the piano. The audience sang "When we met safe at Home," and W. A. Bushnell offered the benediction.

Friday April 3rd, Morning Session.

At eight o'clock a meeting was held in the lower auditorium to consider the subject of Social Purity. It was under the auspices of the Social Purity Board, K. W. Farrell of Winter Hill, Mass., being in charge, who also offered the prayer. He introduced Charles B. Woodstock of Lamoni, mem-

ber of the board, who spoke upon "Social Purity in the World." He emphasized the fact that the world recognized the pressing need of action by those whose minds have been awakened to the terrible menace sweeping the country. He offered statistics to show the alarming extent to which the evil has developed, and that it has actually become a fearful scourge. F. A. Russell also spoke on "Purity Work in the Church." He said we must have before we can give. Only to the extent that our lives and actions are pure can God approve. Be pure and clean in conversation and conduct, avoiding the suggestion of evil. He represented the extremes of thoughts which seek to enter the mind as the animals of a menagerie. Innocent and pure thoughts like the lamb may be left free to act and frolic—they will do no harm, but evil thoughts like the lion, must be caged and kept under absolute control or serious harm will result. The meeting was well attended by the men of the convention.

The regular session opened at 9 am, with J. A. Gunsolley presiding, assisted by A. W. Smith, President of the St. Louis District who offered prayer.

The report of the general treasurer was read, showing total receipts including a balance of \$2756.36 on hand March 26th 1913, of \$3580.84. The expenditures were \$1261.31, leaving a balance on hand February 16, 1914 of \$2269.53. It was reported correct by an auditing committee composed of Charles Fry, Lester Haas, and Kearney Kelley. Both the treasurer's and the auditor's reports were adopted.

Temperance Department.

A proposed amendment was read from February Autumn Leaves providing for the adding to the list of officers a "Superintendent of Temperance Department," who "shall have general charge of the work of this department," etc. A recommendation for its adoption from the resolutions committee was approved and the amendment adopted.

Amendment on Tobacco.

A proposed amendment to the constitution, also published in February Autumn Leaves providing that "Members of Zion's Religio Literary Society purveyors than those sanctioned in Doctrine and Covenants, are hereby declared disqualified for officers or teachers in this organization," was read and its adoption moved. This developed considerable discussion from which we caught the following points:

J. W. Wight: Its adoption may prevent the organization of many locals in localities where the people have not as yet been educated above the use of tobacco.

O. D. Shirk: It seems to me that if we adopt this resolution, to be consistent we should adopt one to deny the offices of the Religio to those who eat meat in the summer time, as both are advised against in the Word of Wisdom.

F. G. Pitt: I doubt if there is anyone in the church to whom tobacco is more disgusting than myself, but I have come from a part of the country where tobacco is generally used by men or women. I think we ought to go slow. Our aim should be to educate—not to force. A brother told me once when they were trying to pay off a church debt: "Let them get the good Spirit and the money will come alright." So with tobacco—in time these outlying districts will come to cease its use. I plead for tolerance.

W. A. Bushnell: There was a time years ago when among the officers of the Independence local several used tobacco, but that time has passed. Others may come to our standard.

J. A. Tanner: This resolution does not infringe upon the liberties of any. It does not say that you shall not smoke or chew, but it provides that only pure men and women shall be our teachers to train our children. There should not be one set of rules for the ministry and another for the members, but the revelation says we should all be blameless. We have the right to say that a man shall not spit on our carpets, or smoke in our parlor, and we have a right to say that one who uses tobacco shall not hold office in the Religio.

Bro. Zeigler suggested that the matter be left to the districts and locals.

Mrs. Joseph Harrington referred to the ideals set by the North in regard to slavery and stated that the whole country had been benefitted by the adoption of those higher ideals notwithstanding it created somewhat of a stir.

Leon Burdick: I have been some in the regions where many of the saints are addicted to tobacco but never yet have I seen an active worker in the

church who used it but what he was ashamed of it.

Dan. Macgregor spoke of the power in the gospel which helps men to overcome their evil habits, but said that legislation never will. Such resolutions come up every year. If we pass it, another will come up next year like this "Resolved that we don't baptize anybody who uses tobacco," or "Resolved that nobody shall be permitted to pray or bear testimony in church who uses tobacco." Let the Spirit of God do its work.

F. A. Russell: The resolution does not prohibit members from doing as they please in this matter, but only says that we shall not make them officers in the Religio if they use it. I have been informed that by the action of the Iowa Legislature a boy who uses tobacco is not permitted to attend the public schools. If persons want to occupy as officers this resolution means they must clean up.

The vote was taken and carried, 117 voting for and 31 against.

Granville S. Trowbridge spoke on "Organization and its Activities as a means of Character Building."

Elder F. G. Pitt sang "If we could only understand," from Zion's Praises, the audience joining in a chorus, following which B. J. Scott of St. Joseph, Mo., spoke on "The Religio and the Community."

The report of the committee upon merging the Religio and Sunday school Associations, appointed last year presented a report. Time for adjournment being near no action was taken at this time.

Friday April 3rd, Afternoon Session.

The session opened with singing, prayer being offered by J. L. Parker of Des Moines, Iowa.

The Merger.

After the reading of the minutes, the matter of merging the associations, which was pending at the adjournment of the morning session, was taken up, and the report of the committee was again read:

Independence, Mo., April 3, 1914.

To the General Religio Convention, Greeting:

We your committee appointed to consider the question of affiliating the auxiliaries of the Church, desire to report that so far as practicable to do so the committee has had, under advisement the matter committed to them, though much of the work has of necessity been done outside of committee room.

The members of the committee are agreed that the time is opportune for at least the initial steps to be taken looking to a closer affiliation of the work of the auxiliaries of the church. Therefore, we desire strongly to recommend that the question of amalgamation be looked upon with favor by your honorable body, though the committee is unprepared at present to attempt a report upon the details of the organization. Suffice it to say that in the opinion of the committee this movement will not in any way reduce the number of workers, but will increase the opportunities for individual efforts, though the duplication of machinery will thereby be eliminated, and this is the great point to be reached, namely, the elimination of all unnecessary duplication of machinery, and increasing the force of workers so that activities will be entered in upon. Let us indicate briefly what some of these un-reached activities are:—The social welfare of our young people such as are provided by the Y. M. C. A. and Y. W. C. A.; physical culture; entertainments and social improvement in general; an expanded literary program; general educational facilities not provided by our public schools; musical development; manual and vocational training; night schools for the benefit of those not able to take advantage of the facilities of public schools; general course of intellectual development for young and old; amusements and entertainments, together with athletic activities; improvement of conditions surrounding the young people of rural districts; vocational activities, such as summer camps combined with institutes and special programs and summer conventions; in a word, general physical, moral and intellectual development of the young people particularly, many places of which are at the present time entirely neglected by the church and its auxiliaries.

Frederick M. Smith
John W. Rushton
R. S. Salyards

Committee.

It was moved to adopt.

R. S. Salyards spoke as a member of the committee. He said in part that it had been suggested that the matter should not be presented till next year, but he believed it was time that we should be thinking about it. He spoke of the duplication, and multiplication of machinery in carrying on the work, and thought that by integration of the various departments more effective work might be done. He held that the plan did not mean the loss of identity of the Religio.

A substitute was offered and moved as follows: Moved that we favor the general idea of closer working arrangement between the church and the auxiliary so-

cities and more extended activity along lines suggested in the merging committee's recommendation, and that the matter be referred to a joint committee composed of three members chosen by the General Conference and two members each from the Religio and Sunday school and Women's Auxiliary; this committee to formulate a definite plan for amalgamation, and report to next General Conference and conventions, provided the General Conference and other auxiliaries concur.

J. F. Rudd
E. Rannie

Your committee favors consideration of the above report
J. A. Becker
Sec. Com on Resolutions

Pres. Gunsolley made some explanatory remarks and the discussion continued:

J. W. Wight: I'm not in favor of either of these resolutions. They seem to tend to a centralization of power, putting it in the hands of a few men. Their adoption would be an opening wedge which might lead to dangerous results.

Alma Barmore spoke in opposition referring to the referendum and recall in civic matters as showing the tendency to avoid centralization of power.

R. S. Salyards again spoke showing the right of nomination resident within the leading quorums of the church.

A question being raised as to the effect of the substitute upon the original motion it was moved that the substitute be laid upon the table until the main question be disposed of, which was carried.

After further remarks the vote was taken resulting in a tie seventy on each side. The vote being challenged a recount was made resulting in its adoption by a vote of 83 to 78. An effort to take up the substitute failed.

Election of Officers.

It was moved that the body nominate the entire staff of officers and submit to the council of the Presidency and Twelve of the Church for its approval.

It was resolved as a substitute that we proceed to the election of officers.

On the original motion the question was asked if it did not infringe upon the constitution to thus change the order of the procedure in the election.

The chair ruled the proposed action constitutional, reading from the constitution: "The manner of election shall be determined by the convention assembled."

After some discussion the vote was taken and the substitute was lost. The original motion prevailed.

"Take up thy cross," was sung and the body proceeded to nominate by acclamation as follows:
For Superintendent: J. A. Gunsolley, T. J. Elliott, L. F. P. Curry and J. A. Gardner.

For Vice President: T. J. Elliott, W. A. Bushnell, Granville S. Trowbridge, L. F. P. Curry.

For Secretary: Mrs. M. A. Etzenhouser, Miss Minnie Scott, Mrs. Annie Stuart.

For Treasurer: J. A. Gardner, John Smith, J. A. Becker.

For Librarian: S. A. Burgess, Mrs. J. A. Gardner, Mrs. T. J. Sheldon.

For Superintendent Home Department: Mrs. Eva Holsworth, Mrs. Alberta Lake.

For Superintendent of Temperance Department: J. W. Gunsolley, B. J. Scott.

The chair announced that the list of nominees would be submitted by the hand of the Notification Committee to the joint council of the church.

The Resolutions Committee presented the following which was adopted.

"Resolved that the suggestions of the president relating to social and industrial features, be referred to the First Presidency of the Church and the Executive Board for consideration and report."

The committee also reported the following:

"Resolved, That the appointment of field workers be referred to the Joint Council of the Presidency and Twelve for their consideration and report, with the request that they make such recommendations and suggestions with reference to such appointments and our rights therein as they may feel should be made."

The resolution was adopted.

In substitution of a resolution read at a previous session it was

Resolved, that as a convention, we favor the reinstatement of the monthly prayermeeting, as suggested in the President's report.

Several spoke in favor of strengthening the devotional spirit, and the resolution was adopted.

A letter from the Joint Council was read re-

porting a pleasant and cordial session had with the Executive of the Religio.

S. A. Burgess, President of Graceland College reported the disposition of the \$800 appropriated last year to help Graceland Students:

In regard to the appropriation made by the General Convention of 1913 to Graceland College, we beg leave to report that some problems in the administration required consideration this year so that all the applications were not made quite as fully as we should have liked.

On the practical side, five students received material help, and this help was limited to those actually needing it. The number of students was limited for the simple reason, that those requiring less than \$60.00 were assigned to the Sunday School fund, for ease in book-keeping, since five times sixty makes the even \$300.00. This money has been a great help to the students. We confidently expect that a great part of it will be repaid within two years, and so become again available.

The College is in serious need of help, because of the taking of the collection for the debt fund for the Presiding Bishop hindered the collection in behalf of the College until November, and meant on the whole, a decrease on the College day collection and endowments. Early in November Elder John W. Wight, at the advice of the Bishop, was put in the field and succeeded in raising nearly \$1,200.00 by March 15. While this is valuable help, it will easily be seen that it will not relieve the College from pressing demands, let alone provide what your fund does for those students needing help. Previously those in need of help received it by donations of scholarships or room rent coupons. We believe your method to be greatly preferred; that is, to loan the money when the student needs it, with the privilege and expectation of its being repaid, as soon as may be practicable.

We therefore, respectfully petition and request of your honorable body, the continuation of this fund by a like donation this present year.

The term of Sr. W. H. Cowan of Denver as member of the Committee on Graceland College Endowment Fund having expired, she was elected to succeed herself.

The Council of Seven Presidents of Seventy of the Church presented a report expressing the opinion that members of the Quorum of Seventy, who are the missionaries of the Church, should not be chosen for officers of the auxiliary organizations without the approval of the appointing powers of the Church to whom they are subject. The matter was referred to the Joint Council.

A report from the Appropriations Committee including a document from the Quorum of the Twelve was read. The document from the Twelve as follows was approved:

To the appropriation committee of Z. R. L. S.

I am authorized to present you the following resolution of the Quorum of Twelve: Moved, we advise the Z. R. L. Society to limit their donations to the Palestine Mission to \$50 for tracts and \$75 for supplies for school work. But do not favor at the present time the investment of money in translating the Book of Mormon into the Arabic language.

The Quorum express their appreciation of the generosity of the Z. R. L. Society in donating money for the translating of literature and other work, but advise that in future all money which your society can donate for these purposes be placed in the hands of the Presiding Bishop, subject to disposition by the Presidency and Twelve, and the Bishopric. Very respectfully,

John W. Rushton, Secy.

Approved by Appropriation Com. M. C. Fisher, Clerk.

The appropriations recommended by the committee for yearly expenses were as follows the same being adopted:

Good Literature Department \$75. Normal Department \$75, Home Department \$50, Social Purity Board \$50, General expense fund \$350, Library Commission \$100.

The session adjourned to the evening hour.

Friday April 3rd, Evening Session.

"Trust and Obey," was sung, and A. E. Warr of Bay Minette, Ala., offered prayer.

Election of Officers.

Pres. J. A. Gunsolley surrendered the chair to F. G. Pitt. The report of the Joint Council referring to the office of President was read recommending preferences of nominees in the following order who upon vote received the number opposite their names:

President.

T. J. Elliott received 58 votes, L. F. P. Curry 10, J. A. Gunsolley 90, and J. A. Gardner 4. J. A. Gunsolley having the majority of all votes was declared elected.

Vice President.

J. A. Gunsolley resumed the chair. The nominations stood with the votes. T. J. Elliott 181, W. A. Bushnell 1, Granville S. Trowbridge 4, L. F. P. Curry 20. T. J. Elliott elected.

Secretary.

Mrs. M. A. Etzenhouser 81, Minnie Scott 54, Mrs. Annie Stuart 3. Mrs. Etzenhouser elected.

Treasurer.

J. A. Gardner 35, John Smith 8, J. A. Becker 99. J. A. Becker elected.

Librarian.

S. A. Burgess 87, Mrs. J. A. Gardner 7, Mrs. T. J. Sheldon 48. S. A. Burgess elected.

Superintendent of Home Department.

Alberta Lake requested that her name be withdrawn from the list of nominees which was granted. Eva Holsworth received unanimous vote.

Superintendent Temperance Department.

J. W. Gunsolley 15 votes and B. J. Scott 82, the latter being elected.

Committees.

Nominations for member of Social Purity Board with votes received were C. B. Woodstock 93, R. W. Farrell 6. Bro. Woodstock being elected.

Moved that the committee on merger of last year be continued. A substitute was moved that we proceed to the election of this committee which was carried. Nominations were made and votes received as follows: F. M. Smith 108, J. W. Rushton 77, R. S. Salyards 84, J. W. Wight 78, John Smith 20, Daniel Macgregor 28. The three having the highest number of votes were declared elected, Viz. F. M. Smith, R. S. Salyards, and J. W. Wight.

By vote the Lesson Committee, consisting of J. A. Gunsolley, Sr. M. A. Etzenhouser, F. M. Smith, R. W. Farrell, editor Quarterly, and Altha Deam, were continued.

Nominations were made for members of the Committee on Normal Text Book, when it was moved "That as far as our rights are concerned, the matter be referred to the Executive Committee, Board of Publication, and Church Historian with power to act." It was so referred.

Amendments.

The proposed constitutional amendment published in March Autumn Leaves providing that local elections be held the second week of December and June instead of the first week of January and July, and also providing that the District Presidency shall be ex-officio members of the district convention, was adopted.

No action was taken on the proposed amendment to Section 3, Article 3, as published in January Autumn Leaves.

"The business of the convention being finished," President J. A. Gunsolley, in his closing remarks said, "I am as happy as I can be and have been so all through the convention, not excepting the time this afternoon when my name was in doubt. I would have been just as happy if a change had been made in the Presidency, and I would have been glad had Bro. Elliott been chosen, but I want to be willing to work when the responsibility is placed upon me. It has been gratifying to note the excellent good feeling throughout the convention, with nothing in the way of disharmony to disturb. I hope for a successful year."

"Go Spread the Joyful Tidings" was sung, and President Gunsolley gave a fitting benediction, when the convention stood adjourned.

THE SUNDAY SCHOOL CONVENTION.

Continued from page 3

ing arrived the matter was voted deferred to the evening session.

"I Have Found the Glorious Gospel" was sung with emphasis, and Chairman G. R. Wells dismissed with prayer.

Evening Session.

The Saturday evening session mixed entertainment with business in a pleasant way. Little time is lost between sessions, so that the convention opened at 7 o'clock. "Hark! 'Tis the Shepherd's Voice" was sung by the largest audience of the conventions, and prayer was offered by J. F. Garver, of Lamoni.

A very interesting paper on "Learning to Live by Serving," was read by Mrs. Flo. McNichols, of Atchison, Kas., which was by vote referred to the editor of Autumn Leaves.

The Committee on Appropriations recommended that the proposed appropriation of \$50 to the Social Purity Board be referred to the Executive Committee with power to act. It was so referred.

A further recommendation that the request of Elder Alexander Kippe, of the German mission, for help in translating and publishing the Doctrine and Covenants in the German language, be referred to the General Conference, was adopted.

The Independence choir, under the direction of Mrs. B. M. Anderson, daughter of President Joseph Smith, rendered two excellent numbers entitled "Daybreak" and "Silent Night."

The request of U. W. Green, of the Apostleship, for help in prosecuting the Palestine Mission and in the establishing of a school at Jerusalem, was, upon recommendation of the Appropriating Committee, referred to the General Conference. The committee then recommended an appropriation of \$125, the amount asked of the Association, which was granted.

A petition for the adoption of a letter of removal of members of Sunday schools removing from one school to another was presented through the Resolutions Committee. A motion to adopt was laid on the table.

A petition from the Southern California District for a new form of record book was referred to the Executive Committee with power to act.

A request for the publication of a book of poems and recitations suitable for Sunday school children, and representative of the faith of the Church, was referred to the Executive Committee with power to act.

A request from the Eastern Michigan District, relative to changes in the Quarterlies, was referred to the Executive and Lessons Committees with power to act.

A petition of the Southern Nebraska District for a field worker was likewise referred to the Executive Committee.

The matter of a Cradle Roll superintendent, deferred from the last session, was taken up. It was moved to defer one year. A motion to lay on the table prevailed.

A report from J. W. Peterson as a member of the Committee on Bible and Normal Text Book was read, showing that a portion of the work had been completed and was in the hands of the President of the Board of Publication.

Upon the suggestion of Supt. Macgregor that an offering be taken at the Sunday afternoon session in behalf of the Palestine Mission it was so moved. After some discussion it was decided to take the collection to-night. While "Onward Christian Soldiers" was being sung offerings were made to the amount of \$117.81, to which was added from the sale of delegate badges \$6.20, making at total of \$123.51. This, with \$125 previously appropriated, and a like amount appropriated by the Religio, provides a fund of \$373.51 for the mission at Jerusalem. A subsequent action provided for a further collection on Sunday evening.

The matter of a Bible Normal Book was taken up and referred by vote to the General Conference.

Election of Officers.

Upon taking up the election of officers the chair was resigned to G. R. Wells. The committee appointed to confer with the Joint Council reported the council's nomination of Wallace N. Robinson for Superintendent. He was elected by a vote of 233 to 4.

For First Assistant Superintendent—Nominations: L. F. P. Curry, G. R. Wells, Granville S. Trowbridge. G. R. Wells elected.

For Second Assistant Superintendent—Nominations: L. F. P. Curry, D. J. Krahl. D. J. Krahl elected.

For Secretary—Nominations: E. D. Moore, of Lamoni, and M. A. Etzenhouser. E. D. Moore was elected.

For Treasurer—John Smith was the only nominee and was unanimously elected.

Home Department Superintendent—Mrs. E. S. McNichols, the sole nominee, elected unanimously.

Member Library Commission—Mrs. T. J. Sheldon and E. H. Fisher nominated. Mrs. Sheldon elected.

Committee on Revision of Lessons was re-elected. The members are: John Smith, R. S. Salyards and A. Carmichael.

Member Social Purity Board—R. W. Farrell nominated and elected.

Auditing Committee and Lessons Committee—One member to be elected on each. Their selection was referred to the Executive Committee with power to act.

A vocal sextette, "Donizetti," was sung by Misses Bernice Griffith and Emma L. Criley, and Messrs. C. B. Eaton, Frank Criley, O. Flanders and Clarence Resch. It was well rendered and received the approval of the assembly.

A vote of thanks was tendered the retiring Superintendent, Daniel Macgregor. Also to Mrs. M. A. Etzenhouser, the retiring Second Assistant Superintendent.

"Praise God From Whom All Blessings Flow" was sung and Supt. Macgregor offered the closing benediction.

Sunday, April 5, 1914.

Convention work began early this morning, meeting at 7:45 for prayer, John Smith and G. E. Harrington being in charge. From 9:30 to 10:30 the regular session of Sunday school was held, in charge of the local officers. The attendance was reported as being over 2,000. Immediately after the school session at 10:30 the appointed program was taken up. After the usual devotional exercises Mrs. W. N. Robinson, of Kansas City, rendered a vocal solo, followed by "A Critic's Comments on the Sunday School Session Just held." D. J. Krahl spoke on "Securing Efficiency," and L. F. P. Curry spoke on "The Father of the Boy." A violin solo and a talk on "Music; Its Place and Power in the School," by Albert N. Hoxie, Jr., of Philadelphia, completed the morning service.

Sunday Afternoon, April 5, 1914.

From 1 to 2 o'clock the School of Methods held a session similar to that of Saturday afternoon, convening in the basement of the church. The various departments of the Sunday school work were represented.

Beginning at 2:15 a sacramental service was held in both the auditorium and the basement, that first mentioned being in charge of the Independence Stake Presidency, and the latter in charge of Elder M. H. Bond. The meetings were active and a good spirit was manifested throughout.

At 3:30 a chorus selected from pupils of the Intermediate Department of the local Sunday school rendered a song, which was followed by three-minute reports from the School of Methods.

At 4:10 Miss Mabel Knipschild, of Lamoni, Ia., read a paper on "The Successful Teacher," which was very interesting and instructive. This number was later ordered to be submitted to the editor of the Sunday School Exponent for publication.

Members of the Sunday School Orchestra then contributed a number, following which John Smith, President of the Lamoni Stake, made a talk on "An Old New England School." This completed the program for the afternoon.

The attendance was quite large, which necessitated overflow meetings. This was arranged for during the afternoon by holding a session devoted to Round Table work in the basement. A number of excellent points on the process of teaching were developed. This discussion was in charge of W. W. Smith, Philadelphia, Pa., and D. J. Krahl, Independence, Mo.

Sunday Evening, April 5, 1914.

The session opened at 7:30 o'clock, Supt. W. N. Robinson and the retiring Superintendent, Daniel Macgregor, being in charge.

The congregation very heartily sung number 38 in the "Zion's Praises," after which prayer was offered by Elder John W. Rushton.

Two numbers were then rendered by the Mt. Zion Orchestra, "Hozanna," by Granier, and a selection from the opera "Il Trovatore," by Verdi. Mr. Chas. B. Eaton wielded the baton.

A paper was read, written by Miss Lucy H. Sears, New Bedford, Mass., on the subject of "Handwork and Homework."

One of her remarks was that "Eve learned something she wanted to know when she ate of the forbidden fruit, but she didn't enjoy the knowledge."

A story of a little girl's question on tithing excited much interest: "Do you think," asked the little one, "the Lord will trust me until I get big enough to earn money to pay my tithing?"

At this juncture, Frederick M. Smith made several announcements relative to the opening of the General Conference on the 6th. This was followed by a talk on the "Adolescent," by Mrs. M. A. Etzenhouser, who, in her characteristic style, very vigorously outlined several striking points on the growing child.

Speaking of that period when the lad begins to think of the girls, which she called the "super-silly time," she said: "This is about the time the boy begins voluntarily to wash his neck." This sally elicited a hearty laugh from the listeners.

She pleaded that the church open its doors more readily to the young and that more provision be made to keep the youths in the church during this very important stage of development.

As authorized at the business session the preceding day, another collection was taken for the Jerusalem Mission School.

A baritone solo was rendered in a very pleasing way by Paul N. Craig, in charge of the work at Omaha, Neb.

The concluding number of the evening program and of the convention was a talk by Elder W. W. Smith, Philadelphia, Pa., on "Stopping the Leaks." He dwelt upon the different factors which hinder the spiritual growth of the individual and the things which draw the young away from the influence of the church.

He laid stress on the fact that the Sunday school should not be called a branch of the Church, but should be considered as a function of the Church, just as eating and sleeping are not termed departments of the home, but are looked upon as functions of the individual.

In speaking of the failure of the minister to gain the attention of the young people to his discourses, he told a story of one minister who, when he lost the attention of his congregation, or lulled them to sleep, had his deacon use drastic means to awaken him.

As the numbers were rendered in the auditorium the speakers repaired to the overflow meeting in the basement, where they were repeated for the benefit of those who could not gain admittance above.

Just before announcing the closing song, Wallace N. Robinson, the newly-elected Superintendent, made a very earnest plea for the support of the Sunday school workers during the ensuing year.

Song number 21, "With a Steadfast Faith," was used, which was sung with such heartiness that a feeling of inspiration went with it, drawing attention to the thought expressed by one of the placards displayed on the wall of the auditorium: "The end of the convention is the beginning of effort."

Prayer by Elder F. G. Pitt brought the Twenty-third Annual General Association Convention to a close. The character of the matter submitted throughout marking it as the best yet held.

CORRECTION.

In the opening address of President Joseph Smith in this issue, page 1, a little below the middle of the second column, the word "divinity" should have been "avidity," making the sentence read: "As to what may transpire during these sessions, I may have some avidity of mind," etc. The wrong word carries a wrong meaning.

INCIDENTS AND REMARKS.

The elders who met at 8 o'clock April 6, 1914, at Carson's undertaking parlors, were started by the presiding officer announcing as an opening song "Nearer My God to Thee." The atmosphere perceptibly cooled.

Due to the rain of Monday, the opening day, the gallery of the auditorium looked like the piked walls of ancient battlements as the array of umbrella handles extending above the balustrade presented a formidable appearance.

Advice to those who discuss the motions: Don't look at the gallery—the delegates are not seated there.

One speaker, referring to the college finances, said a farm was bought in order to raise milk and vegetables for the dormitory table. Came presumably from the milk weeds.

In illustrating how economy might be practiced with reference to the conduct of the college and the reduction of her debt President Burgess mentioned for example, that 20 per cent might be saved in buying sugar in larger quantities than at present and cash paid instead of credit being asked. One interested in supplying groceries to the College Hotel objected to this, remarking that a discount of 80 has been already extended to the college in the past year. The chair remarked that the brother was trying to sugar-coat the pill for conference to swallow:

MUSICAL NOTES.

Bro. O. R. Miller, in his sermon Tuesday morning, emphasized the influence of music. His appeal for us to consider the words of popular music, and its possible influence upon our lives, struck home to the hearts of his listeners.

While most of this trashy, sentimental stuff have words of a meaningless nature, some of it contains suggestive phrases, better not used, or found upon our music racks.

We admire his courage for the stand he took and if more of our missionaries would consider this, and the rest of his message, it would help us in promulgating the cause of better music in our homes as well as the church.

In spite of the cold and rain of Monday night, one hundred and twenty-five members of the Conference Choir reported for work. The splendid enthusiasm of these consecrated workers is sending a message of great worth and cheer to all.

The interest of the assembly at the first session was most intense when the venerable President arose to address the delegates. Some saw and heard him for the first time in their lives and the hopes of years were realized. Others had known him long and rejoiced that he still lives—honored of all men as far as his life and work are known—and found delight in once again hearing his voice bear aloft the principles of truth.

Frank Russell should enlarge his vocabulary, for instance, by working with Rushton. Then he could read the secretary's reports "succinctly."

"We would be head over heels."—Dutton. How should we be?

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VOL 25

INDEPENDENCE, MISSOURI, THURSDAY, APRIL 16, 1914

NO 16

ZION'S ENSIGN

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THE GENERAL CONFERENCE

(Continued from last issue.)

Wednesday, April 8th.

Samuel Burgess gave the first of his series of lectures to the ministry on "Comparative Religions," at 8 o'clock. These lectures are very helpful to the elders, whether missionaries or pastors, and should be followed up each year with similar lectures upon various topics of vital interest to the active men of the church. Every man called to the ministry should make his purpose to qualify himself by study along the various lines and be prepared to meet the different issues that come up in his work. These lectures are a means of help.

The rest of the morning, so far as the ministry were concerned, was taken up with quorum work, each quorum taking up such matters as properly belong to it. It may be interesting to note some of the duties devolving upon the several quorums:

The Presidency have the arranging of the mission fields, of the ministers in charge and the assignment of men over them, and with the Quorum of Twelve to make the appointments of all High Priests. Either independently or conjointly with the Twelve they have the consideration and decision of a multitude of questions and problems referred to them by the General Conference or otherwise; the consideration of names for ordination to the office of High Priest or Bishop, and many other matters. The Twelve, in addition to the above, have the appointment of all the Seventies and Elders and Priests who are sent out as missionaries, the consideration and solving of many problems coming from various sources, and passing upon many things presented to them by the Conference as well as by individuals. The quorum has been in session since March 17th.

Other quorums, councils, committees and members are busily at work doing the many things which enable the machinery of the Conference to run smoothly and quickly. The High Priests Quorum occupies in the Church of Christ building on the Temple Lot, and two of the Quorums of Seventy meet in the Baptist and Christian churches. The Bishops, though belonging to the High Priests' Quorum, sometimes meet separately to consider matters along the temporal lines which belong strictly to their office. The Patriarchs, also an order in the Quorum of High Priests, meet separately a portion of the time to consider the special evangelical work.

The usual prayer meeting was held at 9 a. m., J. C. Christensen and M. M. Turpin in charge, and the preaching service at 10:45 a. m., in charge of D. E. Tucker, the sermon being by Samuel Brown, of Canada.

Wednesday Afternoon, April 8th.

The session opened at 2 o'clock, with Frederick M. Smith again in the chair. President Joseph Smith and Elbert A. Smith were also in their places.

The opening song, led by Paul N. Craig, Omaha, Neb., was, "God Is Marshalling His Army." The room rang with the vigorous singing of this number.

Bishop Richard Bullard, of the Independence Stake, offered prayer.

Further printed ministerial reports from the following were received and included in the minutes without objection:

W. M. Ayles, in charge of Southern Mission No. 19; James A. Glenn, in charge of Mission No. 1; John W. Rushton, in charge of Missouri, Kansas and Central and Southeastern Illinois; Peter Anderson, in charge of Rocky Mountain Mission; J.

F. Curtis, in charge of Mission No. 11; R. C. Russell, in charge of Mission No. 4.

The report of the Board of Auditors was also received and placed in the minutes.

It was moved to approve the report of the Board of Auditors.

It was then moved that the special report mentioned as having been made to the Joint Council be read to the body.

After lengthy remarks a motion was made to defer the matter until Saturday, April 11th, at 3 o'clock. This resulted in further heated discussion followed by the previous question being ordered. The motion to defer, and the motion to have the special report read were lost. The motion to approve the report prevailed.

Report of Sunday School Association.

A report from the General Sunday School Association was included in the minutes, as was also a supplemental report which was read, dealing with the session which closed Sunday night.

It was moved to adopt that part of the supplemental report referring to making a member of the Presidency and one of the Twelve members of the Executive Committee of the Sunday School Association. The part referred to reads as follows:

Among the important resolutions approved was one authorizing steps to be taken to provide for the adding to our Executive Committee one member from the Presidency and one member from the Twelve, who, representing the parent body, may serve us in an advisory way.

It was adopted, the selection of such members being left to the quorums named.

Report of Religio.

The original and a supplemental report from the Zion's Religio Literary Society were inserted in the minutes, as likewise was the report of the Woman's Auxiliary for Social Service.

Bishops' Report.

The report of the Presiding Bishopric, accompanied by the annual statistical report, were included in the minutes.

It was moved that the financial report, together with the supplemental report, be approved and that the appropriations and recommendations therein be provided for. By motion the items were taken up separately.

College Budget.

That relative to the provision of a budget of the expense of conducting Graceland College for the ensuing year was first taken up.

A motion adopting the recommendation was made, but was superseded by a motion to defer further consideration until 3:30 o'clock p. m. tomorrow, which carried.

Certificates of Stewardship.

Reference was next made to the recommendation of the Bishopric relative to the issuance of certificates of stewardship to those who have complied with the law.

It was moved to adopt, which, after discussion on the part of the delegates, and an explanation by Bishop Kelley, was done.

"Guide Us, O, Thou Great Jehovah" was sung and prayer was offered by Patriarch F. A. Smith, and the session adjourned.

Thursday, April 9th.

The usual lecture was delivered to the ministry by Walter W. Smith at 8 a. m. The prayer meeting at 9 was in charge of Samuel Twombly and George A. Smith, and at 10:45 J. E. Wildermuth was the speaker, assisted by R. O. Self. The quorums continued their sessions during the morning.

Thursday, April 9th.

The business session opened at 2 o'clock, with President E. A. Smith in the chair. President Joseph Smith took his place a few minutes afterward.

The song "God Speed the Right" was used, led by F. G. Pitt, after which prayer was offered by Bishop E. A. Blakeslee.

A report from the Quorum of High Priests was read recommending the ordination of the following to the office of High Priest: A. J. Corbett and G. W. Stewart, of Australia; James F. Kier,

Chicago, Ill.; Samuel A. Burgess, President of Graceland College, and Ephriam Squire, Brooklyn, N. Y.

The recommendation was concurred in by the First Presidency.

Bro. Burgess, the only person under discussion present, stated that he had received evidence of this call some years since, and that he was prepared to accept, feeling that his attitude was best expressed by the words, "I'll go where you want me to go." The other brethren were favorably spoken of by the delegates who knew them, following which the motion to approve the recommendations and provide for the ordinations was carried.

A report from the Seven Presidents of the Seventy relative to those selected for ordination to their quorum was read. The following were recommended for ordination: David J. Williams, Hiteman, Ia.; Wm. E. Shakespeare, Lamoni, Ia., and Jas. D. Shower, Independence, Mo.

The first two named accepted the call, while in the case of Bro. Shower, he stated he was not prepared at this time to accept.

Accordingly a motion prevailed approving the recommendations on the names of Brethren Williams and Shakespeare, while action on the name of Bro. Shower was deferred and the name referred to the Seven Presidents of the Seventy. Bureau of Publicity was read and made a part of the minutes. It was recommended that the bureau be continued and that a similar work be done among the teachers and editors as has already been done by the "Open Letter to the Clergy," sent to over ten thousand ministers.

Report of the First Presidency on Bureau of Publicity.

To the General Conference:—

In order to properly carry on the work of distributing literature and information the First Presidency deemed it necessary early in the conference year to effect at least a temporary organization of a Bureau of Publicity. This was done after consultation and agreement with the Presiding Bishop and members of the Quorum of Twelve. Elbert A. Smith and John F. Garver were placed in charge of the work for the year.

The main feature of their work has been the distribution of the Open Letter to the Clergy. This document, gotten out in very neat and attractive style, has been mailed to many clergymen in various parts of the country. One edition of ten thousand copies has been exhausted and the edition of distributing a similar edition is under way. In each instance the Open Letter is accompanied by a letter from the Bureau of Publicity inviting further investigation. In the matter of distribution the bureau has co-operated with ministers in charge and district and branch presidents. There is practically no limit to the work that might be done along this line if means were at hand to carry it forward. Almost unlimited numbers of names and addresses might be secured from the year books of various denominations had we the money to properly prosecute this work. But the bureau did not feel at liberty to go farther than it could go with the aid of voluntary contributions from local congregations, and has made the work pay its own way thus far.

The matter of publishing and mailing the Open Letter was handled by the Herald Publishing House, the manager co-operating with the bureau in that regard. The price of the Open Letter was placed at such a figure as to cover expense of postage and clerical aid so that that feature of the work was handled by the Publishing House and not by the bureau.

The bureau has endeavored to render assistance in other ways to those in the field and to promote publicity for the work wherever practicable.

The British Isles Mission proposes to establish a mission bureau of publicity for the distribution of the Open Letter in that mission. Their communication to the Joint Council regarding that project has been referred to the Bureau of Publicity for action.

Apostle U. W. Greene secured the publication of the Open Letter in the press in Jerusalem and proposes to publish it in German for use among the Germans.

We recommend that some action be taken by the Conference to continue the Bureau of Publicity, as we see in it great possibilities for good to the work in general.

The work among the clergy should be followed by a similar work among school teachers and editors.

Respectfully submitted,

Frederick M. Smith.

It was ordered that the report be approved and that the bureau be continued. It was further directed that the matter of appointing the personnel of the board be left to the First Presidency.

It was then moved that such works written against our church as may need reviewing and reply be replied to by the Bureau of Publicity.

(Continued on page 4)

Report of First Presidency.

To the General Conference, Greeting:—

In the past year the members of the Presidency have continued such activities as they could under existing circumstances. President Joseph Smith has remained in Independence, working, as his health would permit, at his correspondence, editorial work and memoirs. The Second Counselor, E. A. Smith, has acted as Associate Editor of the Saints' Herald and Editor of Autumn Leaves, which work has absorbed most of his time and attention, though he has done some correspondence on affairs connected with the Presidency, and visited at two reunions and some conferences, and has carried on considerable correspondence in connection with the bureau of publicity.

The First Counselor and Secretary of the Quorum was for about nine months of the year in the West, though the work of the office was carried on as best it could be under such conditions. This absence necessitated additional correspondence, but despite the disadvantages he kept quite closely in touch with the work of the Church in its different phases, besides doing some writing for publication.

Some of the activities of this Quorum will be indicated in other parts of this report.

The Secretary of the Presidency has at various times in the past year had correspondence with the State Department at Washington, D. C., and through these efforts has reached the foreign office of Great Britain and the German Empire relative to our work in those countries. It will be necessary to follow these matters up as the results reached have not been satisfactory, so far as the German Empire is concerned, though from the proper authorities we have been informed that in Great Britain there is at present little likelihood of any legislation that will be inimical to our work there.

Reports.

It has been the object of the Presidency to formulate and put in active operation a system of reporting whereby the Presidency would be regularly informed as to the conditions existing in the various districts, so that the local work might be kept pretty closely under the general supervision of this Quorum. We are pleased to state that the system of reports installed by us has met with quite general support on the part of the District Presidents, and out of a total of seventy districts we have received the last quarterly report from all but four, and these four may be heard from at any moment. In general, these reports indicate a rather pleasing activity on the part of the local priesthood though there are some districts which are not in good shape owing to the indifference or inactivity or lack of supply of local priesthood. We are pleased to note that in many of the districts there is a cry for more men for ministerial work, and the opportunities for work greatly exceed the supply of men needed.

In this connection we desire to state that we have felt the necessity for the general appointing powers of the Church, namely, the Presidency and Twelve, to select High Priest of presiding ability to look after some of the districts which are needing the work of an executive, and to improve the condition in some of the branches where the lack of good spiritual conditions can be attributed almost directly to a lack of proper co-ordination of the work of the local priesthood. This work of arousing the local priesthood to activity and to regular appointments and a general and persistent interest in the prosecution of the work has in many quarters progressed encouragingly and we urge closer attention to it. In many places, however, the need for pastors is great and we trust that the developments of the near future will enable us to fill these demands.

Besides the reports from districts, we are receiving reports more or less regularly from practically all the Quorums of the Church through these reports are not up to the general standard that we desire to see. However, as greater interest in Quorum work becomes developed and as the benefits of Quorum activity are becoming more apparent, we find an increasing desire on the part of Quorum officers to look after the matter of reporting to Conference, we have as indicated in the past, been quite insistent in our instructions that Quorums organized locally should report to local conferences and should not expect to report to the General Conference, though all Quorums should report at regular intervals to the First Presidency. Thus the local conferences, so far as the Quorums are concerned, will stand as representatives of the General Church in receiving reports from Quorums. We desire to commend the activity of the Quorum officers who are striving to enhance the value of their Quorum meetings and to urge upon all Quorums the holding of regular meetings where properly supervised and carefully worked-out programs may tend to the elevation of the spiritual and mental tone of the members of the Quorums.

Besides reports from districts and Quorum officers, the Presidency has received reports from special officers of the Church, general and otherwise, and we desire to state that this matter of reports will receive even more careful attention at the hands of the Presidency, as we desire to keep in close and constant touch with the general officers and the work throughout the world by careful and persistent reports. The reports of the Mission Presidents have as usual reached you through channels direct.

Publication of Reports.

It will be remembered that the last General Conference authorized the Presidency and the General Church Secretary to print all reports to Conference, so far as practicable to do so, previous to the opening of Conference. The Presidency desires to express its pleasure at the readiness with which the various officers and committees have responded to our urging that their reports be in our hands in time. These reports have been published and will be placed in the hands of the Conference. We have received reports from practically all officers and most of the committees and these reports will be found published.

One report, however, which reached us in time for publication does not appear, namely, the report of the Physician to the Church, Dr. Joseph Luff. This report

reached us accompanied by a report on the Sanitarium made by the House Physician to Dr. Luff. The report was held up until too late to appear in printed reports, owing to an attempt at adjustment of the question as to whether the reports should reach the Presidency and the Conference through Dr. Luff or through the Board of Sanitarium Trustees. Therefore, his report is presented separately, and will be read to the Conference.

Graceland College.

The Presidency desires to call attention to the paragraph in the report of Graceland College as found on page 26 of the published reports, in which attention is called to the fact that the finances of the college can only be handled satisfactorily in connection with those of the whole Church. The time is ripe for Conference to determine a definite policy as to the financial support of the college. That institution, in our opinion, merits a support which will enable it to enter upon its activity without being crippled as it has been in the past by uncertain financial backing, and we hope the Conference shall be able to devise some means whereby those in charge of the college may be able to figure with a reasonable degree of definiteness upon the financial support upon which it can depend. The immediate needs of the institution are succinctly set out by the President of the college, and we trust that careful consideration will be given this question.

General Chorister.

The Presidency is in receipt of a report from the General Chorister, Bro. Albert N. Hoxie, who was appointed by the Presidency and the appointment ratified by the General Conference. We are pleased to note the general interest which has been awakened in musical circles, and the co-operation of the work of the choristers that has been effected by Bro. Hoxie's enthusiastic and efficient work. We are specially pleased to note from his report that a splendid feeling exists among the musicians of the Church, and that the spirit of jealousy so often found seems to be at a minimum.

In his report Chorister Hoxie expresses the belief that the time has not yet come for us to consider a musical organization so far as a formal and heavy organization is concerned. The Presidency believes the present organization is quite effective and we suggest that the organization be allowed to remain as it is, namely, that the General Chorister be selected by the Presidency subject to the approval of the General Conference. Acting on the presumption that such will be the case this year as in the past, we submit the name of Bro. Albert N. Hoxie to be continued as General Chorister of the Church.

Portions of Bro. Hoxie's report to the Presidency will be of sufficient interest to the Church to justify their insertion in our report. He says:

"The influence of the Choir movement has been quite generally felt throughout the Church. The progress and achievement of the various choirs have received recognition in the Staff column, edited once a month by Sr. Audentia Anderson, and published in the Herald. They have been so numerous and interesting as to cause us to be encouraged with the gradual awakening of our people as to their possibilities along musical lines. Sr. Anderson is to be commended for her careful and conscientious work. From Conference time until August 1st, I visited Independence, St. Louis, Omaha, Chicago, Lansing and Flint, Mich.; Toronto, Niagara Falls and the Eastern Michigan Reunion in the interest of the Choir Movement, gave several concerts, rendered many solos, and spoke in the interests of the movement. In August I was selected to the Chorister'ship of the Philadelphia Branch, and organized a choir of fifty voices whose efforts along the lines of oratorio and concert work have received much commendation from the press and our friends. This choir rendered special programs for about twelve different occasions, and went in a body to the Elk Mills Convention, and the Brooklyn, N. Y., Conference, assisted the New York Choir in the rendering of the Holy City.

"In addition to my Philadelphia work I have conducted the Brooklyn Choir most of the winter. Since last Conference I have conducted about 150 rehearsals, and the last week in December made a special trip West in the interest of the Choir Movement, putting forth a special effort in Independence and Lamoni.

"I can report very active work in the New York and Philadelphia District, St. Louis, Omaha and the Lamoni and Independence States. Sr. McNichols, E. C. Bell and Bishop Becker have performed much good work as District Choristers. I have interesting reports of labor performed by Paul N. Craig in Council Bluffs and Omaha.

"We published our yearly series of anthems in August, and by the first of the year the entire edition was sold.

"We are encouraging the cause of music in the Church, and the consecration of talents to the service, and the splendid results in increased activities assure us that the inauguration of the Choir Movement was a timely step. We are looking for a splendid demonstration of the results of our year's work, and every indication points toward a big gathering of musicians at Conference.

"It has been a great pleasure for me to serve the Master in this way."

Committee on Tracts.

For some years there has been carried on the minutes of the Church a committee known as the Committee on Tracts, and inasmuch as this committee has been the First Presidency we do not see the advisability of carrying this longer as a committee, but that such work as has been done by this committee as such is referred to the First Presidency as a function of their routine duties. That is to say, we deem it unnecessary to longer recognize this as being a specific committee. The committee, therefore, in our opinion, may be abolished and the work recognized as a part of the routine of the Presidency's office.

Some few years ago, on the suggestion of the Presidency, there was referred to the Joint Council of Presidency, Twelve and Bishopric the matter of reorganizing Quorums with respect to locality. This committee after taking the matter under advisement referred the matter

to the Presidency for action favoring the reorganization suggested by the Presidency. The Presidency in turn turned the work over to the Secretary of that Quorum and the work has been prosecuted as advantageously as appeared practicable under conditions existing. We have heretofore reported on various Quorums organized and are pleased to see that the results following the reorganization have justified the anticipations of the Presidency to a large extent, though there is still much to be done in this direction. In the past year the following Quorums have been organized:

St. Louis Quorum of Elders (St. Louis District, Central and Southeastern Illinois Districts), organized September 28, 1913, by J. W. Rushton.

Ohio Quorum of Elders (Ohio, Southern Indiana and Kentucky), organized February 22, 1914, by R. C. Russell.

St. Louis Quorum of Priests (St. Louis, Central and Southeastern Illinois Districts), organized September 28, 1913, by J. W. Rushton.

St. Louis Quorum of Teachers (St. Louis, Central and Southeastern Illinois District), organized September 28, 1913, by J. W. Rushton.

We feel that there is no necessity for a committee being continued on this matter, as the work has developed and is organized to such an extent that further developments can well be left to the direction of the Presidency as part of the routine of that office, leaving them free to suggest organization of new Quorums as the demand seems to exist, referring the matter of organizing in specific localities either to the members of the Quorum of Twelve direct or to such local officers, such as Stake Presidency, etc., as in the judgment of the Presidency are qualified to effect the organizations demanded. We therefore recommend that the matter of further organization be left to the Presidency, and the committee as formerly constituted be considered as discharged and that the minutes so show.

Peace Congress Delegates.

On the 14th of April, 1913, at the last General Conference, the Secretary of the Presidency presented to the Conference a matter touching the appointment of delegates to the Fourth National Peace Congress. By motion the Presidency was authorized to appoint delegates to this congress. Subsequently the Presidency appointed as such delegates Elders F. M. Sheehy, J. W. Rushton, T. J. Elliott and Russell Archibald. No formal report has been submitted to the Presidency by these delegates, though two of the members, namely, Brethren Sheehy and Rushton, have verbally reported to the Secretary of the Presidency concerning their attendance at this Congress. We feel that the movement was well advised and that the Presidency should be authorized to appoint delegates to conventions of this character when in their judgment attendance thereat would be advantageous to us as a body.

On the whole, the general outlook is encouraging. The reports coming to this office indicate an awakening in many places. So, while storm clouds appear to threaten disturbance of the waters, yet the appearance of the sun in other places gives promise of better things. Such disturbing causes as exist can with brotherly and saintly co-operation, under divine guidance, be sooner or later eliminated, we feel sure. Let us grow together under the peaceful, gentle, but advancing influence of the Holy Spirit and saintly fraternity.

Respectfully submitted,

Frederick M. Smith.

REPORT OF PRESIDING BISHOPRIC.

To the Presidency and Members of the Conference, Greeting:—

The work of the Bishopric the Conference year just past has in many ways been specially blessed under the divine hand, and whatever may be said of the indifference, lack of earnestness or unfounded criticism on the part of a few who have been faithful laborers with the Master in His cause, the fact remains that generally speaking no previous year has witnessed the universal interest on the part of the Saints in the financial work as that manifested during the one just closed.

The demands upon this arm of the service have also been greater than any previous year. To meet the heavy expense attaching to foreign and home missions; furnish aid for the sick, poor and needy; sustain the general and special work of building and improvements, and many others, have required the hearty volunteer help and service of the laborers, whatever the calling, in the interest of the gospel work in home and foreign fields.

It will be noticed upon examining the financial statement herewith submitted that the receipts the past year exceed those of any previous year in the sum of \$32,235.87, the total for the year reaching the sum of \$560,611.30. The expenditures, including the amount on church debt fund, aggregate \$514,873.30. The amount of church debt fund paid in to January 10, \$23,166.44.

This, notwithstanding the fact that there has been a depression in financial lines in many parts of the country, shows true growth and development in the financial work for the year 1913.

During the year past Bishop E. A. Blakeslee, Counselor, has devoted what time he could in the interest of the work, and local bishops and agents have generally performed excellent work in their respective fields, the full account of each appearing in the full financial report submitted for publication.

There is urgent request for help the present year in arranging the mission work in Jerusalem and other cities of Palestine, which merits immediate attention. The financial condition of the work in the British Isles Mission is much improved and Bishop R. May reports confidence in further advancement the present Conference year.

In the Scandinavian and German Mission fields there must be ample financial support the present year, as in the past, to overcome the many difficulties to be met by the missionary in his work, but the outlook is brighter for this

The Bishop for Australia, Bro. George Lewis, sets forth

the financial work in that country to be in an improved condition, and the Saints in that far-off country, as also foreign countries, have manifested their full interest in the gospel work by the late remittances received of their portion of the special debt fund.

The conditions of the Society Island Mission and also the work in the Sandwich Islands indicate a need for some help in a financial way during the year which must be met from the general fund, but we do not anticipate any great difficulty in meeting these demands.

As per suggestions of the last general conference we respectfully call your attention to the condition of Graceland College, the financial report of which has already been presented by the President and College Board. Graceland College has been unfortunate in the last few years in having to provide for its work, just the things that its patrons and the church membership, who were acquainted with its work, were demanding. An agricultural department was deemed necessary (and properly so we think) and land was purchased to enter upon this department of the work. Dormitories were absolutely necessary to the proper running of the institution and the College Board proceeded to erect the same. New buildings for heating plant were necessary, as also a new plant, and these must be had or the college stop, so this was erected and a proper heating plant secured. All of these required extra large expense. The college day was set apart in the church to raise funds to meet the expenses necessary to the running of the institution. While the expenses necessary to the running of the institution have mostly been met by the college day collection, yet not sufficient collections have been made to meet the outlay of funds to secure the necessary grounds and buildings demanded for successful running the college, and the college at the present time shows an indebtedness of a little more than \$30000 that must be provided for. I know of no number of this body or the church who takes the ground that these furnishings for the college were not to be the best educational advantages, but the objection seems to be that a debt was created in performing the work. I know of no party who claims that the debt was created by reason of placing funds to what was deemed a necessary use. In this consideration of the case it occurs to me there can be but one true way to settle the question, that is, to move forward and arrange for the payment of the debt.

This has been fully realized by the Bishopric for the past year and it has been our determination that when the church debt fund, that was called for, was paid in that from \$15000 to 20000 of the same would be devoted to the extinguishing of this college debt fund, the Bishopric believing that the \$75000 called for would be sufficient so that the college debt fund could be handled in connection with its work. It is for this reason that the church has not expected to call for either interest or principal upon the \$4000, college indebtedness, which it carries. To the mind of the Presiding Bishopric it will cost more to cease the running of the college than to carry it on. True economy is on the side of running the institution. No one can just exactly take the position that saints and friends shall not educate their children and in a proper way. If we stop our educational institution much more money is required to send the children to other institutions of learning than to provide them for our own. This was effectually shown by the amount of the money expended by those who avail themselves of the privileges of other institutions before Graceland College was opened, even by the few who were given such privileges but there were very few children of the few saints who received these educational advantages prior to the opening of Graceland College in comparison to those who have been supplied since.

In the view of the Bishopric, as a financial venture the church is benefited instead of injured by running the College and then we comprae the advantage of moral life and culture in behalf of the children who must be sent to an institution of the kind for educational advantages, it removes the question of what shall be done with the college beyond reasonable discussion.

In addition to looking after the indebtedness, which we have referred to, the budget of running expenses of the college for the year is as follows.

For salary of fourteen instructors and helpers.....	\$8000.00.
For fuel for all buildings.....	1100.00.
Expense, water, light and machinery.....	600.00
Insurance.....	125.00.
Up-keep of Library.....	250.00.
Advertising college work and properly presenting the institution.....	200.00.
Bookkeeper.....	200.00.
Stenographers.....	400.00.
Making a total of.....	\$10875.00.

These are the amounts which have been fixed in consideration of the budget with the president of the college, and adding an item of \$125 for unseen expenses, which will likely arise, we present to you as necessary to the running of the college for the ensuing year the amount of \$11,000.00. From \$2500 to \$3500 of this may be calculated upon as tuition received from students. About the same amount can be relied upon from the college day offerings, making a total of about \$6500. The remainder, 4500, would be required from the church unless by the increase of students in the college and the increase of the college day collection, this remainder of \$4500 shall be provided for.

The past few years the question has been urged upon the Bishop of the church to issue to brethren, desiring to conform fully to the rules of the law, certificates of stewardship. We have not thought it would be wisdom or proper for the bishop to issue certificates of this nature unless authorized by the body, believing that all things of such special undertaking as that, should be begun under the rule of common consent in the body. It is the opinion of the Presiding Bishopric that this work may be entered upon if the body as of the same mind and see fit to instruct the presidency and Bishopric to enter upon the administration of this part of the law.

We submit herewith full itemized financial report of the business of the year just passed.

Very respectfully,
E. L. Kelley, Pres. Bp.
Independence, Mo., April 8, 1914.

NOTES.

The first week of the Conference was a busy one. Business was disposed of with about the usual dispatch, or possibly a little more rapidly than usual. The time usually consumed in reading the numerous reports of officers and standing committees was saved by having the reports printed and placed in the hands of the delegates. The proposed change in the manner of selecting the trustees and assistant physicians of the Sanitarium occupied some time though no exchange was consummated.

The furnishing of a budget of expense for Graceland College by the Bishop was a new departure, which was provided for by a resolution last year. It required some time for its consideration, as it involved the question of meeting the deficit of the college from the general funds of the church. The budget was adopted by a large majority.

A change of procedure was effected on Saturday when the body by vote amended the rules so that the central branches in the Stakes would have their own President independently of the Stake Presidency, leaving the latter free to look after the work throughout the Stakes. Much was said upon both sides of the question, though we believe much of the argument did not properly belong to the question, while the real issues were scarcely touched. The previous question in this case shut off the opportunity for further discussion which ought to have been had in the consideration of a matter so far-reaching in its results, for not only the two Stakes now existing are effected but all the Stakes to be organized in the future unless the church should again consider the matter.

The developments of the Conference show an extension of the work into new lines, a systematizing of the work through more perfect organizations, and a growing interest in every department. The Saints are learning more fully than ever before that Zion can only be built up by intelligent, persistent effort and development in every proper line. While the ministry must develop in their work the membership must also develop in theirs until they attain perfect conditions. There must be a re-adaptation, a taking on of new conditions, a steady improvement of environment, if the Saints are to be rid of the distressing conditions now prevalent in the world and Zion conditions are to be attained.

No full happiness, as far as earth life is concerned, can be had by a community where sickness and ill health abound, hence the need of God-fearing physicians and nurses and other teachers to teach and put into practice the laws of health. The Sanitarium, built by command of God, is helping to do this. True happiness cannot obtain when poverty abounds, hence the law of the gospel embodying the practical application of the golden rule, "Therefore all things whatsoever ye would that men would do unto you, do ye even so unto them," and the Bishops of the Church whose duty it is to teach that part of the law.

Ignorance will never lead to Zion conditions, hence the need of the various methods of education by which the mind might "know the truth," and that by the truth they might be made free. The Sunday school, the Religio are helping the Church in this great work.

Music has its place in meeting the yearnings of the soul. The general choir movement, with what will yet grow out of it, is helping or will help, to meet this need, and that movement will become a power in the Church in singing the gospel into people's hearts and souls. A story was told once by a missionary who became the object of the vengeance of a mob which came to drag him from his abode. He begged the privilege of singing a hymn before going and sat down to the organ and sang "Nearer, My God, to Thee," and the mob hushed. When he finished the strongest among them, with heart melted to tenderness, stepped to his side and became his defender. This is the power of music, and this great gift rightly developed and properly used, attended by the Spirit of God, will accomplish wonders.

Happier conditions can be obtained by improvement in the home life in its various phases, and the work of the Woman's Auxiliary is helping

in this, teaching along the lines of training children, cooking or domestic science, and other things pertaining to the home and family.

The developments of the Conference provide for the improved qualification of the ministry in their work through the lectures on Homiletics and Comparative Religions, and the work of the several quorums in taking up various matters for consideration and discussion.

In all of these things, and others, the Church is steadily and rapidly re-adjusting itself to the new demands which are being made upon it, and while it has not kept up with the times on some points, the effort is now being made not only to bring it up to the times, but to set it far in advance so that it shall become indeed a light to the world.

So far the Church and its membership have been able to exemplify the full gospel of Christ only in small degree, and there must come an uplift, a shaking off of the old conditions and putting on of the new, in order that the truth shall be shown in acts, and love by deeds. The conference indicates rapid progress along these lines, and if he would keep up and become a helper, each member must continue to loosen his hold upon the world and strengthen his hold upon God by a holy life, with prayer and faith, and faithful, diligent effort.

The number of young men and women at the Conference, many for the first time, who are active workers, and earnestly desirous of doing all in their power for the gospel's sake, and of consecrating their lives to God, give promise of future support to the work. New men are being constantly raised up to take the place of the gospel veterans who are of necessity ceasing the active conflict. The advantages of many of these younger men and women educationally and in religious training are in advance of those had by those of other years.

Another item of incidental interest was passed on Saturday, viz., a resolution requesting the Board of Publication to omit from church publications advertisements of real estate, banking institutions, and any projects of a speculative character. This we believe is not improper, but will be a protection to the Saints throughout the church in places outside the two leading branches of Independence and Lamoni. Much sentiment gathers about these places in the minds of the more distant Saints, and it is to this sentiment that the advertising of homes in the places named appeals, and through it many are induced to buy without knowing fully the conditions, only to meet with disappointment sooner or later and possibly financial loss. It is not a question of the honesty of the advertiser, but the law of the Church makes the Bishop or Bishops of the Church the advising officers in contemplated removals to the Stakes, and when they are ignored it is inconsistent to hold the church to blame for mistakes which may be made or losses incurred.

With the continued increase of young workers, with the new developments along many lines of church work we look for great things to happen in the way of results.

AN ORDINATION MEETING.

On Saturday evening a meeting was held at the office of the Quorum of Twelve, 819 West Electric Street, and among other business ordained the brethren who had been approved for the several offices, and who were present at the Conference.

Samuel A Burgess was ordained to the office of High Priest by John W. Rushton and J. F. Curtis; R. G. Davis was ordained to the office of Seventy by J. W. Rushton and C. A. Butterworth; W. T. Shakespeare to the office of Seventy, by William H. Kelley and James McKiernan; and D. J. Williams to the office of Seventy by J. A. Gillen and Wm. Aylor.

These brethren will be received into their respective quorums and will enter at once upon the work of their offices.

I would urge a closer co-operation between the various departments of the work. This is pre-eminently a work of co-operation. We cannot do the work individually, but collectively.—Gunsolley.

I want you to carry home the true missionary spirit.—Maegregor.

"It is a great curse to be out of work; it is a greater curse to be unable to work; but the greatest curse of all is to be unwilling to work."—Elbers A. Smith.

I want you to impress the little minds with the value of prayer.—Maegregor.

THE GENERAL CONFERENCE.

(Continued from page 1)

A substitute was offered that books attacking the faith of our church be referred to the First Presidency, Board of Publicity and Church Historian for their consideration and reply if thought necessary.

While discussion on these matters was being carried on the time arrived which had been set for the special order for to-day at 3 o'clock, namely, consideration of a report from the Joint Council of the Presidency and Twelve on the Sanitarium. The special order being called for it was ordered taken up. Printed copies of the report had been distributed as follows:

To the Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, Assembled at Lamoni, Iowa, April, 1913.

Greeting:—After having given the matter serious and prayerful attention and for the purpose of facilitating the work of the officers and directors of the Sanitarium, and to avoid possible difficulties that may arise in the carrying on of the work for which the Sanitarium was instituted, I call your attention to what there should be a remedy for.

At present the mode of nominating and appointing members of the board, known as the Sanitarium Board, and the assistant officers necessary for the carrying on of the work leaves the matter in some confusion, in that it is a matter in which there is no understood method by which the nominations to fill the vacancies in the board when occurring or to appoint the assistant physician to the physician-in-charge, whose duty it is to be in service at the Sanitarium itself and to look after the immediate interests there which the physician-in-charge cannot pay sufficiently close attention to, may be made, and is left to the same apparently loose method by nomination by any who may be present at the conference where the appointments are made.

I therefore deem it my duty to present to your body the idea, that, to secure and maintain a greater degree of harmony within the board and between the board and the physician-in-charge, whoever he may be at the time, and the assistant physician who is to serve at the Sanitarium, I recommend that the privilege or duty of nominating individuals to fill vacancies in the board when they occur shall rest with the members of the board itself, or with the physician-in-charge, in order that persons may be selected who may work in harmony together as members of the board, and also with the physician-in-charge, who has been appointed or who may be hereafter appointed, and to secure greater efficiency in the work of the Sanitarium itself. For a similar reason the duty of selecting or appointing the assistant physician who will be in charge at the Sanitarium itself under the physician-in-charge appointed by the body, and that a similar harmonious relation may be preserved, should rest with the physician-in-charge.

The work of the Sanitarium has greatly increased in the number of patients receiving treatment, and is likely to increase still more. It is, therefore, essential that the matter of securing a board and an assistant physician who may work together in harmony with the physician-in-charge should be better understood and be less likely to errors or mistakes.

The Physician to the Church, who is understood to be in charge of the medical administration in the conduct of the Sanitarium at the present time, is known to be Elder Joseph Luff. Since his appointment the work has grown to a considerable extent and the services have been difficult and wearing. His increasing age and consequent decreasing powers of recuperation are a warning that it may be found necessary for him to retire from the active oversight which it has been justly expected should be exercised by the physician-in-charge and another chosen in his stead. It would seem therefore to be wise that the church should empower the physician-in-charge to make selection of an assistant whom he should nominate for the support of the church and the board, in order that should a change be necessary the local machinery of the department may not be seriously deranged.

It is for this purpose that I, as President of the Church and as one who has been cognizant of the manner in which the Sanitarium was called into being and the Physician to the Church appointed to the charge thereof, make this recommendation to the body, that they may by voice make such direction in the matter as wisdom may suggest.

There can be no objection upon the part of the physician-in-charge to place the nominating power for the members of the board in the board itself, or members thereof who may be present at the conference when vacancies are filled. While he might possibly feel that nominations made by himself would continue to be more satisfactory as far as harmony is concerned, he evidently would cheerfully acquiesce in the nomination and appointment of any made by the voice of the body.

It would seem to be wise that the nomination of an assistant should lie with the physician-in-charge, but the presumption is fair that by an understanding with the board this nominating power might also be entrusted to the board or members thereof, of course recognizing the right of the body to ratify the nominations which should be made.

There is a similarity in this recommendation in the articles of incorporation which provide that the Board of Publication should be nominated by the Bishop, who is made an ex-officio member of the Board of Publication. Trusting that this recommendation will meet with the

favor which we deem necessary for the future success of the work of the Sanitarium, I am,

As over your co-worker,

Joseph Smith,
President of the Church.
By W. R. D.

Independence, Mo., March 25, 1913.

Independence, Mo., April 6, 1914.

To the General Conference, Greeting:

We are authorized to transmit to you the following action of the Joint Council of First Presidency, Twelve and Presiding Bishopric, touching communication from President Joseph Smith pertaining to the Sanitarium, which was referred to the Joint Council by the last General Conference:

After a comparison of the document with the articles of incorporation of the Sanitarium, we find that the document could not be adopted without a modification of the articles. The articles of incorporation make it the duty of the Trustees to provide for a board of physicians and regulate and direct the management and business of the Sanitarium, and provide further that such rules and regulations shall be in harmony with the articles of incorporation.

Article 9 of the Articles of Incorporation reads as follows:

"ARTICLE IX.

"Duties of Trustees.

"The Trustees by a two-thirds majority vote at any regular or special meeting shall have power to enact measures, make by-laws, provide for a Board of Physicians and regulate and direct the management and business of the said Sanitarium, providing always that such rules and regulations shall be in harmony with these articles of incorporation."

We suggest and recommend the following procedure: First—The Board of Trustees of the Sanitarium shall be selected or sustained by the Annual or General Conference; the Conference to nominate direct unless it shall choose to refer such nominations to a committee or to quorum or quorums of the Church.

Second—The physicians to be selected and appointed by the Board of Trustees as at present provided for in the Articles of Incorporation, after due consultation with the physician-in-charge.

Respectfully submitted,

Frederick M. Smith,
Secretary Presidency.
John W. Rushton,
Secretary Twelve.

"It was moved to amend the report of the Joint Council by striking out all after the word "Church" in the second paragraph and adding the following: "That where vacancies occur in the board in the interim between Conferences, that such shall be filled by the board themselves. Second. That in providing for the Board of Physicians as set out in the Articles of Incorporation that the Chief Medical Director and Physician to the Church should make the nomination, subject to the approval of the Sanitarium Board of Trustees. Third. That in case of the need of an assistant to the Chief Medical Director of the Sanitarium that such assistant to be appointed by the Medical Director, subject to ratification of the Sanitarium Board."

It was moved that the report be adopted.

While the amendment was being debated the time arrived for considering the College Budget, made the special order for 3:30 o'clock to-day.

A motion to defer until that report on the Sanitarium was disposed of was carried, when discussion on the Sanitarium matter was continued.

Bro. Joseph Luff, Physician to the church, was speaking to the amendment when objection was made to certain papers he was reading. A motion permitting him to proceed was sustained. Other speakers touching upon various phases of the subject were: Joseph Smith, E. L. Kelley, F. M. Smith and R. C. Russell.

Debate occupied considerable time, extending until 4:30, when announcements for the following day were made.

"Yes; we trust the day is breaking; Joyful times are near at hand," was sung, and Bishop Bullard offered the closing prayer.

Friday, April 10th.

The congregational prayer service was held at 9 o'clock, in charge of Orman Salisbury, of Des Moines, and A. V. Closson, of Independence.

David Dowker, of Chicago, preached at 10:45, being assisted by E. G. Goodenough. The regular lecture to the priesthood was given by S. A. Burgess, on the different beliefs in Deity. By the large number of elders attending these lectures and the interest being taken in them are evidences of their appreciation. They are being well received and will strengthen the ministers in their work.

Business Session.

Pres. Elbert A. Smith called the assembly to order at 2 p. m. and the hymn "Come, Gracious Lord, descend and dwell, by faith and love in

every breast," was sung and Patriarch J. W. Wight offered prayer.

Following the reading of the minutes the chair stated that the matter relating to the Sanitarium, pending at the adjournment of yesterday's session, was before the body. The following was read:

"At this morning's session of the Quorum of the First Seventy the following was adopted, to be presented to the body for favorable consideration:

"Resolved, That it is the opinion of the First Quorum of Seventy in the matter pending before Conference yesterday in regard to the Sanitarium, that the whole matter be referred to the Presidency, Twelve and Seventy. This action has been concurred in by the Second and Third Seventy.

J. F. Mintun,

"Secretary First Seventy."

It was moved to so refer, which motion prevailed.

Pres. F. M. Smith then took the chair and the matter of the Bishop's report on the College Budget was by vote taken up. By motion the speeches were limited to 10 minutes. The record touching this matter was read and the chair stated that the motion to adopt the budget was before the body. Upon call that part of the Bishop's report was read as follows:

In addition to looking after the indebtedness, which we have referred to, the budget of running expenses of the college for the year is as follows.

For salary of fourteen instructors and helpers.....	\$8000.00.
For fuel for all buildings.....	1100.00.
Expense, water, light and machinery.....	600.00.
Insurance.....	125.00.
Up-keep of Library.....	250.00.
Advertising college work and properly presenting the institution.....	200.00.
Bookkeeper.....	200.00.
Stenographers.....	400.00.
Making a total of.....	\$10875.00.

These are the amounts which have been fixed in consideration of the budget with the president of the college, and adding an item of \$125 for unseen expenses, which will likely arise, we present to you as necessary to the running of the college for the ensuing year the amount of \$11,000.00. From \$2500 to \$3500 of this may be calculated upon as tuition received from students. About the same amount can be relied upon from the college day offerings, making a total of about \$6500. The remainder, 4500, would be required from the church unless by the increase of students in the college and the increase of the college day collection, this remainder of \$4500 shall be provided for.

Almost every phase of the question was discussed with interest and education to the body by H. E. Moler, Columbus Scott, S. A. Burgess, F. J. Ebeling, Walter W. Smith, F. A. Russell, Joseph Smith, H. J. Davison, J. W. Wight, E. Holloway, E. E. Long, Bishop Kelley, and Jasper O. Dutton. The previous question was ordered and a number called for the yea and nay vote.

The demanding of the yea and nay vote necessitated the assembly breaking up into its numerous delegations to formulate their votes.

Upon reassembling the secretaries read the ex-officio list, taking the vote of each elder, followed by the reading of the delegations and the recording of the voice of each. The time being late no count was announced, the same being left till the session of Saturday.

"Blest be Thou, O God of Israel," was sung and the assembly was dismissed with prayer.

Saturday, April 11th.

The morning lecture by Elder W. W. Smith, at 8 a. m., to the ministry, was on "The Subject of the Sermon." He outlined a convenient and proper procedure for study in the preparation of the subject for a sermon, also the selection and arranging of the matter collected.

The prayer and preaching services had a large attendance, the former being in charge of Patriarch H. O. Smith and Elder T. C. Kelley, and the latter in charge of Elder J. M. Stubbart, James E. Yates being the speaker.

The Business Session.

President E. A. Smith occupied the chair at the opening of the business session and announced hymn No. 251 and the body sang, "Come, O Thou King of Kings! We've waited long for Thee."

Prayer was offered by Paul M. Hanson.

In the reading of the minutes the secretary read the ex-officio and delegate votes upon the adoption of the budget for Graceland College, presented by Bishop Kelley. The vote stood to adopt, ex-officio, 185; delegate, 389; total, 574. Against adoption, ex-officio, 76; delegate, 162; total, 238.

President Joseph Smith made a statement relative to his attitude in the matter of the Sani-

tarium Trustees and Physicians, acted upon on Thursday, and asking that since two members of the quorum took a different view than himself, asked that he be excused from the necessity of sitting with the council to whom the matter had been referred. By motion his request was granted.

President F. M. Smith requested in this connection that a copy of President Joseph Smith's statement be furnished to the council in their consideration of the matter, which was also granted.

Sale of Property.

The laws of the State of California require that real estate held by a trustee or trustees in behalf of religious and similar organizations can only be sold by the direct authorization of the organization.

To meet this requirement, the sale of three lots in San Diego, one in San Fernando, and two rural tracts was ordered.

A report from the Council of Bishops was read: "I am instructed by the Bishopric to present to you the following resolution for your consideration and adoption:

"Resolved, that we instruct the Board of Publication not to accept for printing in the church papers any advertisements of real estate dealers or banking institutions.

"J. A. Becker,
"Secretary of Bishopric."

It was moved to adopt.

A motion to amend "to include mining stocks or other projects of a speculative character" was made.

An effort to limit speeches was followed by the previous question being ordered when the amendment was carried, and also the motion was amended.

The following report from the Independence Stake was taken up and read:

From Independence Stake.

"Resolved, That this Conference petition the General Conference, beginning April 6, 1914, to amend the Rules of Order and Debate, page 105, Section 170, second and third lines, as follows:

"In place of the words 'Branch in the city of the Stake, or seat of organization,' substitute the word 'Stake,' so that the rule as amended shall read as follows: 'The duties of the Stake Presidency are to preside over the Stake, have immediate charge and oversight of the general spiritual work of the Stake, etc.'"

Its adoption was moved, when it was moved to refer to the Presidency, Twelve and Seventy, which was lost.

A motion to refer to the Presidency and Twelve was also lost.

Discussion was had by R. S. Sayards, J. W. Wight, M. M. Turpen, Joseph Roberts, M. H. Bond, B. F. Miller, J. F. Curtis, J. Zahnd, W. H. Garrett, C. E. Guinand, C. Scott, J. Garver, G. E. Harrington and B. J. Scott, the speeches being limited to ten minutes. The vote being taken the motion to adopt prevailed, 231 for, 51 against.

Bishop Kelley arose to a question of privilege, and said that he thought that some misunderstood his attitude in regard to the special report made by the auditors to the Joint Council, and that he now presented a copy of their report to the Conference for its reading if so desired, with an explanatory statement of his own attached. It was moved that the papers be read. It was further moved that the reading of the papers be indefinitely postponed. The latter motion prevailed.

It was moved that the amendment already adopted providing for an amendment to the Rules of Order relative to the Presidency of Stakes, be referred to the Committee on Revision of the Rules of Order, with authority to insert. It prevailed.

A question being asked as to when the new rule would become operative the chair stated that it was in force now, the Presidency of the Stakes holding over until their successors were elected.

The matter of fixing the time limit for the introduction of new business was left with the Presidency.

A long list of announcements was made for the Sunday appointments, which provided ministers for the adjoining branches and missions, as well as the place of the Conference. The audience sang "My Times are in Thy Hands," and Bro. Joseph Luff pronounced the benediction.

Monday, April 13th.

Elder S. A. Burgess delivered the third of his

lectures on Comparative Religions at 8 o'clock. A goodly number of the ministry have been in attendance at these lectures and the interest taken shows their popularity.

The morning prayer service was conducted by Bro. R. M. Elvin and T. W. Chatburn, and was well attended.

Elder Amos Berve, of Lamoni, Ia., was the speaker at 11 o'clock, being assisted by J. M. Terry, of Oakland, Cal.

Business Session.

The second week of the Conference business was begun at 2 o'clock p. m., when President F. M. Smith called the assembly to order. "All hail the power of Jesus' name" was sung, being led by Edward Bell, of St. Louis. Prayer was offered by Patriarch Ammon White.

After the reading of the minutes, the time limit for the introduction of new business was set for 3 o'clock p. m. to-day.

A report from the Presidency recommending the ordination of Joseph Lane, of Pisgah, Ia., to the office of High Priest, the recommendation having been concurred in by the Quorum of High Priests, and the Quorum of Twelve. It was approved and the ordination ordered provided for.

A resolution referring to the lectures on Homiletics, and one on the Boy Scout movement, were tabled.

The following was moved and after brief discussion was adopted:

"Resolved, That it is the sense of this body that no further debt be incurred by the Board of Trustees of Graceland College for such extensions as gymnasium, dormitories, etc. until such proposed work of extension shall have been first presented to this body for their approval."

A petition of S. A. Burgess, President of Graceland College, relative to auditing the accounts of the college was read:

"To the Presidency and General Conference:—

"As a matter of personal privilege and in fairness to the conference, we respectfully beg leave to make the following statement in regard to the audit of the Graceland College books:

"In the interests of economy, the bookkeeping has been done by students of the college. The result was, on account of sickness of the bookkeeper and other reasons, the books were not fully closed when the auditors were first in Lamoni. We urged that the books should be audited and the conditions frankly stated. The auditors, however, very courteously suggested that we should close the books and they would return for the audit. The books were in shape and the auditors notified prior to the submission of our financial statement either to the publisher or the Presiding Bishop and the auditors repeatedly agreed that they should be audited, certainly before the opening of the Conference. Various other demands interfered with their doing so, but still it was agreed that the audit should be made. And we were very much disappointed to learn yesterday that it had not been done.

"We therefore respectfully request that the auditors make an examination as soon as possible after the close of the Conference, and that their report be published in the church papers and in the Conference minutes.

"Respectfully submitted,

"S. A. Burgess."

"Independence, Mo., April 11, 1914."

The request was granted.

A motion pending when the time the special order relating to the Sanitarium was called on Thursday, the 9th, and upon which no final action was taken, was called up. The resolution was "That books attacking the faith of our Church be referred to the First Presidency, Board of Publicity and Church Historian" that reply might be made if deemed advisable. It was discussed and a motion to lay it upon the table carried.

The paragraph in the report of the Trustees of Graceland College relating to College finances, action on which had been deferred until after consideration of the report of the Bishop on the college budget was had, was taken up. It was read as follows:

"We respectfully represent that the finances of the college can only be properly handled in connection with the finances of the whole church, and consideration given to every department. This end may largely be met through an annual budget, and when fully undertaken, the college should be run within the limits laid down by the body, the debt met, reduced, and paid off, and

when paid kept paid, and additional expenditure made only with the consent of the body. There should be economy in collection as well as in expenditure. But under existing circumstances, it is an open question if there is any other alternative than for the College Board of Trustees aggressively to push efforts for the securing of means."

Discussion was on the motion to approve. A substitute was offered:

"Moved as a substitute that the college debt, together with the appropriations provided for in the budget made by the Bishop, be paid out of the general Church funds."

The substitute was lost by a vote of 140 to 202, and the motion to approve carried by a vote of 234 to 37.

Some misunderstanding having arisen over some points involved in the resolution last adopted, and the chairman having previous to its passage, in answer to a question, given his understanding of the meaning of it, it was moved that the interpretation given by the chair be inserted in the minutes of the Conference. The motion prevailed. The statement of the chair was as follows:

"If we adopt this motion as we have it contained in the report of the college, it places the administration of the college financially under the financial officers of the Church and authorizes them to pay it out of the funds of the Church if they so choose."

The time of adjournment having arrived, announcements of the services to follow were made, and the assembly sung:

"From all that dwell below the skies,
Let the Creator's praise arise."

The benediction was offered by Patriarch J. W. Wight.

(Continued on page 7.)

AN INTERESTING CONVERSION.

Among the delegates at the Conference are Bro. and Sr. Charles E. Jones, of Columbus, O., who have been members of the church but a few years. Their whole souls are in the work, however, and they are daily rejoicing in the glorious gospel which they heard for the first time in the far-distant north.

Some years ago they were in Alaska, and being disposed to seek the better way, attended the Congregational church. In the same place and having the same desires for righteousness were Bro. and Sr. Will Stoff, who as members of the Reorganized Church never fail to let their light shine. They also attended the Congregational church—the only one available—and the high character of the principles set forth by them, supported by righteous lives, gave light to Mr. and Mrs. Jones, who were very much impressed with what they heard of the gospel. As neighbors they together took up the Home Class work in the study of the Book of Mormon in connection with the Bible.

Leaving Alaska they traveled in various parts of the United States and searched the while for more light among the various churches with which they came in contact without success. A sojourn in Florida left them still hungering, and they moved to Columbus, O. Here they sought out the Saints at their meeting place, and to their joy found the very gospel they had been looking for, and in the 25th of June, 1911, offered themselves for baptism.

The multiplied joy which came to them on their reception of the greater light in the gospel still remains with them, shining out upon their faces as well as in their lives, and they are diligently engaged in helping in every way possible to spread the glad message to others. Bro. Jones was ordained to the office of teacher shortly after his baptism, and one year later was ordained to the office of priest, and six months later to the office of elder, in which office he is doing faithful labor. He is studying also to qualify himself for future work. Sr. Jones is also actively engaged in auxiliary work, and is a great support to her husband in his work in the ministry.

One of the delights of the Conference to them is the renewed association with Bro. and Sr. Stoff, now of Omaha, who first led them to the light in far-off Alaska.

"We want to carry the spirit of prayer into our study, and the spirit of investigation into the Church."—Elbert A. Smith.

THE HOLY CITY.

This beautiful cantata which had been in preparation by the numerous choirs of the church for several months was rendered on Saturday evening, April 11th. Long before the time of beginning the church auditorium was crowded to its capacity and hundreds were unable to gain admittance, notwithstanding it had been previously announced that it would be given again on Sunday night.

Bro. W. N. Robinson was in charge of the occasion, prayer being offered by J. W. Wight and W. W. Smith giving an introductory address. Albert N. Hoxie was the director, Miss Amy Winning organist, and R. G. Smith pianist. A quartette, consisting of Mrs. W. N. Robinson and Mrs. Frances Norris, and Brethren O. L. James and Paul Craig. Each of these also took solo parts. The chorus also had within it a double trio of ladies' voices, and a second choir of sixteen voices. The entire program lasted about two hours.

"The Holy City" is a fine musical production portraying in its first part the longings of earth life for the thing divine in the heavens, and expressing the anticipated joys of that glorious realm. The second part attempts a description in music of the new heavens and the new earth, and the praises of the redeemed as they stand around the throne of God singing "Holy, holy, holy is the Lord of Hosts," the rejoicings of those who have come "out of great tribulations, and have washed their robes and made them white in the blood of the Lamb. The final climax of joy and exulting praise is reached in the last chorus, "Great and marvelous are Thy works Lord God Almighty; Just and true are Thy ways, Thou King of Saints."

The effort is such as can stir the soul, and bring into the inner life an appreciation of the divine goodness and the glories of the world to come that can not be had in any other way. The wonderful harmonies of the ladies' voices as they sang:

List! the Cherubic host, in thousand choirs,
Touch their immortal harps of golden wires,
With those soft spirits who wear victorious palms
Singing everlastingly devout the holy psalms."

seemed to bring a touch of heaven to earth, or perhaps opens to the longing soul a momentary view of that world of light and purity. It was uplifting and inspiring.

This effort is but a beginning of what will be done by the choirs of the church combined from time to time at the General Conferences. It should be a stimulus to more of the young people to take up the study of music and develop their natural gifts, and thus be fitted more fully to render praise to God and blessing to their fellow men.

THE COST OF MILITARISM.

In a letter addressed to the President of the Peoples National Bank of Pittsburg, Col. Samuel Harden Church states that while in Europe last summer he made the somewhat startling discovery that articles frequently purchased in Parisian shops can be bought to better advantage as regards quality, attractive models and price, in New York than in Paris. He learned upon inquiry of Frenchman of high position the reason for high prices abroad. "They replied," he says, "without hesitation, that the rise in prices, not only in Paris, but throughout Europe, was due to the extra war taxes prevailing everywhere. For example, every soul in the population of France, young and old, and both sexes included, is required to pay on the average \$7 a year for the maintenance of the army and navy, and this does not include pensions."

Col. Church also drew up some statistics showing the cost of war preparation for each of the ten principle nations (without including pensions or the destruction caused by past wars) and the ratio which the cost of army and navy bears to the total expenditures of each nation. The figures are for the year 1911; since the Balkan war the European nations have increased financial burdens.

The cost of the army and navy in Austria-Hungary was 9.8 per cent of the nation's total expenditures; in Spain 22.9 per cent; in Russia 23.5; per cent; in Italy 24.1 per cent; in France 30.9 per cent; in Turkey 31.4 per cent; in Japan 32.5 per cent; in Great Britain 34.3 per cent; in the United States 43.3 per cent; in Germany 43.5 per cent.

The cost per unit of population varies from \$1.70 in Austria-Hungary to \$7.60 in Great Britain! The Peoples National Bank concludes the state-

ment thus: "Altogether apart from the ethical side of the question, it must be obvious to all thinking persons that such huge burdens impair the economic efficiency of nations; and if effect is carefully traced back to cause, will be found largely responsible for the social unrest in Europe."

IN EXPLANATION.

A number of complaints have come to our office stating that subscribers were not receiving their daily Ensigns regularly. Upon investigation we find the names correctly upon our lists, and each issue has been mailed upon the day of issue with the exception of our first number dated the 6th, which failed to get into the outgoing mail on that day and consequently laid over in the sacks until Tuesday morning the 7th. Upon taking up the matter with the postal authorities it is found the delay has been in the sacks not being distributed promptly to the trains leaving Kansas City. The Ensign office has done all possible to have the difficulty remedied at once, and we hope that there will be no further delays.

THE GENERAL CONFERENCE.

(Continued from page 5)

Tuesday, April 14th.

The lecture on Homiletics was equal to those preceding, and it was quite evident that it found appreciation with practically all the ministry. Walter W. Smith was the speaker.

A still larger audience attended the morning prayer service, the upper auditorium being filled upon the main floor. The testimonies were good, expressing abiding faith in the gospel, and the progress of the Church. One feature is that those taking part in these gatherings have come from various parts of the land, from the Atlantic States and the Pacific States; from Canada and from the Gulf States, and others less distant, but all bring the same testimony of the power of the gospel to save, and of the reception of the blessings promised to the obedient believer. A variety of spiritual manifestations are related, and the gifts of the Holy Spirit are enjoyed. William Johnson and John Midgorden were in charge of this morning's service.

The audience was somewhat increased for the preaching service when H. J. Davison spoke, being assisted by Wardell Christy.

The Business Session.

After the opening exercises at 2 p. m. the assembly proceeded immediately to business.

A resolution was adopted providing for the sale of on or more real estate lots at Urbana Springs, San Bernardino, Cal.

A report from the Joint Council of the Presidency and Twelve on a petition from the Minnesota District relative to carrying out the principle of equality in ministerial allowances, referred to the council on the 6th, was read. The report was adopted.

"Independence, Mo., April 13, 1914.

"To the General Conference:—

"We are authorized to report the following action of the Joint Council of First Presidency, Twelve and Bishopric in reference to petition from the Minnesota District which was referred to the Joint Council by the General Conference for examination and report:

"Resolved that in our opinion the matter is already sufficiently covered by existing resolutions and the law as contained in the Book of Doctrine and Covenants."

"Respectfully submitted,

"Frederick M. Smith,
"Secretary Presidency.
"John W. Rushton,
"Secretary Twelve."

The Presidency presented a report relative to changes in the Standing High Council which was adopted, as follows:

"Independence, Mo., April 14.

"To the General Conference:—

"The Presidency desires to suggest the advisability of releasing Bro. John Chisnell from the High Council because of advanced age. Bro. Chisnell has been a member of the Council for many years, and though we regret to find his age is disqualifying him, yet we feel that it is necessary to have someone on the Council who can give his time when necessary. We therefore suggest that Bro. Chisnell be honorably released. To fill such vacancy and the one created by the ordination of

Bro. W. A. McDowell to the office of Patriarch and Evangelist, we desire to submit the name of Bro. Charles Fry and Richard J. Lambert.

"Respectfully submitted,
"Frederick M. Smith,
"Secretary Presidency."

A resolution asking for an official explanation of the provisions for collecting finances for Graceland College was laid upon the table without discussion.

The Committee on College Text Books, appointed last year, reported, the report being approved by vote. It is as follows:

"Independence, Mo., April 6, 1914.

"To the First Presidency and General Conference, Greeting:—

"We, your committee appointed to consider the advisability of publishing proper text books for Graceland College, respectfully beg leave to report as follows:

"We have carefully canvassed the situation, and recognize the fact that many of the text books now commonly used in institutions of learning, assume as proven certain hypotheses, which in the minds of the young tend to raise questions of doubt as to the faith of their fathers, and that the manner in which these questions are sometimes discussed tends towards Agnosticism or even Atheism.

"And while we believe that in the revelation to Oliver Cowdery and W. W. Phelps, an opportunity was given to meet some of these difficulties, yet in the education of our young people we must fit them to meet the questions of the day, and many of these ideas are too firmly established to be ignored with impunity, even were that desirable.

"Also, for accredited standing, definite work must be covered, and especially if advanced work is to be taken in other institutions of learning.

"We therefore respectfully recommend that the standard text books used in other institutions of like rank be used in Graceland College.

"That as rapidly as possible supplementary lectures be provided in which these topics are discussed in a fair and proper manner, and that provision be made for discussion by the proper instructors on these questions in a manner to set forth clearly the truth; and that when it may be deemed advisable, supplementary texts may be provided, but such texts only to be used in connection with the standard texts most commonly used in other institutions of learning of like rank.

"Trusting that the cause of truth may triumph,
"Respectfully yours,

"F. M. Sheehy,
"A. Carmichael,
"S. A. Burgess,
"Committee."

A report of the United Order of Enoch was read, the chair stating that it was received and would be spread upon the minutes there being no objection.

Independence, Mo., April 1st, 1914.

To the General Conference in Session at Independence, Mo., Greeting:—

As the Trustees of the United Order of Enoch we present this as our annual report for the year, indicating the service performed so far as existing circumstances would permit.

Organization of Board.

At our first meeting the organization of the Board was effected by the election of E. L. Kelley, Chairman; M. H. Seigfried, Treasurer, A. H. Parsons, Secretary, with power to choose his assistant. David J. Krahl was selected. In addition to these officers named, Richard Bullard and George E. Harrington were selected to act with them as the Executive Board for the Trustees.

Work Accomplished.

Some of the work accomplished during the year by the Board was the drilling of a well so as to have living water for the people of Summit Addition. After going about three hundred feet it was abandoned and a pipe run out there carrying city water, the projects costing about \$126.00 for both deals.

Deeds and Abstracts.

Deeds and abstracts have been delivered for 298 lots on the Summit Addition to the City of Independence, Mo.

Donations of Different Kinds.

Donations of different kinds have been extended to the Order, such as Stock in the Independence

West Planing Mill Co., twenty shares, by Wm. Newton; fifty-nine shares in the Independence Coal Mining Co., by the same party; six hundred shares in the Central Lumber Co., by D. L. Palsgrove. And many patent rights have been offered and equity in real estates, some of which the Board did not see their way to accept.

Treasurer's Report, March 1, 1914.

Receipts.

Cash on hand March 1, 1913.....	\$531.72	
General Sundries,		
Wm. Tillery, Real Estate		
Account	\$2,142.50	
Pasturage, Rent, Hay,		
Broomcorn, etc.	396.82	
Miscellaneous Items.	19.93	2,559.25
Accts and Bills Payable.....		12,154.35
Accts and Bills Receivable.....		13,224.05
Interest and Discount.....		508.40
Cash		20,629.69
Real Estate		9,740.00
Home		30.33
Donations		8,633.55
Sundry Expenses		7.75
Total	\$68,019.09	

Expenditures.

General Sundries,		
Wm. Tillery Real Estate		
Account	\$3,139.54	
Taxes	585.28	
Cent. Lumber and Mfg. Co.		
(stock)	295.00	
Ind. Coal Mining Co. (stock)	50.00	
Miscellaneous Items	38.70	4,108.52
Accts. and Bills Payable.....		22,055.80
Accts. and Bills Receivable.....		9,846.60
Interest and Discount.....		1,405.46
Cash		21,012.65
Real Estate		7,783.91
Charity		390.86
Home,		
Hired Help	24.00	
Coal	20.38	
Insurance	38.00	
Improvements	40.00	
Table and Bed Linen	30.91	
Incidentals	15.85	169.14
Donations		561.40
Office Expenses (Salary)		60.00
Miscellaneous		8.00
Sundry Expenses,		
Realty Abstracting	364.00	
Boring for Well	100.00	
Cutting Hedge	34.00	
Work on Roads	8.00	
Piping for Water	25.50	
Water for Residents	22.50	
Invention Committee	5.00	
Miscellaneous Items	57.75	616.75
Total	\$68,019.09	

Statement of the Assets and Liabilities of the Order of Enoch.

Assets.	
Accts. Receivable	\$ 1,339.81
Bills Receivable	710.00
Cash	382.96
Home and Furnishings	5,745.72
Indep. Sash and Door Co. (Stock).....	405.00
Indep. Coal Mining Co. (Stock).....	50.00
Office Furniture and Fixtures	180.75
Accts. Rec., Real Estate Conts	6,969.50
Real Estate and Improvements	27,055.02
Total	\$42,838.76
Liabilities.	
Accts. Payable	\$ 2.66
Bills Payable	13,790.00
Real Estate Contracts	10,595.30
Gain	18,255.80
Received on Unselected Real Estate	195.00
Total	\$42,838.76
Gains.	
March 1st, 1913, Gain	\$12,485.35
March 1st, 1914, gain for the year.....	5,770.45
Total Gain	\$18,255.80

Respectfully submitted in behalf of the Board,
A. H. Parsons, Secretary.

The Woman's Auxiliary for Social Service reported having selected Mrs. Lucy Resseguie as its nominee for member of the Board of Trustees of

the Children's Home. The name was indorsed and St. Resseguie made a member of the Board.

The Woman's Auxiliary also reported the work of its convention, the report being received and spread upon the minutes. That part of the report relating to business transacted reads:

"At our business session held on Thursday, April 9, Mrs. B. C. Smith, President, gave a survey of the work of the organization for the past year, further stating that as she had borne the responsibilities of the presiding officer for a great many years, it might be well to make a change and release her from this office. Therefore she placed before the convention the matter of soliciting the advice of the Joint Council of Presidency and Twelve, in the selection of a President, and any suggestions they may have to offer regarding our work. Regrets were expressed by various speakers at the possibility of Mrs. Smith leaving the office she had held so long, and in which she had so faithfully served. But believing the burden could now be assumed by others a motion was made that the Joint Council be notified of our meeting and that nominations for presiding officer be sent them with the request for their selection and any further advice they may have to give. A courteous reply was returned to us with the selection of Mrs. S. R. Burgess for President, Mrs. B. C. Smith for Vice President. This action was ratified by the convention. Mrs. D. J. Krahl asked to be released from the office of Secretary, and in the regular order of election of officers Miss Minnie Scott, of St. Joseph, Mo., was chosen Secretary, Mrs. J. A. Gardner, Treasurer. The two additional members of the Advisory Board are, Mrs. M. A. Etzenhouser and Mrs. D. J. Krahl.

"The Convention, by a rising vote, expressed their appreciation of the past service of Mrs. B. C. Smith and Mrs. D. J. Krahl, President and Secretary.

"By vote of the Convention, Mrs. B. C. Smith was made Historian of the organization.

"Respectfully submitted,
"Mrs. D. J. Krahl,
"Retiring Secretary."

The Second Quorum of Seventy presented a report by H. E. Moler, Secretary. One part of the report provided for the suspension of one member and the expulsion of another for transgression, which action was affirmed by the Conference by the adoption of the report. In part it reads:

"The Second Quorum of Seventy have held eight meetings in all, and have participated in three joint meetings with the other Quorums of Seventies. Thirty-seven of our number are present. They are: William Anderson, A. C. Barmore, Samuel Brown, A. M. Chase, J. D. Curtis, H. J. Davison, John Davis, E. A. Erwin, Levi Gamet, M. F. Gowell, O. J. Hawn, A. J. Layland, C. G. Lewis, Daniel Macgregor, J. W. Metcalf, H. E. Moler, J. L. Parker, J. W. Peterson, A. B. Phillips, J. T. Riley, F. A. Russell, J. W. Roberts, F. L. Sawley, C. Scott, R. O. Self, T. J. Sheldon, A. C. Silvers, S. W. Simmons, F. M. Slover, W. A. Smith, C. L. Snow, Henry Sparling, J. D. Stead, J. M. Stubbart, Swen Swenson, D. E. Tuckeer, R. T. Walters.

"The amount of labor reported having been done by the Quorum during the past year is as follows: Services attended, 10,084; sermons, 6,178; assisted or presided, 2,777; baptisms, 362; confirmations, 234; children blessed, 197; administrations to the sick, 1,954; ordinations, 25; debates held, 6; marriages, 24; new openings, 23; actual time in the field, 8,949 days; Sunday schools organized, 4; Religios organizd, 4."

Graceland Extension Institute.

The beginning of a new organization designed to encourage and help the studious men of the church, especially the young, in their study of various subjects, and to provide help and give direction in such study, presented through the Secretary, Walter W. Smith, a report, which by motion and vote received the endorsement of the Conference.

"To the Presidency and General Conference Assembled, Greeting:—

"I beg to submit the following on behalf of those interested in education as a means of glorifying God and rendering service to His children.

"Two informal gatherings have been held upon invitation of President Frederick M. Smith, much interest was manifested by the brethren and a general demand for extension and correspondence work seems eminent among the Saints. At the first meeting, on April 6th, a committee was selected to outline a plan for organizing and unify-

ing the educational interests of the church by bringing together those interested in education, either as teachers or students.

"There seems to be a great demand for home study and extension work in educational, scientific and philosophical subjects. To meet and supply this demand a plan was adopted and an organization effected to be known as Graceland Extension Institute. President Frederick M. Smith, of Independence, Mo., was chosen director; Elder Samuel A. Burgess, President of Graceland College, Lamoni, Ia., was chosen Associate Director, and Professor Chas. B. Woodstock, of Graceland College, Lamoni, Ia., was chosen Register. The three officers to constitute the managing board of the Institute.

"Membership of the Institute shall be composed of two classes. First, the Fellows, those who are willing to outline and prepare courses of study and supervise extension work; and second, matriculated members who shall register with the Institute and pursue an approved course of study. A nominal reistration fee is required to cover the cost of postage and stationary. The services of the officers and fellows are entirely free.

"An annual meeting of the Institute is provided at which time officers shall be elected and regular business transacted. The Institute is open to all, and an invitation is extended to all those who have teaching qualifications to assist in this work, and to all those who desire assistance to enroll as students.

"Trusting that this may meet with your approval we submit the same for the Institute.

"Walter W. Smith,
"Secretary of the Meeting."

"Independence, Mo., April 11, 1914."

A resolution asking that a committee be appointed to consider the matter of incorporating the Church in Canada was laid upon the table.

The Next Conference.

Resolutions of Lamoni Stake and Branch inviting the General Conference of 1915 to meet at Lamoni were read.

It was moved that when this Conference adjourns, it does so to meet April 6, 1915, the place to be designated by the First Presidency.

A substitute was offered that the invitation of Lamoni Stake and Branch be accepted.

A plea was made in behalf of a petition from the Southern California District to the Conference of 1911, asking that the Conference of 1915 be held upon the re-union grounds of the Southern California District. After some discussion the previous question was ordered and the substitute was lost, and the original motion carried.

The recommendation in the report of the First Presidency (published in Daily Ensign of April 9th), recommended the perpetuation of the present musical organization and the selection of Albert N. Hoxie, Jr. as General Chorister, was by vote endorsed.

The recommendation of the Presidency to discontinue the Tract Committee as such, the same being composed of the First Presidency and that the duties of that committee be left with the Presidency as a part of their routine duties, was adopted.

The further recommendation that the Committee on Reorganization of Quorums be dispensed with, the work having been largely accomplished, and that future work in this direction be left with the First Presidency was also adopted.

The suggestion in the Presidency's report that the Presidency be authorized to appoint delegates to congresses or conventions, such as the Fourth National Peace Congress, which was held last year, was approved and authority granted.

In regard to the request of the General Sunday School Association for the Presidency and one of the Twelve to sit as honorary members of the Executive Committee of that society the chair stated that E. A. Smith had been nominated to represent the Presidency on that committee. The nomination was approved.

The chairman as a member of the Committee on Filling Vacancies in the Board of Auditors, reported that there had been no vacancies and hence the committee had not been called together. The committee, consisting of F. M. Smith, J. W. Rush-ton and H. A. Stebbins, was sustained.

The business of the afternoon was done with dispatch and with the spirit of peace and good will prevailing in all. "Shall we meet by life's pure river?" was sung and the closing prayer offered by Richard Bullard.

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ZION'S ENSIGN

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THE GENERAL CONFERENCE.

(Continued from last issue.)

Wednesday, April 15th.

The elders in their morning gathering, by unanimous vote, expressed their approval of the courses of lectures given by Elders S. A. Burgess and Walter W. Smith, and declared themselves in favor of their continuance another year at the Conference of 1916. The lectures have helped to broaden the minds of the eldership and to lay the foundation of a personal research and study. Elder Burgess occupied this morning, taking up the principle of Priesthood in its purity and divinity, and also in its perverted forms, showing how that fragmentary truth has followed through a perverted priesthood.

John Smith and D. E. Powell were in charge of the morning prayer service, and the preaching following was by James W. Davis, assisted by Lyman Fife.

At the conclusion of the morning lecture President F. M. Smith distributed to the officers of the various quorums a document from the President of the Church for quorum consideration, and directing that the ministry assemble in the places appointed and pass upon it. The quorums so assembled in their usual places.

The Business Session.

Upon the assembling of the delegates for business they sang:

"The Spirit of God like a fire is burning;

The latter day glory begins to come forth."

and A. B. Phillips, of Boston, offered prayer.

After the reading of the minutes, a report from the Quorum of Twelve was read announcing the selection of J. W. Rushton as its representative to meet with the Executive Committee of the Sunday School Association. The selection received the approval of the Conference.

J. W. Rushton and F. M. Sheehy reported for the delegates appointed to attend the Fourth American Peace Congress, held at St. Louis last May. With the two other delegates viz.: T. J. Elliott and Russell Archibald, they had attended seven of the eight meetings of the Congress, being registered as delegates from the Reorganized Church of Jesus Christ of Latter Day Saints. The report showed a hearty sympathy with the peace movement, and by vote the report was approved and a copy ordered sent to the Secretary of the American Peace Society.

The Revelation.

President F. M. Smith, who was in the chair, stated that a document from the President of the Church, and which had been considered by the quorums, would be read with the action of the several quorums thereupon. Secretary R. S. Salyards read the document as follows:

"To the officers, delegates and members of the Reorganized Church of Jesus Christ of Latter Day Saints, in Conference Assembled; Greeting:—

"In agreement with the notice for the general fast of the Church to be observed on the first Sunday, being the 5th day of April, 1914, I, Joseph Smith, President of the Church, in common with the custom of the brotherhood, observed the rule requiring the fast and spent that day in meditation and prayer upon the work of God and our present duty in the affairs intrusted to our care. Before the hour of breaking the fast came I was blessed by the presence of the Holy Spirit resting upon me in quiet assurance and in power. In the still small voice which giveth light and understanding

to the intelligence of man, exalting the soul and sanctifying the spirit, there came unto me the directing voice of Him whose work we are engaged in.

"Thus saith the Spirit unto the Church: The time has now come when the necessities of the work require that the servants of the Church, Bishops Edwin A. Blakeslee and Edmund L. Kelley, should be more closely associated in the carrying on of the financial affairs of the Church and caring for the various organizations requiring the expenditure of the moneys collected from the membership of the Church and the care of the properties belonging to the Church as an organization under the laws of the Church and of the land. To accomplish this object the servant of the Church, Edwin A. Blakeslee, should make himself more thoroughly acquainted with the affairs in the office of the Bishopric, that he may be better prepared to advise, strengthen, and aid in controlling the affairs of the Bishopric to the successful accomplishment of the object in view when he was called and ordained to the Bishopric.

"The Spirit saith further, that it is expedient that additional aid be given to the Bishopric in charge of the general affairs of the finances, and to do this Richard C. Kelley, son of my servant Bishop Edmund L. Kelley, should be called and ordained to the office of an Elder that he may act with the Bishopric in case of necessities and to work in the office of the Bishop in looking after and caring for the affairs appertaining to that office; and in due time, if he approve himself in this work, he should receive an ordination to the High Priesthood, which would authorize him to act fully as a part of the Bishopric.

"The Spirit saith further, that the spirit of distrust and want of confidence in those who are called and ordained to act in the various responsible positions in the priesthood and in authority in the Church is unbecoming those professing faith in God, Jesus Christ His Son, and the Holy Spirit of Truth, and evinces a serious lack of that charity which Paul, an Apostle of Christ, declared to be the quality of Christian virtue which thinketh no evil. Those who go out from the assemblies and solemn conclaves of the Church should exercise great care in their ministrations abroad, both to the branches where they may officiate and in their preaching the gospel to them outside to avoid sowing seeds of distrust and suspicion either in public ministrations or in private conversation. The Church has been admonished heretofore in this respect and the Spirit saith again, it is unbecoming to the character and calling of them who administer in the name of Jesus Christ the Lord."

"In Witness whereof I, Joseph Smith, President and servant of the Church, hereto set my hand this 14th day of April, in the year of our Lord 1914.

"(Signed) Joseph Smith."

President Elbert A. Smith reported verbally:

"The junior members of the Presidency have examined the document and are willing to accept it as a revelation from God and cheerfully to abide by its provisions."

Reports were read from the Quorums of the Twelve, Seventy, High Priests, Order of Evangelists, Order of Bishops, Elders and the Aaronic Priesthood, all expressing indorsement of the document as a revelation.

It was then moved that the revelation be adopted and that it be incorporated into the canon of Scripture known as the Doctrine and Covenants. Comments were made by various members of the Conference, after which the vote was taken, the motion carrying without a dissenting vote.

It was moved and ordered that the revelation be printed in proper form for insertion in the Doctrine and Covenants, and published as a supplement to the "Saint's Herald" and "Zion's Ensign."

Address of President Joseph Smith.

President Joseph Smith addressed the Conference, his address being listened to with close interest. It is here given in full:

"Brother President:—

"It would have been manifestly improper for me to have spoken to the adoption or the rejection of

this document, for no one knows better than I, who stand in the presence of God to-day, that I shall have to answer for the genuine character of that which was presented and shall be judged upon the honesty of purpose and the integrity of duty. Called, as has been acknowledged by the Church, by divine authority under which the Church originated and under which it has always existed, and that call and the investiture of the right to act having been received from the people of the Church in solemn assembly and acquiesced in it for fifty-four years, I have a right to believe that as I stand to answer before God for my honesty and uprightness of intent and purpose and for the integrity of duty which I may have performed under this calling, and know full well that I stand nearer to the answering of my duty before God than perhaps any other man in this assembly (with perhaps two or three exceptions); hence, I may say, with confidence, that I feel very grateful indeed to God and very grateful to the people composing the Church and its representatives here, for the kindness of their treatment to me in the discharge of this duty of answering to the call of the people in imploring divine direction, and in transmitting what I received through the Spirit, which directs the work unto those who represent the body at large.

"The difficulties rise up before me, and it is necessary, and it always has been, for me to take a careful survey of the whole field, so far as my ability enables me to do, and when that is done, to transmit faithfully the intent and purpose and the will of the Master, who has so far carried the work, in His wisdom, and has not, as yet, permitted it to meet with defeat or disaster. Hence, I would, if I could, put within the mind—and I may add, the soul—of every one present to-day, what I have felt of the difficulty of the situation under which I was called to act, and that which I have felt in discharging that duty. For the wisdom of it I do not answer; for the reason of it, my portion of it, I do not answer; I know not, beyond what is given, what may have been in the divine mind, and should any one of you ask me about this or that in any of the Revelations which I have been permitted to give to the Church, I must answer, inevitably, unless the Revelation itself contains a reason, or the reasons for them, I am not able to answer. I am but a humble instrument in the hands of God, as are all of you; I claim no higher tribute, no higher characteristic or qualifications of honesty of intent or purpose than that which each one of you may claim. I am not to be considered as within the counsel of the Almighty, only so far as that counsel is transmitted by the voice of inspiration to me, when occasion on my part is required. I dare not listen to the cries of disaster, loss or damage. I dare not life up my heart in triumph at apparent conquest over enemies that oppose the Church. I can only, as the rest of you, do that duty that lies nearest to me, and which I am expected to perform, and leave the result in the hands of God, and brethren, if He does not know His duty, and has not had the ability to perform it, I am sure, so far as I am concerned, He has chosen a weak instrumentality. Whether or not individuals called thus, choose to serve the Church or refuse, it lies with them. If we refuse to receive the word of God, that which must ensue lies with us; if we do, and we are blessed as we have been hitherto in many instances by following the divine Mind, we surely are justified in a large degree for still making appeal to Him, and trusting to that which He may give us.

"I have, for the past year, studied earnestly what might result, providing that the inflow of means to sustain our work should cease, and that sooner or later the Bishopric would not be able, out of that which was in the treasury, to meet the demands of those who are abroad in the fields, or those officers who are necessarily gathered to the centers of business for the transaction of the affairs of the Church. What would be the result? For a good number of years, the Church existed, and the administration of the preaching of the

(Continued on page 4.)

INDEPENDENCE ITEMS.

With a few exceptions the multitude of missionaries and delegates which have been here attending the general conference have returned to their homes or missions, and our city is resuming its normal aspect again.

The saints generally seem quite well pleased with the accomplishments of the conference and look to the future with a degree of hopefulness.

Bro. Alma Barmore spoke at Armstrong, Kans., on Sunday evening, and is giving a lecture on Australia at a number of the adjoining branches this week. He will speak at the South Side on Thursday evening. Bro. Barmore has been engaged in mission work in Australia for a number of years, having returned last year.

A series of spelling contests have been held at the high school during the school year for the several grades, stimulating study in orthography among the children. On Tuesday a contest was held with the three best spellers from each grade in each school. On Friday evening May 1st a contest will be held at the high school under the auspices of the civic club in which adults as well as a number of pupils will take part. The fund derived from the ten cent admission will be devoted to the beautifying of the city.

Mission services are being conducted at the church, formerly the St. Luke's Evangelical Church, on North Liberty and Nettleton Ave., this week. Bro. Wm. Waterman is in charge and reports excellent audiences on Sunday and Monday evenings. Meetings will continue each night, and Sunday school will be held next Sunday. The preaching is being done by Bro. A. C. Martin and H. E. Winegar.

The Board of Trustees of the Sanitarium met on Monday, April 20th, and among other matters of business selected Dr. Leonard G. Harrington, son of Elder G. E. Harrington, as physician-in-charge of the Sanitarium. Dr. Harrington has made a special study of hospital work, and with full faith in the gospel ordinances, will be able to work in harmony with the purposes of the institution. The Board chose Bishop E. A. Blakeslee president, Charles Fry secretary, and Bishop R. Bullard treasurer.

Conference of the Utah Church authorizes New Church Edifice in Independence.

S. O. Bennion, who has charge of the Central States mission for the Utah Mormon Church, returned yesterday from the conference of his church at Salt Lake City. Some time ago the Utah Church purchased a part of the Swope tract of land and a corner lot at Walnut street and South Pleasant street, in Independence, and the conference instructed Elder Bennion to go ahead with a \$60,000 church edifice for the Utah Mormon colony at Independence. It will be an up-to-date affair patterned after the Christian Science edifice in Kansas City, although not as costly. In the rear of the church there will be offices for the mission work, which has been conducted from Independence for several years. The building is to have a frontage of fifty feet, extending back ninety-three feet. This church will be several blocks south and east of the Reorganized Church of Latter Day Saints.—Kansas City Journal.

INDEPENDENCE, SECOND BRANCH.

Sunday school held regular session at 9:30 with fair attendance.

Preaching at the 11 o'clock hour was by Bro. J. R. McClain, who spoke on "Rightly dividing the word."

Prayer service at 2:30 with usual attendance and a goodly feeling prevailed.

At the 7:45 p.m. hour Bro. C. A. Butterworth was the speaker, subject Heb. 2:15, 16, for "He hath prepared for them a city." Some new and beautiful thoughts were presented, such as one might not accept at first thought, but appear very reasonable.

W. S. L.

HOLDEN, MO., BRANCH.

Quite a number of our members attended conference, and all express themselves as having had an enjoyable time and are unanimous in the opinion that the church is progressing.

Bro. Farmer of San Antonio, Texas, is a welcome guest of the branch and will do some preaching while here.

Bro. and Sr. S. J. Jeffers of Radcliffe, Ohio, are spending a few days with their daughter, Sr. Elmer Moler. They are no their way home from conference.

Our orchestra rendered some real good music Sunday morning. They are improving rapidly.

Bro. Emery Thompson (Dr.) was unanimously elected mayor of our little city. His name headed both tickets. Something unusual and speaks well for the character of our brother.

Emma Searcliff.

CHICAGO, CENTRAL BRANCH.

Judging from the testimonies, the hour spent in testimony and prayer on Wednesday night of each week, is certainly a blessing to the saints here. We are only sorry that the world cannot see their folly and worldliness, and that they are not putting forth any effort to learn of their Maker and the heavenly Father. They don't seem to look forward to a future. If they could but sense the sweet influence that we the "children of God" enjoy in our daily lives, with a realization that it does come from God, there is no doubt that a large majority of the world would abandon their desire for worldly pleasures, and would fit themselves to receive the blessings of God, and enjoy the pleasure that comes from no other source than a heavenly one.

It is for us then, to become better men, women and children, that we may show by our daily walk and talk that we have something to be thankful for, that the world at large does not have, and that those whom we come in contact with may be tempted, not by the adversary, but by our shining light.

Six services were held Sunday, namely—Young People's Prayer, morning preaching, Sunday school, baptismal, Religio, and evening preaching. Bro. J. Kier of

the H. of I. Branch, addressed us in the morning, and Bro. R. G. Davis, who is on his way back from General Conference, addressed us in the evening.

Allice Weinwright and two daughters of Sr. Bell were baptized by Bro. Philomen Pement, and confirmed by Bro. James Kier, R. G. Davis and Philomen Pement. All three children were members of the Sunday school.

The work is progressing steadily and the children seem to take advantage of the privilege accorded them after their eighth birthday.

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.

A LITTLE MOTHER PASSED AWAY.

On the morning of the twenty-seventh of March—just past midnight—the spirit of 'Beth, the wife of Bro. Walter Badham, and daughter of Bro. Heman and Sr. Vida Smith (one of our department superintendents) slipped away into the larger life and left a little son, only seven days old. Beth passed her twenty-first birthday last November, the third.

The hearts of the many in Lamoni and elsewhere have bled in true sympathy. The heart-broken husband clings to his baby and the pretty new cottage home, and is desolate and bowed down as with a weight of years.

But what can we say, and what can we do? "Such is life"—it is true; and many such experiences come to the households of the earth in this life,—but there is no comfort in this knowledge. There is only comfort in the knowledge that "there is no death" and that God is over all and in all, and will give us "strength to endure and to hold out faithful unto the end.

We often think of a poem written by one of our young saints, in humble, heart-broken submission, upon the demise of his betrothed. One verse reads thus:

I lose the web of my desire,
To set thee free, to set thee free.
Fly forth on wings that never tire,
Nor think of me, nor think of me!

Love, grief, submission, endurance! May the Father of us all grant the young husband comfort, and pleasure yet in life, for he still has the baby life (flesh and blood of her who with him loved it and rejoiced and planned its coming. And she will come again!

Her parents have in Beth, parted with their baby, and the mother lay prostrate with grief and her heart filled to bursting with memories. She had received a blessed warning of the sad event, through the Spirit, and can well take comfort in the thought that the life just entered here will prove to be a balm and a solace, during the absence of the one just entered into the realms of the "future" life.

THERE IS NO DEATH.

There is no death! The stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forevermore.

There is no death. The dust we tread
Shall change beneath the Summer showers
To golden grain or mellow fruit
Or rainbow-tinted flowers.

The granite rocks disorganize
To feed the hungry moss they bear;
The forest leaves drink daily life
From out the viewless air.

There is no death; the leaves may fall,
The flowers may fade and pass away—
They only wait through wintry hours
The coming of the May.

There is no death! An angle form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them "dead."

Ho leaves our hearts all desolate—
He plucks our fairest, sweetest flowers;
Transplanting into bliss, they now
Adorn immortal bowers.

The bird-like voice, whose joyous tones
Made glad this scene of sin and strife,
Sings now in everlasting song,
Amid the tree of life.

And where he sees a smile so bright,
Of hearts too pure for taint and vice,
He bears it to that world of light,
To dwell in Paradise.

Born into that undying life,
They leave us but to come again;
With joy we welcome them—the same
Except in sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless Universe
Is life—there is no dead.

—Edward Bulwer Lytton.

NOTICE!

In the rush of extra work caused by the issue of the conference daily the matter on hand for the Weekly Ensign for the Woman's Auxiliary was overlooked, after leaving our hands. Hence you have not heard from us. Also, as per request, we furnished accounts of all the Auxiliary Conference meetings for the conference daily. Some of these reports were also overlooked, and will appear in the regular column as soon as possible. Also, you will notice changes in the list of our officers and Board in our column heading. Through Sr. B. C. Smith's request she was not elected President again. She has spent long years of faithful service, and a unanimous vote of thanks was given her, expressing our appreciation of her efforts and success.—Department Editor.

TO MY SON.

Do you know that your soul is of my soul, such part
That you seem to be fibre and core of my heart?
None other can pain me as you, dear, can do;
None other can please me or praise me as you.

Remember the world will be quick with his blame,
If shadows or stain ever darken your name,
"Like mother, like son," is a saying so true,
The world will judge largely of "mother" by you.

Be yours then the task,—if task it shall be,
To force the proud world to do homage to me,
Be sure it will say when its verdict you've won,
"She reaped as she sowed, Lo! this is her son."
—Author Unknown.

AS WE HAVE SOWN.

The tissues of life to be we weave with colors all our own,
And in the field of destiny we reap as we have sown.
—Whittier.

MOTHERHOOD.

The following poem was written by Rabindranath Tagore, the Hindu poet, who has been awarded the latest Nobel prize for literature. The poem is called "The Beginning" and is from a collection entitled "The Crescent Moon," just published by the Macmillan Company.

"Where have I come from; where did you pick me up?"
The baby asked its mother. She answered, half crying half laughing, and clasping the baby to her breast:
"You were hidden in my heart as its desire, my darling.
"You were in the dolls of my childhood's games; and when with clay I made the image of my god every morning, I made and unmade you then.
"You were enshrined with our household deity, in his worship I worshipped you.
"In all my hopes and my loves, in my life, in the life of my mother, you have lived.
"In the lap of the deathless spirit who rules our home you have been nursed for ages.
"When in girlhood my heart was opening its petals, you hovered as a fragrance about it.
"Your tender softness bloomed in my youthful limbs, like a glow in the sky before the sunrise.
"Heaven's first darling, twin-born with the morning light, you have floated down the stream of the world's life, and at last you have stranded on my heart.
"As I gaze on your face, mystery overwhelms me; you who belong to all have become mine.
"For fear of losing you I hold you tight to my breast. What magic has snared the world's treasure in these slender arms of mine?"—Kansas City Star.

Not long, alas! Not long; the mother heart
Knows well how quickly she will have to part
With all this wonder; she who tries each art
To lure him on; the first to coax and praise
Each added grace; then first in sore amaze
To mourn that he has lost his baby ways!
Alice Wellington Rollins.

CORRECTION.

The minutes of the Northeastern Nebraska District should have read: "Conference adjourned to meet at Decatur, Neb., at the call of the Executive Committee," instead of "Blair, Neb.," as previously reported.
Anna Hicks, Secretary.

NOTES. Homiletics.

The interest being taken in the lectures on Homiletics (Preaching) by the ministry shows that the ministers of the Church are desirous of improving their personal standing and qualifications by all proper means. The time when men thought that the only thing needed to preach was to enter the pulpit and open their mouths is past, and the power derived from intellectual and other attainments is recognized as having a necessary part in the work of preaching.

A resolution presented on Monday seeking to put the study of Homiletics under the ban was tabled as soon as it was presented. The elders have mostly been called from various vocations into the work of the ministry without having the advantages of a theological education, and some of them with but little of the common school education, and they have gone out and done good work under the light and power of the Holy Spirit. But their lack of education has become apparent to themselves, and they gladly grasp every opportunity of improving the conditions and fitting themselves for greater usefulness. The two series of lectures by Bro. Smith and Burgess are what they want and they are taking them in.

Development along these lines in no degree discredits the work and office of the Holy Spirit, but rather makes the work of that Divine power more convenient and effectual. If the Spirit is to bring all things "to your remembrance," it must be apparent that knowledge that is not already within the mind cannot be revived. Elder Smith represented the Spirit as a light brought into a dark room. It illuminated things but it did not create them or change them. The turning on of the light does not arrange the furniture of a room in order, nor polish the chandeliers, but only shows what is there. It is the individual's part to store the mind with the knowledge, and to arrange that knowledge in systematic and proper order for use, and then when the light of the Holy Spirit is given the speaker has at his command the whole storehouse of knowledge, and he has, as we say, "Liberty."

The lecturer also remarked that many mistook the tempering of the steel for the sharpening of it. The man may be tempered by the Holy Spirit but still be a dull instrument. He must do the sharpening. When he as an instrument of God is both tempered by the Spirit and is sharpened by personal attainment he becomes a power for good.

How Long?

Usually the Conference does not move many days until the question is heard: "When are we going to adjourn?" or "When will we get done?" The frequency of the question grows with the days until adjournment comes. Present prospects as we see them indicate that the Conference will not finish its work before Saturday of this week, though any kind of a guess is very uncertain. What sometimes impresses us as momentous questions, and likely to consume considerable time are sometimes disposed of quickly, and in other cases matters unseen, or if seen, considered to be unimportant, arise and require much time to settle. Sometimes problems arise suddenly, like a great thundercloud above the horizon appearing as if it would overshadow the whole heavens only to be turned away by a diverting wind leaving a clear sky.

However, the important question should be not "How long?" but "How well?" Every member ought to determine that so long as there is important business to be done he will be in his place to help do it. Sometimes, we fear, men in their anxiety to do the business and get home, use the "Previous Question" to thoughtlessly and hastily and cut off discussion that ought to be had in order to arrive at the true facts. It may be observed that in the early part of the Conferences there is a tendency to argue to the limit every detail, and in the latter part when weariness ensues to rush lightly over some of the important things.

The General Conference is a deliberative body and its business should be done with the most careful deliberation in all points.

MODEL OF KIRTLAND TEMPLE.

Upon suggestion of Bro. C. Edward Miller, now upon his mission in Australia, that a model of the Kirtland Temple should be made to scale, so that should the need ever arise for its reconstruction it could be done, President F. M. Smith arranged for carrying out the plan.

Some time ago Bro. Harry Smith, son of Bro. and Sr. B. C. Smith, of Independence, and who is engaged in architectural work in the East, visited the temple at Kirtland, O., and took careful measurements of the building in all of its parts, making drawings, etc., and taking photos. From these Bro. Harry, and Bro. Paul Craig, with Bishop Kelley's son Enlin, have constructed a plaster paris model to the scale of 1/4 inch to the foot. The details of the building are worked out in artistic exactness even to the showing of the thousands of small windowpanes, and the graceful lines in the large colonial windows. The model is on exhibition at the conference and attracts much attention both from those who have seen the original and those who have not.

The Kirtland Temple was built by the Church in a very early day, the corner stones being laid on July 23, 1833, and the building dedicated March 27, 1836. The manifestations of divine power at the time of its dedication and subsequently, were the greatest the Church has ever known, which gave assurance that the efforts and sacrifices of the Saints in building it according to the command of God were approved, and the building accepted at their hands. The remarkable manner in which the building has been preserved is an interesting story, and many believe it is due to the special providence of God.

According to the Revelation directing its erection it was built fifty-five feet wide and sixty-five feet long, having two large auditoriums, one above the other, besides the smaller rooms upon the third floor. It is prized to-day as one of the historical treasures of the State of Ohio, and visitors come from all parts of the world to see it. It is built of stone quarried in the neighborhood, and the outside is plastered with cement into which was mixed broken glass which sparkles in the sunlight. Most of the original cement still remains and seems to-day more durable than those parts put on at a later date in repairing the breaks.

After the Saints left Kirtland, soon after its dedication, it went into disuse, being left to its enemies, and it was not until about fifty years later that it came again into possession of the Church, which also had met with adverse conditions, but which had been reorganized with the son of the original prophet at the head. To-day it belongs to the Reorganized Church and is being kept in proper repair and preservation.

The model is both interesting and useful in that it gives those who have never seen the original a proper idea of the appearance of the building from the outside, and also in that it preserves the outlines and dimensions, and even the details of the work.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
Pray don't forget your own:
Remember, those with homes of glass
Should never throw a stone.
If we had nothing else to do
Than talk of those who sin,
'Tis better that we look at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

Then let us all, when we begin
To slander friend or foe,
Think of the harm one word would do
To those we little know.
Remember, curses sometimes, like
Our chickens, roost at home,
Don't speak of other's faults until
You have none of your own.

—Exchange.

WHAT THEY THINK OF IT.

Comments of the Elders on the Recent Revelation.
Walter W. Smith.—It is just the thing we needed.

J. A. Tanner.—I received it as the mind and will of God touching on existing condition, and have full confidence in its wisdom and provisions.
James McKiernan.—It is very satisfactory to me.

Rudolph Etzenhauer.—It will promote confidence, unity and success.

G. A. Smith.—Its effect will be for good to the Church if it is fully complied with.

F. G. Pitt.—After mature consideration of it I was satisfied it was what we needed under the circumstances.

John Davis.—Entirely satisfactory and will relieve the situation.

William Anderson.—I see the wisdom of its provisions, coming just at the present time.

Robert Winning.—We are taking it for granted that it will be carried out, and that it will be for good.

R. M. Elvin.—If complied with it will loosen the tension due to lack of confidence.

Frederick A. Smith.—The Revelation is a clear, clean-cut document. The instruction in the last part is well worthy of consideration and observance.

Frederick M. Smith.—A marvelous solution of a vexatious problem.

Columbus Scott.—If carried out it will work great good.

T. W. Chatburn.—The combined wisdom of a week of Conference sessions could not have produced a document like it, that could have slipped through and escaped the wreckage, and smoothed the troubled waters so nicely.

Warren E. Peck.—I consider it the very thing we needed under the circumstances.

J. Frank Curtis.—It tends toward improved conditions, meeting our wants and needs, giving strength to the Presiding Bishopric, and will be well received by the body of the Church.

Richard S. Salyards.—The Revelation meets the demands of the hour and is well adapted to the present condition of the Church. It also makes provision for the future. It appoints men to carry into execution what the law provides, and success will follow conformity to its directions. It also includes good counsel for the observance of the entire body.

T. C. Kelley.—I am in perfect harmony with the sentiment of the Revelation and believe it will result in good.

Paul M. Hanson.—Again is demonstrated the value of Revelation to the Church, and if its provisions are respected great good must come to the Church.

J. F. Minton.—It came in answer to a most urgent need existing in the departments of the Church at the present time.

Albert Carmichael.—It meets the emergency.

J. Arthur Davis.—I think it opportune and am heartily in sympathy with it. Our quorum is in accord with it.

John Garver.—I accept it as the word of God and recognize in it the wisdom of the hour.

A PARTING MEETING.

Just after the final adjournment of the Conference the Eldership were assembled in the lower Auditorium for a few words of counsel. President Elbert A. Smith briefly spoke of the necessity of maintaining high ideals of life and character, and urging the men not to forget that they were out on important business of a high character, and that they could not afford to step down to yield to the sinful things of the world. J. W. Rushton also made some remarks relative to the list of appointments, and the meeting was closed with the invitation of the divine blessing upon all by the Presiding Patriarch, Frederick A. Smith.

The Eldership gathered in groups around their ministers in charge for final suggestion and personal direction, and then most of them hastened away to catch their trains to their diverse fields.

McKenzie, Ala., March 29.

Dear Ensign:—I was baptized into the kingdom of God September 30, 1912, by Bro. Lloyd C. Moore, and was confirmed by Bro. J. R. Harper and L. C. Moore, and I have never regretted obeying the gospel of Jesus Christ. The Lord says that he that shall endure to the end the same shall be saved. Now I am trying to hold out faithful and I do think the Lord has been helping me. I ask all the Saints far and near to pray for me that I may continue faithful.

Your brother in the one faith,

W. D. Clark.

Mr. Mark Knott, Matherville, Ill.—I request the prayers of the Saints for my wife that God in his infinite mercy will heal her of her affliction which she has had for twenty years, if it be His will. She has a lot of care.

ADDRESSES.

F. G. Pitt, 545 W. Marion St., Joliet, Ill.
H. N. Hansen, Vesselsgade 7, Copenhagen Denmark.
Emma Burton, Holden, Mo.

GENERAL CONFERENCE.

(Continued from page 1.)

gospel continued, and we had no systematized form of administration of the affairs of the Bishopric. Individuals went out, taking, as it were, their lives and their human fortunes in their hands, and trusting to the charity of those among whom they labored for sustenance, the daily bread to them or those dependent upon them.

"I have concluded that should some of those things occur, which some have seemed to foresee, it could but be the interest or the duty of the Church in the magnificent faith of those who might remain faithful unto Christ to again take up the peripatetic work of the Church, and so far as it is possible for them to continue the preaching of the gospel until the fortunes of the Church shall again be resuscitated by divine assistance, and those who were able to help us, again send their tributes of support into the work of the Church, to those who had charge of the treasury.

"It seems to me that we ought not to faint, that we ought not to fail, that we ought not to quail, and when I learn that our elders have sat in discussion before those who have attacked the faith, I have lifted my heart and hands in prayer to God, asking that they might be sustained; and from the day when Bro. William Kelley and myself, in the discharge of our duty, our ministerial duty, passed on into Canada, and Bro. Blair departed in the discharge of his duty, we provided for a discussion at Quincy, Mich., and we three old elders in the work, left a boy, scarcely turned in his majority, to meet a polished minister of the Christian Church, and we went out and left him to the battle, and we carried away with us (I answer for one) we carried away with us no fear of disaster, no fear of defeat; we believed that as the young man with his sling and pebble from the brook, met the champion of the Philistine host and defended Israel against that attack, so would the Master's arm thus lead, and he would maintain the faith; and so it has been since that year—1878, if my memory serves me right—that we have been thus trusting to God and to Christ in the defence of His work. Shall we fail now? In the name of God, no; in the name of Christ, nay; in the name of the Holy Spirit, which has stood by us from the first to the last, I say 'NAY.' [Amens from the audience.] And I hope, brethren here assembled, I hope I say 'NAY' with you, and you say 'NAY' with me to this question. [Amens.]

"I thank you, my brothers; I thank you as men, I thank you as officers, I thank you delegates sent here by the voice of your Conferences, your Districts and your Branches, for the faith you have still reposed in me, and if I have failed by reason of advancing years in taking cognizance, proper cognizance of what my duty was unto the people, I pray you, if it would be feared that disaster should result from my being continued in the trust, that you will relieve me and put a younger and stronger man, or men, in the position that I have held so long before you, and I shall feel no regret; I shall feel no sense of injury, or personal difficulty or want of confidence in any one who may believe that such should occur. I am ready to lay down the weapons of my warfare, either to be taken to my final rest or to continue in session with you unshorn of any of this responsibility, and trust for you to choose whom you may call, or whom may be pointed out by divine wisdom.

"Again I thank you, one and all, for the confidence you have expressed in the vote which you have taken this day."

Under the leadership of the General Chorister the audience sang:

"We thank Thee, O God, for a Prophet

To guide us in these latter days,"

President Elbert A. Smith offered the closing prayer, which was besetting to the occasion:

"As it was, our Heavenly Father, when the Master met His children anciently, so it is with us—that our hearts burn within us and we realize that He who came to save Israel has been with us. We thank Thee, our Heavenly Father, that during the vicissitudes of the past year Thou hast preserved the life of our aged prophet, and once more he has been privileged to deliver to us Thy word. We thank Thee, our Heavenly Father, that in all the past fifty years or more, that he has spoken to us through and by the aid of Thy Spirit, and we have always received that which has made men better, and never have we received that which has made them worse, and so by the fruits and by the works we realize that it is indeed the

Word of God that has come to us. And so we pray that Thy divine benediction may be upon this our latest Revelation from Thee, and we present before Thee those who are called to assume the greater responsibility, and we pray that they may be blessed in carrying that responsibility and in accomplishing the work that is entrusted to their care—that the work of the Bishopric may move forward, that together we may be inspired with confidence and with the spirit of consecration and devotion, and commending this, Thy people, to Thy care, we pray Thy blessing to be with us in Jesus' name. Amen."

The chair made some announcements, and advised the quorums to make an effort to have all business ready for the morrow's session, in view of the possibility of reaching final adjournment at that time.

Thursday, April 16th.

In view of the probable adjournment of Conference on Thursday it was arranged that Bro. W. W. Smith should give his lecture on Wednesday evening in the lower room. It was a continuation of the series on Homiletics. At the same time A. B. Phillips preached in the main auditorium, being assisted by T. J. Sheldon.

Thursday morning S. A. Burgess continued his series of lectures on Comparative Religions, following up the previous lecture on Priesthood, and showed the easy growth of perversions including those brought into the Church at Nauvoo, by which it was led into apostasy. It was a lecture that would be helpful to the elders in their work.

Two of the Presidency of the Independence Stake, Brn. M. H. Bond and W. H. Garrett, were in charge of the morning prayer-service, and at 10:45 J. M. Terry was the speaker, assisted by James McKiernan.

Business Session.

President F. M. Smith occupied the chair at the opening of the business session at 2 p. m. "Shout the Tidings of Salvation" was sung and William H. Kelley offered prayer.

Statements of Brethren Named in Revelation.

Following the reading of the minutes the chair stated that the two brethren named in the Revelation and who were not present upon yesterday when the Revelation was received, were now present, and if they were so disposed he presumed the body would desire to have an expression from them of their attitude in regard to the provisions of the Revelation.

Bishop Blakeslee being called upon said:

"Mr. President:—This document was handed me a short time ago. I see nothing in it but what I can comply with and will try to do so as far as possible for me to. And any way that it is possible for me to help the Church, why I will be very glad to do so. I realize my weakness in these matters and always have. But I suppose that none of us can give the proper results in any of these matters except by the influence and help of the Spirit of God. I presume if we put ourselves in the right attitude and try to do the right thing that He will be with us to guide in every way that will be for the upbuilding of His work.

"I can see great possibilities for the work if we can get together a little more in harmony of heart and in harmony of purpose. I am confident that it will be necessary for us to do this, it will be necessary for us to have the spirit of charity, and the mantle of love must dwell in our hearts or we can never accomplish those results that the Lord desires us to accomplish here, and that which is in the heart and mind of each one who is working in the cause here.

"I am confident that we all are interested in the upbuilding of the work, and that we have an earnest, burning desire that it should grow and develop so that the gospel might be carried throughout the earth, that the honest in heart everywhere might have the privilege of hearing of it and thereby have the opportunity of obeying its blessed principles. But we never will be able to accomplish this until we get together and all work with one purpose, and we must abandon in our hearts and minds the spirit of suspicion, the spirit of doubt of the purposes of our brethren who are working with us. That should be the spirit of our prayer all the time. And if we feel that those with whom we are associated are not quite accomplishing that which perhaps in our minds we think they ought to accomplish, let us take the matter to the Master in prayer and pray for them, pray for that quorum, and earnestly unite our

sympathies and solicit the sympathies of Christ in their behalf to enable them to understand and fulfill the full purposes of their work. Perhaps then if we are not in perfect accord the Spirit of God will bring us in accord if we should happen to be outside. Sometimes I have thought we ourselves get outside of the line when we think our brother is outside.

"Now, I am confident that if our purposes are turned in this direction that nothing in this world can stop the onward movement of this great work in which we are engaged and which we all believe and know is the work of God here on the earth."

Richard C. Kelley, also being called upon, made the following statement:

"Mr. Chairman, Members of the Conference, Brothers and Sisters:—During the last three days I have been giving most serious consideration to that part of the late Revelation which sets forth that I should change the plan of life along which I have been working and should devote my work to the Church and to the ministry. I have the highest respect and honor for the men who have given their lives to the advancement of the work of the Church. I believe that I see in them examples of the highest type of service that men can give to their fellow men. In the eyes of all true Christians it must be an enviable position to go forth to represent the Gospel and the Church of Jesus Christ with that faith and spirit which can result only from great assurance that the work of the individual is mapped out and approved by no lesser authority than God Himself.

"I have been in attendance at many Conferences of our Church and have witnessed the acceptance of many Revelations pertaining to the general work of the Church and the calling of special men to positions in the Church. I have always believed that these men took up their work only after having received a personal direction and assurance of the Spirit that wherever and in so far as they lacked in their personality, in their physical and spiritual powers, that which would make them able to fill the part to which they have been called—I say that they had an assurance that whatever lack they had in those lines would be made up by the spirit which prompted their calling. I believe that ordinations to office should always be taken after the receipt of such assurance.

"I have no choice this afternoon other than to request that the arrangements for my ordination to Eldership shall be deferred until I may receive light in this matter and direction of the Spirit, which I have, as yet, not received. I bespeak your prayers in my behalf in seeking this light."

In view of the above statement it was moved that the ordination of Bro. R. C. Kelly be referred to the Presidency of the Church. The motion prevailed.

Report of the Committee on Archaeology.

A lengthy report of the Committee on American Archaeology was read by the chairman of the committee, F. M. Sheehy. By vote the committee was continued as at present constituted, being composed of W. H. Kelley, A. B. Phillips, R. Etzenhouser and Wm. Woodhead, in addition to the chairman named. The report will be published in full in the official minutes.

Counselor to Bishop Short.

Bishop Short stated that he had selected for his counselor in the Bishopric Hubert Case and asked that he receive the endorsement of the Conference. The selection was endorsed.

Second Quorum of Seventy.

The Second Quorum of Seventy reported, from which we take the following:

"During this Conference Columbus Scott, who has presided over this Quorum from its organization, presented his resignation as President of the Quorum, which was duly accepted. Arthur B. Phillips was selected as his successor, which selection was ratified by the Council of Presidents of Seventy.

"Resolutions of appreciation were adopted and presented to President Scott for his long and faithful service as President of the Quorum. He is still a member of our Quorum. Our present number is fifty-eight."

The action of the Second Seventy was approved. Recommendation for Ordination of Patriarch.

A report from the Quorum of Twelve was read recommending the ordination of Isaac M. Smith to the office of Patriarch. Its adoption was moved.

Elder I. M. Smith made a statement saying that he had received intimation of his call to this office

through the Spirit several times during the last three years, and though recognizing the defects in his qualifications was willing to accept and give such service as he was able. William Aylor of the Twelve and L. G. Holloway gave testimony of having received spiritual evidence of the brother's call, and of his fitness for the office. The recommendation was by vote approved.

Committee on Boundary Lines.

The Committee on Boundary Lines reported on several matters which had been referred to them, making the following recommendations:

"That Tulsa County, Okla., be taken from the Eastern District and annexed to the Central Oklahoma District.

"That the State of Colorado be divided into two districts—Eastern Colorado and Western Colorado, and that the Continental Divide be the dividing line.

"That Montana be divided into two districts—Eastern and Western Montana, and the west boundary of the present Counties of Valley, Dawson and Roseland be the dividing line.

"That the petition of the Nauvoo District asking the annexation of Adams County be referred back with the suggestion that the district confer with the Central Illinois District in the matter."

The report was signed by C. I. Carpenter, Secretary of the committee and was adopted.

Report of Order of Evangelists.

The Order of Evangelists reported having held nine meetings in which there was perfect unity of sentiment, and saying that they went out with renewed faith. There were present of the order Presiding Patriarch F. A. Smith, F. G. Pitt, J. W. Wight, Ammon White, I. N. White, Wm. Lewis, A. D. Angus, John Shields, W. A. McDowell, H. O. Smith and Henry Kemp.

Third Seventy.

The Third Quorum of Seventy reported having held eight meetings and three joint sessions with other quorums. Twenty-two members were present. The quorum has never been filled. J. W. Davis, Secretary.

Council of Seven Presidents.

The Seven Presidents of Seventy reported having met on March 27, and held sixteen meetings. Two had been selected for ordination and previously approved by the Conference, viz., Daniel J. Williams and W. E. Shakespeare. Columbus Scott had resigned as President of the Second Quorum of Seventy and A. B. Phillips chosen as his successor. The council consists of Columbus Scott, Senior President; James McKiernan, President First Quorum of Seventy; J. F. Mintun, Secretary; W. E. Peak, T. C. Kelley, J. Arthur Davis and Arthur B. Phillips.

First Seventy.

The First Quorum of Seventy reported having held twelve sessions and four joint sessions with other quorums. The quorum is full, having seventy members, though some are becoming aged. Sixty-five of them reported to the quorum.

The Order of Bishops.

The Order of Bishops presented a report of their Conference work:
"To the General Conference, Assembled, Greeting:—

"The Order of Bishops beg leave to report that since April 4th they have held twelve sessions, four of which were held in Joint Council with the First Presidency and Quorum of Twelve. Ten Bishops and three Counselors have been in attendance at the Conference and have been very regular in their attendance at the quorum sessions, having an average attendance of ten.

"Several problems of great importance to the Church have been under consideration resulting in a better understanding of the duties resting upon this arm of the priesthood of the Church. While there has been a great earnestness displayed in the discussion of the matters before us, there has also been manifested that kindly and brotherly consideration for each other's feelings which characterizes the servants of the Lord.

"Our association with the First Presidency and Quorum of Twelve in Joint Council was of great importance to us as an order and has helped us to more clearly see and understand the relationship that should exist between us. Our hearts have been made glad as a result of our association with them.

"With a great desire as stewards over the temporalities of the Church, we are looking forward and arranging for future work which we hope

will help us more fully qualify ourselves for the responsibilities resting upon us.

"J. A. Becker, Secretary."

Board of Auditors.

The matter of filling the annual vacancy in the Board of Auditors was taken up, and G. W. Blair, Lester Haas, G. W. Eastwood, James F. Kier and M. C. Fisher were nominated. G. W. Blair received a majority of all votes and was declared elected.

Board of Publication.

Upon inquiry as to vacancy in the Board of Publication, Bishop Kelley nominated to succeed E. L. Kelley, Bishop E. A. Blakeslee, the other members to remain as at present constituted. They are: F. E. Blair, Albert Carmichael, Oscar Anderson, and T. A. Hougas. The nomination was approved.

A vote of thanks was tendered Bishop Kelley for his long and faithful services as President of the Board of Publication.

Library Commission.

The representatives of the Church on the Library Commission were sustained. They are: E. A. Smith, E. A. Blakeslee, Heman C. Smith, E. H. Fisher and S. A. Burgess.

Committees Abolished.

The recommendation of the Presidency that the Committee on Historic Relics be abolished and the work placed with that of the Historical Department was adopted.

A further recommendation that the Committee on Publishing Reports to Conference be abolished and the work left with the Presidency and Secretary was adopted.

The business of the day being finished the chair made announcements and J. W. Wight offered the benediction, after the audience had sung, "Hark! Listen to the Trumpeters."

The Evening Hour.

Hubert Case was the evening speaker, being assisted by W. A. Smith. At 7:30 an ordination meeting was held at the offices of the Quorum of Twelve on West Electric street, where the brethren selected for ordination to the several offices were ordained. Peter Anderson was in charge and after prayer, ordinations were performed as follows:

Ordinations.

Hubert Case was ordained to be Counselor to Bishop Short, by William M. Aylor and R. C. Russell of the Twelve.

Isaac M. Smith was ordained a Patriarch by Presiding Patriarch F. A. Smith, and Peter Anderson of the Twelve.

Joseph W. Lane was ordained to the office of High Priest by F. M. Sheehy and J. E. Kelley of the Twelve.

Charles Fry was ordained a member of the Standing High Council by J. E. Kelley and F. M. Sheehy of the Twelve.

Richard J. Lambert was ordained a member of the Standing High Council by J. A. Gillen and Peter Anderson of the Twelve.

Friday April 17th.

"The Delivery of the Sermon" was the subject of the morning lecture by W. W. Smith. The elders received many helpful suggestions tending to aid them in the work of their ministry, especially in pulpit speaking.

It is apparent that a higher standard is being demanded of the men who represent the Church, by the conditions in the world where they have to labor, and by the necessities of the work as represented in the Church itself. No man should expect to become proficient in the work of the ministry without study and thought as to what he is going to present to the people and how he is going to present it. The "School of the Prophets" is a divine provision for the meeting of this need, but in the absence of the organized school, it is well that the preparatory efforts should be made, and no doubt the present movement will lead ultimately to the establishment of the school by divine direction.

Prayer Service.

The gifts of tongues, interpretation and prophecy were had at the morning prayer service giving counsel, warning and hopeful promise to the Saints, and assuring the ministry that God would be with them in their labors of the year. Asa Cochran and John Garver were in charge.

The morning sermon was preached by E. E. Long, assisted by George Robley. The attendance remained good notwithstanding the approach

to the time of adjournment of Conference—the time that many are accustomed to depart for home.

Business Session.

At the opening of the last session of the Conference the Saints sang "Beautiful Zion, Built Above," and Patriarch F. A. Smith led in prayer. The house was well filled in anticipation of the reading of the appointments and final adjournment, interest in the appointments of the missionaries being keen.

Report of the Joint Council.

A report of the Joint Council of the Presidency, Twelve and Seventy, which the Senior President had been relieved from on his request, and to whom had been referred the matter of the Sanitarium, reported:

"The Presidency, Twelve and Seventy, to whom was referred the Sanitarium matter, that was being considered by the Conference, met in Joint Council this forenoon, and after due consideration, the report of the former Joint Council of the Presidency, Twelve and Bishopric was adopted, and we were so authorized to report to you at this afternoon's session."

It was signed by J. F. Mintun, Secretary for the Seventies, and J. W. Rushton, Secretary of the Twelve. The report of former Council was previously published.

A motion to adopt the report was discussed at some length and the vote being taken it prevailed.

Actions on Committees.

The Committee on Church Offices, consisting of the Presidency, Twelve and Bishopric, announced that it had no report to make. It was continued.

Regarding the Committee on Saints' Homes, Bishop Kelley was authorized to make such changes in this committee he thought wise.

The chair stated that unless there be objection the Presidency would continue to appoint the Committee on Credentials prior to the General Conference.

The Committee on the Publication of a Teachers' Edition of the Inspired Version was continued.

The Committee on Juvenile Church History reported that the work was made up ready for the press and would be issued soon. The committee was continued.

The Committee on Translation of the Book of Mormon was continued.

The matter of the Sanitarium Board of Trustees was taken up and George E. Harrington resigned, his resignation being accepted. Nominations were D. J. Krahl, Charles Fry, E. Etzenhouser to fill the vacancy, Charles Fry being elected.

The Committee on Revision of the Book of Rules asked for further time, which was granted and the committee continued.

Officers Sustained.

The various officers of the Church were sustained by motion from the body and vote. Following is the list:

Joseph Smith, as Prophet, Seer, and Revelator to the Church, and Frederick M. Smith and Elbert A. Smith as his Counselors.

The Quorum of Twelve.
Presiding Bishop E. L. Kelley, and his Counselor, E. A. Blakeslee.

The Order of Bishops.
The Quorums of Seventy.
The Quorum of High Priests.
The Order of Evangelists.
The Standing High Council.

The Church Historian, Heman C. Smith.
The Church Physician, Dr. Joseph Luff. (A motion that it be the sense of this body that the Physician to the Church should make a report to the Bishop was followed by a motion to refer the matter to the Presiding Bishop, to report at next Conference. It was so referred.)

The Church Secretary, R. S. Salyards.
The Church Recorder, C. I. Carpenter.
At this juncture John W. Rushton offered his resignation as a member of the Board of Trustees of the Sanitarium, and on motion it was accepted. Nominations for the vacancy were I. A. Smith, D. J. Krahl, Dr. Charles Keowan and E. A. Blakeslee. E. A. Blakeslee was elected.

Bishop E. L. Kelley also resigned as member of the Sanitarium Board of Trustees, and nominated Dr. Charles Keowan to succeed, Dr. Keowan having the second highest number of votes in the election just preceding. The resignation was accepted and Dr. Keowan's nomination affirmed.

A motion that unless objection was urged the Presidency and Secretary would upon behalf of

the Conference extended thanks to those to whom they were due.

A motion to sustain the Auxiliaries prevailed, and the minutes were read.

Bishop E. L. Kelley announced as the nominees for the Saints' Homes Board the present incumbents; Joseph Roberts, Lorenzo Hayer and R. J. Lambert.

Appointments.

All other business being finished, the matter of the appointments of the various ministers was taken up.

Appointments of Missionaries in Charge.

By the First Presidency.

Mission No. 1.—Comprising Alberta, Saskatchewan, Manitoba, North Dakota, South Dakota, Minnesota, Nebraska, Iowa; James A. Gillen in charge.

Mission No. 2.—Comprising Kansas, Missouri, Central and Southern Illinois; John W. Rushton in charge.

Mission No. 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 No. 4.—Comprising Ohio, Western Pennsylvania, West Virginia, Southern Indiana, Virginia, Kentucky, Tennessee, North Carolina, South Carolina; R. C. Russell in charge.

Mission No. 5.—Comprising British Columbia, Washington, Oregon, California, Hawaii Territory; P. M. Sheehy in charge.

Mission No. 6.—Comprising Nevada, Arizona, New Mexico, Mexico; James E. Kelley in charge.

Mission No. 7.—Comprising Montana, Idaho, Wyoming, Colorado, Utah; Peter Anderson in charge.

Mission No. 8.—Comprising British Isles; W. H. Greenwood in charge.

Mission No. 9.—Comprising Scandinavia, Germany; H. N. Hanson in charge.

Mission No. 10.—Comprising Australasia; Gomer T. Griffiths in charge.

Mission No. 11.—Comprising South Sea Islands; J. Charles May in charge.

Mission No. 12.—Comprising Ontario, Quebec, Wisconsin, Michigan, Northern Illinois, Northern Indiana; J. F. Curtis in charge.

Mission No. 13.—Comprising Palestine; U. W. Greene in charge.

Mission No. 14.—Comprising Oklahoma, Arkansas, Texas, Louisiana, Georgia, Mississippi, Alabama, Florida; W. M. Aylor in charge.

C. A. Butterworth.—Under direction of Presidency.

APPOINTMENTS OF THE FIRST PRESIDENCY AND TWELVE.

List of Evangelical Ministers.

1. Angus, Archibald D., New York and Philadelphia and New York Districts.
2. Baty, Jas., British Mission.
3. Butterworth, C. E., South Nebraska and Fremont Districts.
4. Carlisle, Joshua, Pottawatomie District.
5. Davis, Jas., Northern, Central and Eastern Michigan Districts.
6. Greenwood, Henry, British Mission.
7. Lambert, Joseph M., Lamoni Stake.
8. Leverton, Arthur, North Michigan.
9. Lewis, William, Kansas State.
10. MacDowell, W. A., Pacific Slope Mission.
11. Pitt, Fred G., Kirtland and Ohio Districts.
12. Shields, John, Chatham and London Districts.
13. Smith, Hyrum O., New England States.
14. White, I. N., Independence Stake.
15. White, Ammon, referred to Presidency.
16. Wight, John W., Northeastern Illinois and Wisconsin Districts.

High Priests.

1. Armstrong, Wm. R., British Mission.
2. Baker, J. M., Des Moines District.
3. Becker, J. W., Kirtland, Pittsburg and Ohio Districts.
4. Berve, Amos, referred to Presiding Minister in Charge of Mission No. 2.
5. Burt, George W., Central Michigan District.
6. Chatburn, T. W., Spring River District.
7. Christensen, J. C., Eastern Oklahoma District.
8. Clason, A. V., Northern Utah.
9. Cook, M. H., Washington and Oregon.
10. Crabb, J. C., superannuated.

11. Ebeling, F. J., Eastern Maine District.
12. Goodrich, V. M., Los Angeles.
13. Greenwood, J. R., British Mission.
14. Hayer, Eli, Lamoni Stake.
15. Hunt, C. J. Bishop, Gallands Grove District.
16. Johnson, William, Seattle and British Columbia District.
17. Jonas, John, Australia.
18. Jonas, Thos., referred to Presiding Minister in Charge of Brit.
19. Jordan, T. J., Saskatchewan District, Canada.
20. Lambkin, B. S., Minnesota District.
21. Leggott, George W., British Mission.
22. Lewis, George, Bishop, Australia.
23. McLain, J. R., Kentucky and Tennessee.
24. May, Roderick, Bishop, British Mission.
25. Miller, C. Ed., Australia.
26. Moore, A. J., Western Montana.
27. Parkin, Chas. A., Bishop, Northern California.
28. Scott, B. J., Far West District, St. Joseph, objt.
29. Smith, Walter, New York and Philadelphia District; Philadelphia objt.
30. Sparring, William, North Dakota.
31. Taylor, John W., British Mission.
32. Taylor, Thos., British Mission.
33. Tanner, Joseph A., Independence Stake; Kansas City, Central Church objective.
34. Terry, J. M., Seattle.
35. Thomas, T. U., New York and Philadelphia District, Scranton objective.
36. Turpen, M. M., Lamoni Stake.
37. Twombly, Samuel, Northeastern Kansas District.
38. Wells, Gomer R., Nauvoo District.

APPOINTMENTS BY THE TWELVE.

Seventies.

1. Allen, Arthur, Eastern Michigan District.
2. Anderson, William, Eastern Mission.
3. Arber, Joseph, Central Oklahoma.
4. Baker, A. M., Central Illinois District.
5. Baldwin, Richard, Kirtland District.
6. Barmore, A. C., Oregon.
7. Booker, Alma, Little Sioux District, Sioux City objective.
8. Booker, N. L., Ohio.
9. Bootman, W. P., Western Oklahoma and Panhandle of Texas.
10. Bronson, J. A., Spokane District, Washington.
11. Burt, Ernest N., Western Michigan District.
12. Case, Hubert, Central, Western Oklahoma and Panhandle of Texas.
13. Chambers, D. R., Gallands' Grove District.
14. Chase, A. M., New York District.
15. Christy, Wordell, St. Louis District.
16. Cooper, F. M., Southern Wisconsin District.
17. Condit, S. D., Arizona.
18. Cornish, J. J., Saskatchewan and Alberta, for six months.
19. Crumley, C. E., Oregon.
20. Curtis, J. D., Western Colorado.
21. Davison, H. J., Eastern Mission.
22. Davis, John, Far West District.
23. Davis, J. Arthur, Southern Kansas, unorganized territory.
24. Davis, R. D., British Columbia District.
- 24½. Davis, James, Hawaii Territory.
25. Davis, J. T., Central Idaho.
26. Davis, William, Northern Michigan District.
27. Dowker, David E., Northeastern Illinois District.
28. Dutton, Jasper O., Northeastern Illinois District.
29. Ellis, Alvin R., London District, Ontario.
30. Ellis, Clyde F., Society Islands.
31. Ellis, W. D., Toronto District, Ontario.
32. Erwin, E. A., Arkansas and Louisiana.
33. Etzenhouser, R., Western Nebraska and Black Hills.
34. Farrell, R. W., Eastern Mission.
35. Gamet, Levi, Central Nebraska and Black Hills.
36. Goodenough, E. J., Eastern Michigan District.
37. Gowell, M. F., referred to Presidency and Presiding Bishopric.
38. Gregory, Fred, Alberta District.
39. Greenwood, William H., British Mission.
40. Grimes, J. F., South Dakota.
41. Crumley, C. E., Oregon.
42. Haden, W. N., Little Sioux District.
43. Hansen, J. H., Sweden.
44. Harp, John, Arkansas and Louisiana.
45. Harp, C. E., Nauvoo District.
46. Haworth, W. J., Australia.
47. Hawn, O. J., Central Michigan District.
48. Henson, R. L., Nodaway District.
49. Hills, E. E., Minnesota District.
50. Holloway, L. G., Eastern Iowa District.
51. Houghton, Leonard, Northern Wisconsin District.
52. Halb, Jacob G., Southern Indiana.
53. Jenkins, George, Independence Stake.
54. Jenkins, Rees, Palestine Mission.
55. Jones, J. H. N., Australia.
56. Keck, F. C., Clinton District.
57. Kelley, Thos. C., Idaho, save the part in Spokane District.
58. Knisley, Alvin, Northeastern Nebraska District.
59. Koeltler, H. A., Palestine Mission.
60. Layland, A. J., Wyoming.
61. Long, E. E., Des Moines District.
62. McConaughy, J. C., Pittsburg District.
63. McConley, M. A., California.
64. Macrae, W. S., Clinton District and Independence Stake.
65. Macgregor, Daniel, Alberta District for six months.
66. McKiernan, Jas., Nauvoo District.
67. Mantering, W. H., Arizona.
68. Metcalf, J. W., Southern Illinois District.
69. Miller, O. R., Central Nebraska District.
70. Mintun, J. F., Lamoni Stake.
71. Moler, H. E., Clinton District.
72. Moore, Lloyd C., Southern Indiana District.
73. Morgan, Evan B., Nauvoo District.
74. Mortimer, J. L., referred to Presidency and Minister in Charge of Mission No. 1.
75. Muceus, Peter, Norway.
76. Okerlind, O. W., Sweden.
77. Page, J. C., North Dakota District.
78. Palmer, D. S., Texas.
79. Parker, J. L., Des Moines District.
80. Paxton, Jesse W., St. Louis and Central Illinois Districts.
81. Peak, W. E., Central Oklahoma District.
82. Peterson, J. W., North Dakota District for six months.
83. Petre, J. F., Eastern Colorado.
84. Phillips, A. B., Massachusetts District.
85. Pycok, Jas., Pittsburg District.
86. Quick, Lee, Spring River District.
87. Rannie, Ed., Fremont District.
88. Reiste, S. M., California.
89. Renfroe, B. F., Eastern Texas.
90. Riley, J. T., Arkansas and Louisiana.
91. Roberts, J. A., Kentucky and Tennessee.
92. Robertson, E. F., Pottawatomie District.
93. Russell, Frank A., Eastern Colorado.
94. Sade, O. E., Kewanee District.
95. Sawley, F. L., Independence Stake.
96. Scott, Columbus, Lamoni Stake.
97. Scott, S. W. L., London District, Ontario, Canada.
98. Self, Walter M., Southern Nebraska District.
99. Shakespeare, W. E., Northeastern Nebraska District.
100. Sheppard, T. J., Eastern Oklahoma District.
101. Shippy, G. M., Washington and Oregon.
102. Simmons, J. M., Southwestern Texas.
103. Simmons, S. W., Western Oklahoma and Panhandle Texas.
104. Silvers, A. C., Spring River District.
105. Slover, F. M., Alabama, Florida, Georgia and Mississippi.
106. Smith, Wm. A., St. Louis District.
107. Smith, Jos. W., South Dakota.
108. Smith, Stephen S., Southeastern Illinois District.
109. Smith, Isaac M., Alabama, Florida, Georgia and Mississippi.
110. Smith, J. M., Eastern Oklahoma.
111. Sparring, Henry, Southern Missouri District.
112. Stead, J. D., Southern Michigan and Northern Indiana District.
113. Stone, A. E., New York District.
114. Stubbart, J. M., Wyoming.
115. Sutton, J. R., Eastern Colorado.
116. Swenson, Swen, Alabama, Florida, Georgia and Mississippi.

117. Thomas, O. B., Western Nebraska and Black Hills.
 118. Thorburn, George W., Western Montana.
 119. Tomlinson, G. C., Toronto District, Canada.
 120. Tucker, D. E., Northeastern Missouri District.
 121. Vanderwood, J. E., Western Oklahoma and Panhandle Texas.
 122. Whiteaker, A. L., Northern Wisconsin District.
 123. Whiting, Birch, Saskatchewan District, Canada.
 124. Wildermouth, L. O., Southern Wisconsin District.
 125. Wildermouth, J. E., North Dakota.
 126. Wildermouth, J. B., Galland's Grove District.
 127. Willey, C. E., Keweenaw District, Illinois.
 128. Williams, D. J., Des Moines District.
 129. Yates, Jas. E., Arizona.
- Elders.**
1. Anderson, Peter T., Denmark.
 2. Araiata, South Sea Islands.
 3. Bailey, J. W. A., Northeastern Kansas District.
 4. Bailey, John, British Mission.
 5. Baker, J. H., Western Oklahoma.
 6. Barrett, J. B., Eastern Colorado.
 7. Beckman, J. A., Saskatchewan District, Canada.
 8. Bishop, J. E., Pittsburg District.
 9. Brackenbury, F. S., Western Michigan District.
 10. Bronner, W. A., California.
 11. Burdick, L. C., Virginia.
 12. Burr, A. E., Northern Michigan District.
 13. Burt, G. E., Northern Michigan District.
 14. Cady, Chas. J., Texas.
 15. Craig, Paul N., Northeastern Nebraska District.
 16. Chandler, W. H., British Mission.
 17. Chrestensen, A. H., South Sea Islands.
 18. Cook, Philip, Oklahoma.
 19. Cousins, Chas., British Mission.
 20. Cunningham, J. F., South Missouri District.
 21. Davis, E. R., Saskatchewan District, Canada.
 22. Deuel, Chas. C., California and Nevada.
 23. Dickson, S. R., Kentucky and Tennessee.
 24. Doty, B. H., Northern Indiana and Southern Michigan District.
 25. Dowker, J. A., Winnipeg District.
 26. Dowker, William, Northern Indiana and Southern Michigan District.
 27. Ecclestone, William, British Mission.
 28. Edwards, George, Spring River District.
 29. Farii, South Sea Islands.
 30. Fetting, Otto, Eastern Michigan District.
 31. Fields, S. H., Southeastern Illinois District.
 32. Flint, B. C., Northern Wisconsin District.
 33. Gummidge, H., Australia.
 34. Goodman, J. C., Northern Michigan District.
 35. Grantz, August E., Southern Wisconsin District.
 36. Gray, Sydney N., Spokane City, Wash.
 37. Grice, W. H., Eastern Michigan District.
 38. Grice, J. R., Keweenaw District, Illinois.
 39. Hardin, J. M., Kirtland District.
 40. Higdon, A. T., Western Colorado.
 41. Holman, John, British Mission.
 42. Horahitu, South Sea Islands.
 43. Hull, E. B., New York and Philadelphia District; Brooklyn objective.
 44. Jenkins, J. G., British Mission.
 45. Jones, C. E., Hawaii Territory.
 46. Judd, John, British Mission.
 47. Kerhaui, South Sea Islands.
 48. Kelley, W. H., Central Utah.
 49. Kendrick, Albert, British Mission.
 50. Kippis, Alexander, Germany.
 51. Koehler, J. A., New York and Philadelphia District; Philadelphia 2nd Church objective.
 52. Kuykendall, G. R., Eastern Texas.
 53. McCord, Archibald, Nodaway District after October 1st.
 54. McFadden, M. L., Southern Missouri District.
 55. McKim, Burt L., Northern Utah.
 56. McKright, J. W., Southern Wisconsin District.
 57. Maloney, Edward, British Mission.
 58. Marerenui, South Sea Islands.
 59. Mead, J. H., Southern Michigan and Northern Indiana District.

60. Meredith, J. E., British Mission.
 61. Miller, A. G., Alabama, Florida, Georgia and Mississippi.
 62. Mills, A. H., referred to President and Minister in Charge of Rocky Mountain Mission and Presiding Bishop.
 63. Moser, Fred., Virginia.
 64. Muir, H. E. C., Chatham District, Ontario.
 65. Newby, Robert, Eastern Montana.
 66. Nunley, J. M., Eastern Texas.
 67. Osler, William, Alberta District, Canada.
 68. Peement, Philemon, Toronto District and Quebec, Canada.
 69. Pendleton, S., Central Michigan District.
 70. Pickering, W. P., Far West District, St. Joseph objective.
 71. Picton, Thos. J., British Mission.
 72. Pierce, H. N., Fremont and Southern Nebraska Districts.
 73. Prettyman, C. W., Western Nebraska and Black Hills.
 74. Pritchett, Fred. O., Northeastern Missouri District.
 75. Pughsley, John, British Mission.
 76. Ribble, Henry, Toronto District, Canada.
 77. Ribble, Henry, Toronto District, Canada.
 78. Robinson, A. V., Australia.
 79. Rowe, Fred. A., Southern Indiana District.
 80. St. John, S. G., Toronto District, Canada.
 81. Savage, H. W., New Zealand.
 82. Schofield, James, British Mission.
 83. Schofield, John, British Mission.
 84. Sheehy, J. F., Eastern Mission.
 85. Shelley, E. C., Southeastern Mission.
 86. Shirck, O. D., Southern Kansas unorganized territory.
 87. Shower, J. D., Northwestern Kansas District.
 88. Slye, Roy F., California.
 89. Smith, Hale W., Alabama, Florida, Georgia and Mississippi.
 90. Sutton, E. W., Southeastern Illinois District.
 91. Swenson, C. A., Sweden.
 92. Tai, South Sea Islands.
 93. Taia, South Sea Islands.
 94. Tane a Temai, South Sea Islands.
 95. Tapu, South Sea Islands.
 96. Taylor, Reuben, Oklahoma.
 97. Tefautata, South Sea Islands.
 98. Temai, South Sea Islands.
 99. Temanaha, South Sea Islands.
 100. Tenati, South Sea Islands.
 101. Tetaka, South Sea Islands.
 102. Thomas, M. E., Ohio State.
 103. Trapp, E. J., British Mission.
 104. Turatahi, South Sea Islands.
 105. Tuterihia, South Sea Islands.
 106. Varoa, South Sea Islands.
 107. Warr, A. E., Alabama, Florida, Georgia and Mississippi.
 108. Weaver, R. D., Chatham District, Ontario.
 109. Welch, Albert, Eastern Iowa.
 110. Williams, D. T., referred to Presidency, Minister in charge of Mission No. 2 and Presiding Bishopric.
 111. Wilson, Nelson, Winnipeg District.
 112. Winegar, George W., Idaho.
 113. Wipper, F. F., Northeastern Illinois District.
 114. Wiriamu, South Sea Islands.
 115. Wragg, Ernest, British Mission.
 116. **Priests.**
1. Bozarth, C. E., Ohio District.
 2. Budd, Roy S., British Columbia and Seattle District.
 3. Bunt, Jas., British Mission.
 4. Capnich, R., Western Michigan District.
 5. Carlisle, J. D., Pittsburg District.
 6. Chrestensen, W. W., Central Oklahoma.
 7. Darby, Horace, Saskatchewan District, Canada.
 8. Dewsnap, Nephi, British Mission.
 9. Dubose, J. W., Arkansas and Louisiana.
 10. Ely, John, Far West District.
 11. Fulk, R. L., Central Illinois District.
 12. Fyke, Lyman, Northern Wisconsin District.
 13. Gray, A. T., Spring River District.
 14. Harvey, W. H., Northwestern Kansas District.
 15. Hedding, Norris C., Washington.
 16. Holmes, Joseph, British Mission.
 17. Johnson, Waiter A., Clinton District.
 18. Jones, John, Kirtland District.
 19. Leitch, Thomas, North Dakota District.

20. Liston, Matt W., Ohio State.
21. Martin, A. C., Southern Kansas, unorganized territory.
22. Morris, George, New York and Philadelphia District.
23. Neville, W. C., Ohio State.
24. Nolan, C. A., Kentucky and Tennessee.
25. Ritter, A. R., Eastern Montana.
26. Winegar, H. E., Virginia.

A motion to approve the appointments subject to necessary corrections prevailed.

It was then moved to adjourn subject to previous order.

The General Chorister led "God be with you till we meet again" and President Joseph Smith offered the closing prayer, as follows:

"Our Father! It is with gratitude that we acknowledge Thy supremacy and Thy power yet over us. We thank Thee that the spirit of grace and love has been with us, and we thank Thee for the directions which Thou hast given each in the discharge of the duties of this assembly. And, we pray Thee, that as we commend ourselves to Thee in this parting hour, that Thou wilt remember each of us as we go from out the divine presence, and from each other's association, unto the places where our labors lie, that Thou wilt in Thy infinite love, continue Thy care, and grant unto us the Spirit of Christ, the Master, to still be with us that our labors in His cause may be effective.

"And, we ask Thee, that Thou wouldst help us, one by one, to faithfully observe the covenant that we have made with Thee to do that which is right according to our understanding thereof; neither to swerve to the right nor to the left by the inducements or enticements of the adversary nor the seductions of the world.

"Into Thy hands we commend us, as a people, as a Church, as an association, all officers and members in a common cause, asking Thee for a continuance of the care which Thou hast had, lo, these many, many years over this cause, which we represent, and thus we ask all, in Jesus' name. Amen."

MISCELLANEOUS

CONFERENCE NOTICE.

Southern Indiana.—Annual Conference will convene on Saturday, May 16, at 10:00 a. m., with the Louisville, Ky., Branch. Hoping that the several branches will be represented.

J. R. McClain,
President.

Edwin Perry, Secretary.

CONVENTION NOTICE.

Montana District.—Sunday School Convention will convene at Bozeman, Friday, June 5, 1914, at 10:30 a. m.

Wm. J. Murray, Secretary.

NOTICES.

To the Saints of Northeastern Illinois District:

The Saints of Sandwich Branch will have a two days meeting at Sandwich, Ill., May 9 and 10. Come and let us have a time of rejoicing in the spirit of the gospel. Good speakers are promised. The time will be occupied to the good of all and to the honor and glory of God. Those coming please notify Sr. Eliza Wright, or Elder H. Williams, Sandwich, Ill.

Henry Williams, Branch President.

CORRECTION.

In the opening address of President Joseph Smith, published in issue of April 9th, page 1, the word "divinity" appearing just below the middle of second column should read "dubity," making the statement read: "As to what may transpire during these sessions I may have some dubity of mind," etc. Our former correction of this error, through haste, was also a mistake.

DIED.

Huddleston.—Amanda Jane Brown was born in Sumner Co., Tenn., Dec. 24, 1852. She was married to James P. Huddleston March 9, 1879, baptized into the Church in 1889, by Bro. I. N. White. She died at Deepwater, Mo., April 9, 1914, leaving to mourn her husband and a sister—Sister Harriet C. Sedoris, of Independence, Mo., besides other more distant relatives.

Badham.—Lois Elizabeth Badham, wife of Walter Badham, and daughter of Heman C. and Vida E. Smith, was born in San Bernardino, Cal., November 3, 1892. She died at Lamoni, Ia., March 27, 1914. She leaves an infant son, Robert George, for whom she went into the valley of the shadow. Her husband, father, mother, two sisters, and one brother, besides a host of other relatives and friends, mourn her departure. She retained her childhood purity and gentleness, and went over to the other side unmarried by this world; like the Hebrew children, without the smell of fire upon her garments. The funeral was from the church in Lamoni, March 29; serman by M. M. Turpen; John F. Garver in charge.

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CHARLES FRY, Editor
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Divine Life.

O, Selfless Life, come thou to me,
And let me e'er abide in thee;
O let me drink thy waters sweet,
And bathe my head and weary feet!

O, Love-lit Waters, crystal fair,
Wash out all self, put Jesus there;
For self has been my thorn of life,
Has caused me pain and useless strife.

With all self out and Jesus in,
My load is gone, I'm free from sin,
O, Selfless Waters, Christ-like life,
I'll drink from thee eternal life!

—O. D. Shirk.

ENTER NOT INTO TEMPTATION.

In fulfillment of the divine mission of saving "his people from their sins," Jesus omitted no vital principle in his instruction of the people which was essential to their salvation, and withheld no warning by which they might be apprised of the dangers which might defeat that salvation. One statement containing both admonition and warning is found in his final words of instruction to his disciples prior to his crucifixion, as recorded in Matthew 26:41: "Watch and pray, that ye enter not into temptation."

Temptation is most certain to come to every man, but temptation which comes to him against his will finds him fortified against it, but when he consents to its presence, or voluntarily or carelessly enters into it, his battle is more than half lost. It is against the danger of a lost battle that the Lord warns us and urges us to "watch and pray," lest we enter into those conditions where the adversary will find us unprepared and consequently will quickly overcome us.

Looking at the root of the matter temptation has its basis in man's imperfect or evil nature. The Apostle James truly says that "every man is tempted, when he is drawn away of his own lust, and enticed." God, who is perfect, James also says "cannot be tempted with evil," but man who is perfect is susceptible to influences of evil, and without watchfulness, and prayer for divine aid, is liable to fall into sin. "Tempt" is defined as "To lead, or endeavor to lead, into evil; to entice to what is wrong by promise of pleasure or gain; to seduce," from which we gather that deception coupled with a play upon men's appetites and desires are the means used in temptation by the adversary.

Paul follows this thought in 1 Timothy 6:9, which we quote from the emphatic diatlog which makes the meaning a little plainer: "But those wishing to be rich fall into a temptation, and a snare, and into many foolish and injurious desires, which sink men into destruction and utter ruin." The desire for wealth is a condition of the heart which invites the tempter to come with his seductive offers. It is the beginning of many a man's downfall, for it is through this desire that men are tempted to defraud, to extort, to default, and to commit numerous crimes against the law, and so when one entertains this desire for wealth by that very desire he is entering into temptation, he is putting himself where the adversary will find welcome entrance into his mind and heart.

Pride, when permitted to exist in the human heart, opens the way for temptation by which men are led often by gentle and subtle influences into sin. Vanity, one of the forms of pride, suggests extravagance; high-mindedness is an invit-

ing soil for the sowing of the seeds of unbelief; and the desire for social position often breeds contempt for others. When hatred dwells in the heart, the temptation to injure another by word or deed finds that man a ready instrument for the consummation of its purpose. To enter into any of these things, or to permit them to enter into us, is to enter into temptation, for they are the things upon which temptation bases its hope of success.

A young man who had been striving to subdue a desire for attending the theatre, stopped to view the advertising pictures at the entrance. He says the tempter spoke to him urging him to go in. Of course! what better opportunity would the tempter want than to find his desired victim standing before the theatre with wistful eyes and hesitant attitude? The moment he stopped there he put himself in danger of violating his previous determination,—he entered into temptation. The man with an appetite for drink who willingly or carelessly walks where he will catch the odor of liquor walks into a place where his powers of resistance will be very much lessened,—he walks into temptation. Those who voluntarily go to places of questionable amusement, or where moral principle is vitiated, put themselves under the influence of temptation as under a hypnotic spell.

No man is so strong that he can afford to consent to temptation. The man who enters into temptation trusting in his strength to resist may stand today, and perhaps tomorrow, but sometime without fail there will come the day when he will fall; he will be overcome. When a man voluntarily goes into temptation the divine presence will not go with him, and he finds himself without divine help, but when one keeps himself upon the safe side and temptation comes to him, the divine presence will sustain him.

Had the wonderful vision of all the kingdoms of the world and their glory been shown to every man and the offer made that was made to Christ, are there many who would have resisted it? The too general desire of men for glory, for wealth, for domination, for luxury, and other similar things of the world, would have offered a strong reason for yielding to the importunity. But Christ was not seeking the glory of the world, nor any worldly thing, but to magnify among men the glory of God, and the offer of these things could not move him. Further, he safeguarded his position by appealing to the word of God and making a proper application of it to his present needs. The man who follows his example in keeping improper desires from his heart, and intelligently applying the word of God to himself in all the affairs of life will be safe from the influences of temptation.

Every man has his strong points and his weak points, and it is one of the arts of warfare to strike the enemy in the weakest part. Like Goliath, men too often trust in their strength without making proper estimate of their weakness, and without considering the strength of the adversary, and thus put themselves in a condition of danger and subject themselves to defeat. To carelessly disregard these things is to enter into temptation.

To voluntarily enter into temptation is to "tempt the devil," and is an invitation for him to come on and try his strength and see what he can do. Jesus, strong as he was, never "dared" his adversary to come to him, neither inviting nor welcoming him, but "the tempter came to him." The attitude of Christ was that of resistance, and "Get thee hence, Satan." This is a safe example for every man. If temptation comes, as it did to Christ, resist it; permit it not to continue but demand its departure. Give Satan no opportunity, no invitation, but "Put on the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

While the human desires for the things of the world and the demands of fleshly appetite, are the means through which the adversary of men's souls seeks to lead them into sin, the safeguard

by which men may avoid entering into temptations is given by the Lord: "Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart." (Matt. 5:31, inspired version.) When selfish ambition and love of gain are removed from the heart, when the love of pleasure is subdued, Satan will find little that he can work upon, and nothing to invite him into the heart. But with the heart cleansed, the Spirit of God will find a desirable abiding place, and will there take up its abode to bring joy, peace, strength, and intelligence. The watching and praying advised by Christ, involves all necessary effort upon man's part to attain and maintain that condition of heart which will give the divine Spirit free operation to do its work of bringing him to salvation through the plan wrought out by Christ.

FOR NATIONAL PROHIBITION.

A recent attempt of a mail order liquor house to sell its mailing lists to institutes for the cure of drunkenness, according to recent press reports, was brought out by the publication of two similar letters to different parties. 10,000 names were offered for \$200, or 40,000 to 50,000 names for \$400. The significance of the effort is brought out in two quotations from the letters, one being that "Our customers are your prospective patients." The other, referring to the list says: "Each man on it has been a regular buyer of liquor by mail and a constant user of it, and there is not a single one who would not like to quit the habit. Each man is alive to the injury of his practice, and he is only awaiting some way of stopping." The liquor company was about to sell out its interests.

If this report be correct it furnishes one of the strongest arguments for national prohibition. For the United States Government to permit the mails to be used for the conducting of a business which while enriching the promoters at the impoverishment of the customers, also makes each customer a prospective patient for a hospital for the cure of drunkenness if not for more serious conditions, is not in harmony with its policy along other lines. If a man uses the mails in defrauding another the prison bars confront him, notwithstanding he causes no physical injury to his victims, but the manufacturer of liquors may use the mails freely to advertise and conduct his business, and to send out his products, which impoverish both soul and body as well as the purse, and leave the country dotted with subjects for the hospital or other institution, and in all this he is protected by the present laws of the country.

A number of the states have forbidden the manufacture and sale of intoxicating liquors within their own borders, but one of the greatest obstacles to prohibition within such states is the protection which liquor manufacturers and dealers have in the national laws, by which liquors can be shipped into prohibition states against their protest. True this difficulty has been partially remedied under the recent Webb law, but only partially. The mail order house selling liquor still flourishes.

National prohibition is the only remedy which will give the people full protection along this line. When the manufacture and sale of liquors are stopped within the United States, and when the mails are closed to the advertising and carrying of them, then the people will find protection through the national government, a protection that shields the morally weak from the avaricious dealer who plays upon debasing appetite in order to fill his coffers with wealth.

Let a disciple live as Christ lived, and he will easily believe in living again as Christ does.

As the days of spring arouse all nature to a green and growing vitality, so when hope enters the soul it makes all things new. It insures the progress which it predicts. Rooted in faith, growing up into love; these make the three immortal graces of the gospel, whose intertwined arms and concurrent voices shed joy and peace over our human life.
F. J. Clark.

SERMONS AND ARTICLES

THE DOCTRINE OF REPENTANCE.

A sermon delivered at Kansas City, November 13, 1913.
by Patriarch F. A. Smith.

Reported by Belle Robinson James.

The speaker read nine verses of the thirteenth chapter of Luke and said: I call special attention to the thought contained in the fifth verse: "I tell you nay; but, except ye repent, yeshall all like-perish." The subject is an old one, generally considered as one of the first principles of the gospel, and it is as old as the gospel itself. It is sometimes looked upon as a minor principle, but to my mind it occupies one of the prominent and important places in the teachings of the Son of God, and it is one of those peculiar subjects that possibly has two edges to it—it will cut both ways. In other words, it will effect inside of the church and outside of the church. Some seem to get the idea that repentance is only for the outsider, the sinner who has made no profession of Christianity. While they need it without doubt, there is also room for it and its work inside the church. Some may think there should not be any necessity for it inside the church—and I would not controvert that very much, but unfortunately for us, we are human beings; we have not reached a condition of perfection as yet, and as a consequence, we discover that there is necessity for its use inside the church.

Now the Master was talking to a class of individuals who had rather complimented themselves upon the thought that they were the people of God, they were his favored people above all others; and yet he tells them that except they repent of their sins they shall all likewise perish. He gives them two illustrations,—and no doubt the people of that day were a good deal like they are now; for you will discover that humanity is a good deal alike, no matter in what age you find it,—one, the Galatians who perished at the hands of Pilate and whose blood was mixed with the sacrifice and whom the Jews thought were so badly defiled and so wicked that this thing came upon them as the judgment of God. The same thought was held of those upon whom the tower of Siloam fell; but the Master gives them emphatically to understand that that was not correct; that they were not more wicked than others at Jerusalem, and then says: "Except ye repent, ye shall all likewise perish."

You will discover in this that salvation is made dependent upon this doctrine of repentance, and the importance of that doctrine I am going to strive to establish tonight, and bring out, if I can clearly, the thought that it plays one of the most important parts in the salvation of the human race. It cannot and must not be confined to the narrow limits that seems to have been thrown around it in the past.

What does repentance comprehend? What does it mean? There are several statements we might read concerning this. God in talking to the Israelites gave them some instruction that we want you to get. Repentance has been generally accepted in the world to be, that if an individual expresses sorrow and sheds a few tears, why, of course, he is repentant, and they have acted upon that theory to a very large degree. But that is not all of repentance; it may have its place in repentance, but repentance must be something more than sorrow.

In the 18th chapter of Ezekiel, beginning at the 19th verse, we read:

"Yet say ye, why doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquities of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. And his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live."

I have read this to show you the principle that the Master laid down, and he emphasizes the fact that the Father will not answer for the iniquity of the son, nor the son for the iniquity of the father, neither can the righteousness of the father save the son. They must stand upon their own responsibility; and in the presentation of the thought he carries the idea clearly—the individ-

ual who has been wicked if he will turn from his wickedness—all of it, and do it no more, but keep all my statutes and do that which is right he shall save his soul alive—he shall live. If we had nothing else in the scripture that explained this principle, this would be sufficient. But the Master gives the two sides, and I want to call attention, briefly, to that, so that we may make the application of repentance, two-fold in its character tonight, inside the church and outside of the church.

We all need salvation. We all need redemption, and if there is any sinner in the wide world that needs it more than another, it is the sinner inside the church. You may think possibly that this is a little extreme; they ought not to have any more than anybody else, but I say they do. The sinner outside who makes no profession, has not understood the word—surely would not be as responsible nor be held to the same close account as the individual inside the church who transgresses the law when he knows the law, and when he professes to believe in Jesus Christ and his commandments, and to keep them. That is why I say that the sinner inside the church is under greater condemnation.

Ezekiel tells that the sins of the wicked man shall not be mentioned unto him if he repents from them and does them no more and does that which is right. He also presents the other side of the case: if a righteous man leave that which is righteous and doeth wickedly, he shall suffer the consequence of that wickedness.

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abomination that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

"Again, when the wicked man turneth away from his wickedness that he hath committed and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die."

Now in this case, we have presented before us both sides of the question. We have the wicked man. We have the righteous man. If the righteous man leaves his righteousness and commits iniquity, he will suffer the consequences. If the wicked man leaves his wickedness and does that which is right and does the wicked things no more, he shall save his soul alive. He has presented the two sides and made it quite clear there are two sides.

I want to notice carefully a statement made by the Apostle Paul touching upon this point in a very clear way and which will help us to know just what he means by what we may term the difference between sorrow and repentance. It seems that the Apostle had written those people a letter in which he gave them what we might call a scolding, and after sending it, and thinking over the matter he concluded he was just a little harsh about it probably, and it just repented him a little that he did it; but later he gets word from them and here is what follows:

For though I made you sorry with a letter, I do not repent, though I did repent: for I did perceive that the same epistle hath made you sorry, though it were but for a season.

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.

For behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear of this matter. 2 Cor. 7:8-11.

When this letter came to them and they began to see what they were doing, it had the desired effect. It awoke them and aroused in them a consciousness of their own iniquity.

Paul shows clearly, that there are two kinds of sorrow, that of godly sorrow that worketh repentance to salvation not to be repented of, and the sorrow of the world which worketh death, and those people had that godly sorrow. There came to them a recognition of their sin, and in the recognition of that transgression they found their own condition and sorrowed over it. But what did it do for them when they sorrowed in this way? Was it simply the shedding of tears? Was it simply the fact that they were sorry in their heart over that? If that had been all, my friends, the sorrow of the world might have

brought that, but we discover it worked something different from that; it worked repentance not to be repented of, and in the exercise of repentance, the apostle clearly outlines what they did; "what carefulness it wrought in you, yea, what clearing of yourselves." Oh! that is the thought! There must be a clearing of yourselves. It stirred them up and produced in them a recognition of their guilt and made them careful that they did not do it again. It made them clear themselves, in other words go to work and make right what they had done wrong.

Now we see repentance working under a godly sorrow. Now you know there are two kinds of this sorrow and there are conditions in the world that we are confronted with quite frequently, and in our experiences in church work we have had to meet it quite often and it is anything but a satisfactory thing.

Too often have I discovered in our experiences in church work that individuals have been exercised over their sinful condition, but instead of the repentance that they ought to have had, there was sorrow, not a sorrow because they had been in transgression particularly, but because they had been found out, that they had been caught in their iniquity and must bear the consequences of an injured reputation, or face the penalty of the law. Such sorrow didn't work any particular repentance, for some of those individuals have immediately fallen into the same transgression as soon as they had gotten out from under the clutches of the law.

"Well," says one, "there isn't anything said about that." No? I wonder how many times you would think there ought to be recognition of repentance when the individual immediately drifts right back into the same old sin! How long must we bear with that kind of work? Why someone speaks right up: "The scripture says we will have to forgive them seventy times seven." Does it? "Why, yes," says one, "of course it does." Exactly, but, my friends, but on what conditions must we forgive them seventy times seven? It is a peculiar thing that very often the people seem to lose sight of the conditions that are presented in connection with this language. I think we will discover before we get through, and especially you people that are members of the congregation that I belong to, will remember when I read it to you, that it says—"As oft as they repent thou shalt forgive—if unto seventy times seven." I like that feature of it, and as you think of the matter you will come to believe it right too, for when we talk about repentance, we expect something; we demand something.

An individual professes Christianity. We require of him a recognition of the law of God, and that it shall be manifest in his life and conduct in the putting away of evil. Every church member expects that of him. Every individual outside of the church that knows him and knows that he has made confession of Christ expects him to do that. Every one of them. That is expected of the individual who may be a transgressor or sinner as the world calls him. But what about the individual who is a member of the church who commits transgression? How are you going to deal with him? Are we to expect that he shall manifest in his conduct, in his life, a neglect of the principle of repentance which is necessary and absolutely required in order that he shall still hold a standing in the church of God, and be in good fellowship? Can we justly expect that in application of this principle which the Lord himself has made applicable to all both in and out of the church that there should be a penalty placed upon the one who transgressed, possibly through ignorance of the law which will not be put upon the individual who knows the law? Would that be justice? The Lord says his laws are equal, and if they are, they will demand of the individual that is a sinner whether he is inside or outside the church, that he shall make his repentance manifest to mankind. And if he is truly repentant of the evil he will make right what he has made wrong.

Now it is not sufficient, then, that we should be sorry. True repentance means more than that, and hence, when the Master made the declaration to those people in Palestine and gave them to understand that except they repent they should all perish, he recognized the force of that position, and he saw clearly the hypocrisy, if you will let me use that term, that was practiced by many of those people in their lives.

It may seem a little hard to talk about hypocrisy as being a quality of some of those who attempt to teach the principles of repentance, but it was the case with the scribes and Pharisees; yet, my friends, how can we make it otherwise? What value is there in the principles of Christianity if they do not correct the evils that are in the world? If we are going to make the way so easy: take down the bars until there is nothing to do, so that men can follow the same old paths of sin without any change in their lives, it seems to me that Christianity would lose its power and be without value.

But if we discover in the application of the law that God has given that it requires the individual who comes to God to correct the evils and sins of which he has been guilty and make right the wrongs, then he can begin to comprehend how Christianity can accomplish its work and redeem man from sin.

Repentance is the principle upon which this change of character hinges. Now as a church we have stood for years upon this principle as being a necessity. Turn with me to Section 17 of the Book of Doctrine and Covenants which has come to us by revelation, and which we have been pleased to term the law of God. I want to call your attention to paragraph 7:

And again by way of commandment to the church concerning the manner of baptism: all those who humble themselves before God and desire to be baptized and come forth with broken hearts and contrite spirits and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end; and truly manifest by their works that they have received the Spirit of Christ, unto the remission of their sins, shall be received by baptism into his church."

Here we are told that they are those who "witness before the church that they have truly repented of all their sins," who are to be received into the church. Here the law holds that it is necessary and that individuals who have not yet become members of the church of God should manifest to the church that they have received of the spirit of repentance and are willing to turn from their evils and take upon them the name of Jesus Christ before we shall receive them into the church.

Now friends, think for a moment of the situation. Shall we say to the soul that comes to us with his heart bleeding under the consciousness of his own guilt, pleading for the forgiveness that God has promised to the child that comes in sincerity, and say to him: "We shall demand of you the evidence that you are indeed sincere before we will grant to you the right of baptism that shall give you the remission of your sins?" And then, when some who have been baptized into the church have committed iniquity, and continue in it, and when the officers go and labor with them and demand of them to walk uprightly, and they still persist in refusing to listen to those officers until they are brought before a tribunal of the church and are about to be convicted, confess and plead guilty, and are quick to ask forgiveness: Shall we take them into full fellowship without asking them to give some evidence of the sincerity of their profession? We must recognize the equality that God has laid belongs to his law, and that the individual who stands in that attitude is just as much under the law of repentance as the man outside who is seeking admission to the church, and must needs manifest fruit meet for repentance, as John the Baptist taught, before we extend to him the hand of fellowship in fulness again.

Now I am going to call your attention to the definition. I will ask you to go with me to Section 58 of this little book of Covenants and there we have a statement of what may be termed repentance, and this definition is one that we, as a people, can stand upon. I want the world to know where we stand upon that principle, for it is a vital one:

"Behold, he who has repented of his sins, the same is forgiven, and I the Lord, remembereth them no more. By this you may know that a man has repented of his sins, behold he will confess them, [that is what we want] and forsake them." Par. 9.

If the man is truly repentant at heart, sincerely, earnestly endeavoring to bring himself into favor with God, he will confess his sins and forsake them. Now we could naturally conclude if the individual did not confess until he was compelled to that his confession would not be of a great amount of value. I have said sometimes I would not give them a snap of my finger for a bushel of them and I don't know that I would un-

der the circumstances of that kind. If they are going to confess though, in the sense in which this book holds out, they will repent before the people get the evidence, it will be their duty to go and make their acknowledgement and then not do the sin any more. If they did do it again, continue to do it again and again, we would naturally conclude that there was not much sincerity or honesty in their profession.

Now some may say: "Well, if you are going to make repentance as important as that, it would have its weight, and influence the world in the recognition of the right." I surely think it would, my friends. There is no question but what it would, and you will discover at once if the people recognize that principle as they ought to do and put it into operation according to that provision he has given there—it may be that we could not forsake all of our sins in one day or make confession of all of them at once, but as soon as we discover ourselves in transgression—every time we did and made that kind of a confession and forsook the sins that we were guilty of, how long would it take, friends, to put us in a condition of righteousness? Not long, would it?

You discover, then, that this is a working principle of the gospel of Christ. It is one of the redeeming features of God's grace given to the human race and we ought to move along lines of that kind. Now I am going to read another statement and again I use this little book, Section 42, paragraph 7:

"Thou shalt not kill, and he that killeth shall die. Thou shalt not steal and he that stealeth and will not repent shall be cast out. Thou shalt not lie. He that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart and shalt 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 repents not he shall be cast out. 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. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out."

Here is the law given and it is in perfect keeping with what the Master gave to us in the Scriptures. It presents a clear outline of that particular duty that rests upon us. He that sinneth and repenteth not (in the church) shall be cast out. He that is a sinner and does not repent,—well you wouldn't want him inside, would you? Would he be worthy to come in before making an application of our rule? If he has committed iniquity he must confess it and forsake it and by this you may know that he has repented.

Let us go back and notice a statement made in Ezekiel. I read before from the 18th chapter. Now I am going to read from the 33rd. It seems those Israelite people had been complaining some and the Lord begins to talk to them.

"Therefore O thou son of man, speak unto the house of Israel; thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?"

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

Therefore, thou son of man, say unto the children of thy people, the righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

When I shall say unto the righteous that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

Again I say unto the wicked, Thou shalt surely die; if he turn from his sin and do that which is lawful and right;

If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die."

Here is the important thought I want to bring to your mind: "When I say unto the wicked, thou shalt surely die, if he turn from his sin and doeth that which is lawful and right, if the wicked restore the pledge; give again that he hath robbed; walking in the statutes of life without committing iniquity, he shall surely live: he shall not die."

Now that is repentance proper. The transgressor, whoever he may be inside or outside of the fold, who repents of his sins and turns away from his iniquity; making right the wrong he has done, restore the pledge, give back that that

he has robbed, this individual, if he continues to walk in the ways of righteousness shall save his soul alive—he shall not die. This is repentance. It is not merely sorrow, it is not the humbling of our pride; it is not the mere regret because of shame that may come to us through the exposition of our iniquity that is going to correct these things and change our natures; but a free recognition and willing confession of the wrong, and a manifest turning away from it. That is the course that is going to find favor with God.

There isn't one of us but who would receive an individual in a moment, who came to us in that way, acknowledging his wrong, showing the depths of his sorrow and regret by making all things right, and we would be willing to give him a helping hand and forgive him of the transgressions and help him to do what is right. Then how do you think God will feel? Why the person who comes conscientiously and honestly, in that way will find favor with God. God has said he would grant it and he cannot refuse.

In the 26th chapter of Jeremiah and the third verse, the prophet says: "He that turneth from his iniquity and repenteth of his evil, shall find salvation." Under these conditions we are clearly in the right. Now I have met one or two experiences in my life in which this has been demonstrated. I intend to repeat one of them.

While holding meetings in one of our western cities in a tent a number of years ago, there came a man and his wife, as we understood it in that community, and attended services for a long time; the continued to attend and were very deeply interested, but they did not come into the church. It seemed strange because others did, and they had expressed themselves time and time again as being entirely satisfied with the doctrine and believed that the church was the church of Jesus Christ. But there was something that kept them out—there was a distant feeling of some kind, so that we could not get close to them. I wondered at it. After I had closed my services and was holding meetings in a store building in the south part of the city, one evening I was sitting at the desk reading before the time for meeting to open, when the door opened and one of the ladies who had been baptized and this woman of which I speak, stepped into the building. As they came in, I looked up, and all at once there came to me one of the peculiar experiences of my life, for as these ladies started down the aisle, there seemed to unfold before me a clear distinct representation of the condition of this woman. I understood instantly why they had not come to be baptized. I saw her life and it was an astonishment to me. They came directly up to the stand and she asked me if I would come with someone else to her house at a certain time. I told her I would bring one of the ministers of the church with me and come. We went. The man was a large man, a fine looking man. These two people sat there after we had met and had a word of prayer, and looked at each other for a moment, and then they unburdened their souls. They confessed everything; told us the condition just as I had seen it. They wept like children and the cry came: "Brethren, what shall we do?" I told them I would ask for a little time, I did not know what to do. I thought of the day of Pentecost when the cry was made: "Men and brethren, what shall we do?" I prayed over that as I had never prayed over anything before, for I wanted instruction; I wanted direction. Here were two souls penitent, weeping, and asking the question, what can we do? They had never been married—that is the man had not, the woman had. The duty came home to me. What shall we do for them? I received instruction on that and began the work necessary; made the investigation required, found that the lady's former husband was dead; she was free. They were married, and when she had made right everything that she could, she says, I have done all that I can do to right my wrongs. Now I want to be baptized. We baptized her with the manifestation of the Spirit of the favor of God in her behalf; but the man says, Brother, I am not ready; I have wrongs that I have done that I must make right first. When I have done that, corrected these, then I will be ready to go into the church."

Here was a case of true repentance. He immediately left for his old home and there began the work for making right his wrongs. He wrote me after a year of work; he wrote me several times during the year, but after the end of the year I got a letter from him. He says: "Bro-

Smith, I have done everything that lies in my power. I have made right every injury I have ever done as far as it is possible for me to make it right. Now I am ready for baptism. Send an elder." And I confess frankly my dear friends, it was the most clean-cut and clear case of genuine repentance, of true repentance that I had met in many a day. It was one in which the individuals were convicted of their sin. They moved in harmony with the divine injunction; they confessed them and forsook them. They made right the wrongs; they gave back the pledge and that which had been taken. They corrected their evil and then were ready to move out into the divine life and put on Christ and be new creatures in fact.

Now friends, I want to emphasize that thought for you and ask you to think of it. The Master made no mistake when he made the declaration that "except ye repent, ye shall all likewise perish." The commission he gave his disciple his seventy when he sent them out according to the scripture was to 'cry repentance unto this generation.' We come down to the time when we move out to the work under the dispensation of this latter day and the commission that God gives to these people here and the elders of this church is: "Say repentance unto this generation." It is the slogan cry of the gospel. It is the great point upon which we must recognize the peculiar working of God in us, that shall be developed within us the disposition to put away the evils, the sins of our own committing and do that which is right in the sight of God in order that we may find favor with him.

Repentance, then, means something. It means more than society at large has generally given it credit for. It requires a genuine true conversion of the individual and the efforts of that individual made to correct the wrongs that have been done shall bring to him the divine recognition, and favor of God and save his soul alive in the kingdom of God.

I ask you then, friends, to think of it, to carefully consider it, and you will see at a glance that to become a child of God, a genuine child of God, a true child of God, to continue a child of God, the principle of repentance must have its peculiar work with us. It belongs to us. It will save the human race, and bring to us the peace of mind, the satisfaction of soul, the confidence in God that nothing else can give to us.

Now may God help us to see it. May he help us to grasp its importance and recognize its peculiar requirements; to move under the influence of the conviction that comes to us day by day and year by year of our own mistakes and follies and enable us to repent of them. Then the Lord says we shall be forgiven; if we repent not we shall be cast out. We may deceive the church and they may cast us out; but my friends, our name inscribed on the church record cannot hide from God and his searching eye our faults, our errors, our sins—especially the willful transgression and the stubborn refusal upon our part to forsake them and confess them unto God.

May God help us and bless us and strengthen us in our warfare, encourage us in our battle in life, and finally may we be found among the worthy ones in his glorious kingdom. Amen.

THE SWEETEST MUSIC.

I have listened to the magic
Of the Mock bird on the wing,
As he poured forth liquid music,
Making field and forest ring;
But his song is not one-half as sweet
Although it has beguiled—
As the prattle of a baby,
Or the laughter of a child.

I have listened to the great earth
As their hands swept o'er the keys,
And been captured by the music
Of their wondrous melodies;
But their songs, they do not move me,
(Though they oft are strange and wild),
Like the prattle of a baby,
Or the laughter of a child.

I sometimes think that Heaven
Will not be half complete,
Unless beneath the tree of life,
Or on the golden street,
We can hear the old, old music,
That on earth so reconciled—
The sweet prattle of a baby,
Or the laughter of a child.

—David Dillard Haggard.

William M. Aylor. William M. Aylor needs no introduction to the saints in the fields where he has labored, but to the many saints in other fields, he may not be so well known. He is one of the younger men of the ministry, upon whom was placed last year the responsibility of the office of Apostle.



Bro. Aylor was born in Illinois in 1864. The story of his conversion to the faith of the restored gospel is an interesting one. Living in the newly settled regions of Oklahoma in 1891 he heard the first sermon and contrary to his expectations found it to be the truth which he believed. The preacher was Elder Joseph R. Lambert, who, upon reading a private letter from a relative in the neighborhood where Bro. Aylor lived was directed by the Spirit to go to that place. Coming a long distance to what seemed an uninviting field he commenced preaching, resulting in the baptism he commenced preaching, resulting in the baptism including Bro. Aylor.

He was ordained an elder in 1898 and his diligence in the ministerial work led to his ordination to the office of Seventy in 1901. His mission work has been largely in Oklahoma and the South and last year when he was ordained to the Apostleship he was placed in charge of the Southern mission.

From the time he came into the church he met much opposition from the people of the Christian or Disciples' Church, and of necessity was obliged to study in order to meet them successfully. The opposition has continued and he has developed in strength and has had great success in meeting the ministers of that church in debate, having held fifteen debates with them. In all his work, wherever he has labored, he has helped to make the name of Latter Day Saint honorable.

NOTES.

(From the Daily)
President Smith.

President Joseph Smith has been in attendance at all the business sessions of the Conference, and at a few of the other services. His participation in some of the discussions and his ready grasp of the subjects in hand show that his interest in all the affairs of the Church is as keen as ever before, notwithstanding his blindness and partial deafness deprives him of seeing and hearing many things. His faithful watching over the Church as a pastor through the many years of his life is not a service to be easily or indifferently omitted, and he seeks by all means possible to keep in touch with the progress of the work and the events of each day, not only in the Church but in civil and national affairs.

NOTES.

President Joseph Smith remained in the sessions of the conference till the last, his health holding out very well. However, he made no attempt to preside or take any leading part except to make a few speeches. The burden of the work falls upon his two Counselors.

The Standing High Council was called to sit Saturday to hear an appealed case. The Council is composed of twelve High Priests, presided over by the Presidency of the Church, making fifteen in all. The High Council in the Church corresponds to the Supreme Court in the State.

One of the helping organizations is the Woman's Auxiliary for Social Service. Their reports this year show a growing strength in their organization, and their labors extended for some time through the Conference, and covered a variety of fields of usefulness. The Church of Jesus Christ offers a busy field for all who are disposed to work, and the women may find plenty to do as well

as the men. Through this auxiliary they are finding it.

During the last week of the Conference the weather has been most excellent, and all are rejoicing in the coming springtime.

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 CHILD

(Paper read before joint session of Home and Child Welfare and Eugenics Departments, in General Conference. By Mrs. Jennie M. Studley, Superintendent of Eugenics Department.)

The mistaken idea that instinct is a sufficient guide in so delicate and sacred and vital a matter, the comfortable superstition that babies bring their own directions with them—these fictions—have existed long enough.

If a girl asks me why, since the functions of parenthood are so uncertain, she should make the sacrifices necessary to such training, sacrifices entailed by this highest education of mind and body and spirit. I can only say that it is better to be ready even if not called than to be called and found wanting.

Science has not been able as yet to say at exactly what time that influence begins affecting the child, before birth nor how far they can be controlled, directed or modified.

It is certain that the months of preparation were given for other reasons than that of getting ready a wardrobe or a cradle.

Why should we be astonished at the starved crippled, children, the unhappy and suspicious natures we see about us when we reflect upon the number of unwished for, unwelcome children, who at best were never loved until they were seen and known, and who were often grudging their being from the moment they began life.

To the "born mother" the first hours of baby's birth re-plays her for all the months of waiting. I know that there are some women that do not agree with me. This, however, is but proof that all women have not a deep maternal instinct. Those who have not may love their children tenderly, but it is an acquired love.

The woman who is what an Irish woman termed, "a good three halves mother" hears her first baby's cry with a rapture that she can never forget.

It is hers, bone of her bone, flesh of her flesh, her very own and with the great gift comes the knowledge the patient waiting, the anguish of suffering are over.

When a true woman puts her finger for the first time into the tiny hand of her baby, and feels that helpless clutch which tightens her very heart strings, she is born again with her new-born child.

A mother has a sacred claim on the world, even if that claim rests solely on the fact of her motherhood.

Her life may have been a cipher but when a child comes a figure is added which gives it value.

Unfortunately, most of the exalted moments of life, are followed by a corresponding depression and the young mother must not wonder as the days go by and her strength returns slowly and the baby's cries at night and frots by day, she feels a reaction from her state of bliss.

She begins to appreciate that after all, she is only an ordinary woman, that to have a child is not the marvel of creation she thought it at first, that she is not treading in the same path trodden by all women since Eve.

It is not that she loves her baby less than expected. She loves it more than she thought possible, but she is weak, and—appalling thought—the trained nurse will soon be leaving.

While she has her let her learn her lessons from her in the way of judicious training.

One nurse told me that she could, in the weeks in which she cared for a young baby after its birth get it into regular habits if the mother would allow it.

A young mother was telling a physician that she had begun her child's training very early in his career. "At what age?" was the query. "When he was three weeks old," was the proud reply. "Then Madam," was the startling reply, "you began three weeks too late."

Absurd as this statement may at first appear, it contains a truth which every mother of the new-born baby would do well to take to heart. A child's physique during his whole after life may depend upon the care he receives in infancy.

Women have been fighting many battles for the higher education these last few years and they nearly gained the day.

When at last complete victory shall perch upon their banners, let them make one more struggle, and that for the highest education, which shall include a specific training for parenthood.

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CHARLES FRY, EDITOR

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EDITORIAL

DUTY.

Duty is the service we owe to others. The first and highest duty of man is toward his Creator and Redeemer, and after that toward his fellow men. In fact little difference is shown between duty to God and duty to man by the Lord in his statement to the Pharisees regarding the commandment; "Thou shalt love the Lord thy God with all thy heart, and 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," and service to man is largely service to God for it is but carrying out the purposes of God.

As social beings men are inter-dependent, and any man who enjoys and lives by the service of his fellows and does not perform his part toward maintaining the common good is failing to fulfill his obligations to man, and dishonors his Creator. In fulfilling his obligations to men, and making himself his "brother's keeper," he honors God who created all.

The coming of the glorious gospel in the latter day restoration by angel hands has brought light, peace, joy, and salvation, to thousands of obedient souls, far exceeding what the world has otherwise known. But the reception of such wondrous blessings places upon the recipients obligations which were not previously borne, the fulfillment of which would lead to the gathering in of every willing soul to enjoy the same divine blessings. The responsibility thus placed upon those who have obeyed the gospel and have become members of the church of Jesus Christ falls equally upon all, subject only to the several abilities which the different members may have in the extension and development of the work.

The extent of a man's responsibility in the service of God is measured by his ability to render service. The kinds of ability in different men differ as their service differs, and it is well that it is so, for were all gifted with one and the same qualification there could be nothing accomplished. Were all gifted only as preachers there would be no executives and the work would fall to pieces, nor would there be any provision for their temporal necessities and hence they could not preach. Were all executives, were all business men, or all musicians, or teachers, the work could not move properly for all these and more are essential to the accomplishment of the great tasks of sending the message of life to all the world, and the preparation of a people to receive the Lord at his coming.

Hence in the kingdom of God, in which the activities of men are properly directed, there is need for men having every kind of qualification and engaging in every line of service, and that every man shall use his qualifications in the accomplishment of the work, uniting his service to that of others in so doing. Without this the work cannot be done. This variety of qualifications is made necessary by the universal character of the work to be done covering as it does a great variety of necessities.

It may readily be seen that if the services of any one essential class be withheld, that in proportion to such withholding the whole work will be retarded. If those who preach drop out so that

that part of the work is not done, there is not a member who would expect the gospel to win its way in the world. Occasionally an elder leaves the ministry to take the lecture platform or to enter the political field, and it is apparent that he is diverting his proportion of service to secondary considerations, to say the least, but were all the elders to do this who is there but would say, "These men are failing to perform their part of the work, and it must fail?"

But the elders bear but one part of the great responsibility, they represent but one or two of the many qualifications needed to carry on the work, and if others fail in performing their part the results will be the same as if the elders fail in performing theirs. The Lord has said: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toleth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

Since God has called the ministry, the business men, the professional men, the laborers, and all, to labor together with him for the accomplishment of the work of extending the gospel, the withholding of service by any one class of laborers will to that extent retard the gospel's progress. While certain qualifications are required for the ministry in their part of the work, other qualifications are required by men who have the responsibility of caring for the temporal part, and still others by those who by their various professions, businesses, and employments, acquire the temporal means necessary for the maintenance and extension of the work. For the prosperous man of business to devote his increased wealth to personal pleasure, or the attainment of personal ambitions, to the neglect of the gospel work, has the same effect upon the work as for the minister to turn his attention to other pursuits than preaching and caring for the interests of the church. The universal distribution of responsibility among all the members of the church makes necessary a faithful performance of duty by every one.

Our duty to God requires that this be done "with all thy heart," and "with all thy strength," and the necessities of our fellow men and of the work demand it. A work that God himself has planted, that Christ has nourished, and in which angels have ministered in connection with many self-sacrificing men and women, should certainly enlist the willing service of every member, and receive his heartiest support whether that support be given in one form of labor or another or in material support. Could all but sense the importance of the work, and the extent of personal responsibility, surely the work of God would receive first consideration from every man. When the gospel work is so considered and receives the support of all there will be no delays in its progress.

GENERAL CONFERENCE NOTES.

Some confusion existed one day over the meaning and force of a previous action regarding College finances. The adoption of the "budget" in relation to college finances on Friday was understood by many to provide that whatever deficit there might be in the College accounts would be met from the general funds of the Church, while some thought otherwise. The bringing up of a deferred matter touching the same question opened the whole matter to debate, the discussion taking a very broad range. The matter did not seem to be exactly clear and each effort to clarify the situation only seemed to increase the mist.

Such conditions occasionally arise, and tend to show the struggles of the Church through its officers and delegates to get right upon all the incidental points and policies. While the fundamental law remains the same, and is unchangeable, the changing conditions of the world and among the membership of the Church, necessi-

tates changes of methods and policies as to the incidental parts of the work. So that the fact of differences existing among the elders upon these matters gives no bad sign, but that through our differences we are impelled to struggle on to unity in all things.

We assemble from different places, from different environments, with differences of temperament and education, some from the stern government of Presbyterianism, others from the lax forms of Disciplesism, some from regions of affluence and refinement, others from poverty and weakness, and it could not be expected that all would have the same ideas and see things just alike, but by brotherly association, by candid and honorable discussion, each gathers the thought and standards of the others, resulting in progress toward unity.

The Conferences are educational. Every person may gather something each day that will strengthen him in his particular line. The Saints above all people are intensely in earnest. They stand for the right as they see it, and strangers sometimes think upon hearing the earnest and open discussions that there is likely to be trouble in the church, but those who think so do not understand Latter Day Saints. One of the papers last week had a headline, "Row in the Mormon Conference," but not a member thought of such a thing as a row. Some years ago when an important question was being debated, the headline appeared the next morning, "A Split Threatened in the Church," but no such thing was thought of by a single member. Men stand for what they think is right no matter who may be on the opposite side, but the grace with which the minority yields to the majority when a matter is decided is remarkable.

For sixty years the Reorganized Church has stood as one, and there has been no split, and the prospects for continued unity were never brighter than now. The Church is united upon all matters fundamental, though we hope that as time progresses the numerous matters of detail will more fully be brought within that unity, and all see eye to eye.

—Conference Daily.

WORTHY COUNSEL.

Extracts From the Farewell Sermon of John Robinson to the Pilgrim Fathers, 1620.

Brethren we are now quickly to part from one another and whether I may ever live to see your face on earth any more the God of heaven only knows. But whether appointed that or not, I charge you before God and the blessed angels, that you follow me no farther that you have seen me follow the Lord Jesus Christ.

If God reveals any thing to you by any other instrument of his, be as ready to receive it as ever you were ready to receive any truth by my ministry, for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion and will go at present no further than the instruments of their reformation:

The Lutherans cannot be drawn to go beyond what Luther saw: What ever part of his will our good God has revealed to Calvin, they will rather die than embrace it. The Calvinists, you see, stick fast where they were left by that great man of God who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living would be as willing to embrace further light as that they first received. I beseech you remember it is an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written word of God.

Remember that, and every other article of your sacred covenant.

But I must here withal, exhort you to take heed what you receive as truth; examine it; con-

sider it; and compare it with other scriptures of truth, before you receive it for it is not possible that the Christian world should come so lately out of such anti-Christian darkness, and that perfection of knowledge should break forth at once.

—Courtesy Elder Wm. Anderson.

INDEPENDENCE ITEMS.

The interest of the Independence Branch during the past week has centered around the unusual event of the election of a presiding elder. Since 1901 when the stake was organized the presidency of the stake has been the presidency of the branch, but the action of the late conference provided that the leading branch of the stake might elect a separate president. Since the conference a number of names have been upon the lips of the saints as prospective officers for the position, and the last few days preceding the election interest was keen. The large number of names mentioned indicated that no one would come near receiving unanimous vote.

The nominating ballot at the business meeting on Monday night brought out over fifteen names which on the third ballot were reduced to four, viz. G. E. Harrington, D. J. Krahl, Walter W. Smith, and A. H. Parsons. On the last ballot the vote was taken on the names of G. E. Harrington and D. J. Krahl, resulting in 168 for the former and 103 for the latter and Bro. Harrington was declared elected.

Considerable humor characterized the business session all through, and the different views expressed as to the choice of a president and other matters showed the utmost good feeling in all. Frederick M. Smith of the First Presidency occupied the chair and his management of the business was such as to maintain a free and liberal feeling, and added to the humor of the occasion.

Among other items of business transacted was the report of the dining hall committee which had charge of the dining hall during conference. The reports showed total receipts for meals served \$1842.46. With the donations received from outside sources the committee was able to report a gain of \$228.54 above all expenses. The amount of \$200 was reserved as a sinking fund to meet the preliminary expenses of the hall at the next conference here.

The deacon's report showed considerable indebtedness resting upon the branch amounting in all to about \$986, and an effort was made to raise money to meet it. The deacons collected cast and pledges to the amount of \$187 at the meeting. Upon decisions of the bishop's court and its recommendations Sr. Frazier, Sr. Victor Kress, Bro. Fred Kress and Bro. Samuel Garland were removed from membership of the church. Bro. J. C. Jenkinson offered his resignation as presiding deacon, but it was laid upon the table. The ordination of Bro. H. E. Winegar to the office of elder was referred to the proper authorities with power to act.

In harmony with the action of the recent convention the Religio has returned to the plan of holding monthly prayer-meetings, the first having been held last Friday evening. It is hoped that the prayer service will accomplish good for the Religio.

A number of Sunday school pupils are being drawn away to help in the new school organized a week ago at North Liberty Street. The school cheerfully yields such members as enter upon the work of building up the same work in other places and thus accomplish greater good. The school still has a large attendance the number on Sunday being 965, with 31 perfect classes, all the officers and teachers in the adult department being present. The collection was \$16.33.

Elder J. F. Curtis of the Twelve preached Sunday morning and R. M. Elvin in the evening, both sermons being well received. The monthly sacrament service was held in the afternoon.

The committee on reunion has announced that the Independence Stake Reunion will be held at Perte Springs, Mo. This seems to meet the approval of a large number on account of the favorable advantages of the place.

The current Missouri Crop Report shows the prospects to be very favorable for most of the various crops. "The outlook for a general fruit crop continues good, being reported at 82 for the state." Peaches are a little doubtful but a fairly good crop is expected.

INDEPENDENCE, SECOND BRANCH.

Sunday school attendance was 246, and collections, \$3.85.

At the 11 o'clock service, Bro. Field was the speaker and his subject was gathered from Sec. 86, D. C., and his effort was to show how unwise it is to disobey the commands of the Lord in the use of those things forbidden. Apostle Frank Curtis was the speaker at the 7:45 p. m. using for his text "Shall we continue in sin."

At the regular business meeting on Monday evening it was decided to hold the election of officers on the first Monday in June, to hold until first Monday in January, 1915. Decided to hold Sunday evening meetings, 7:45, week nights, 8 p. m.

The singers of the Second Branch were formally organized into a choir last Wednesday evening. Sr. Audentia Anderson was present and assisted in launching the new organization.

W. S. L.

OMAHA, NEBRASKA.

"Tis morning somewhere, and above

The awaking continents from shore to shore
Some, here the birds are singing evermore."

Bro. and Sr. J. M. Baker of Des Moines, Iowa, spent Sunday with us on their way to General Conference, and their visit was much appreciated; as also the sermon of Elder Baker.

Elder Guy Munsell of Lincoln, Neb., was in the city a few days recently, and gave some good instruction on Sunday evening.

Unless the date is changed, the conference of the North-eastern Nebraska District will be held the second Saturday and Sunday in June, Sunday school and Religio conventions the Friday preceding. We trust all our workers will make an effort to attend, or if impossible, assist someone else to do so. Remember Deatur, Neb.

All were pleased to meet Bro. and Sr. Paul Craig at the Wednesday night prayer-meeting, who have returned for another year's work, and hope much good will be accomplished through their efforts.

Bro. and Sr. C. E. Jones spent a few weeks here on their way to the Hawaii Territory, their field of labor. They became interested in the gospel through the influence of Bro. and Sr. W. E. Stoff while living in Alaska.

As we can comprehend to some extent how great the sacrifices are of those who are missionaries in foreign lands, may we strive to remember them at the throne of grace daily and lend a helping hand when they call for assistance. May we all be given grace to be more obedient to the commands of the Lord, and the admonitions that have been received during the latter days, and remember that our Lord will be our help in every time of trial.

"I know not where his islands lift

Their fronded palms in air;

I only know I cannot drift

Beyond his love and care."

Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg.

CORRESPONDENCE

Independence, Mo., March 29, 1914.

Dear Ensign—After several months trip through a part of the South, we arrived in Independence and are anticipating a pleasant time during General Conference, in meeting friends whom we have not seen for four years.

Leaving Joliet, we first went to Indianapolis, Ind., where we attended the district conference, and labored for a short time. We were pleasantly located at the home of Mr. and Sr. Morrison who made us welcome. There also, we had the pleasure of meeting Bro. and Sr. Barmore who had accompanied us to America from the South Sea Islands, we joining them there, as the steamer "Tahiti" stopped there enroute from Australia.

Shortly after the Indiana Conference, we left for Wirt, where we spent a short time holding meetings in the nice church building located there, and we had splendid interest at each service. Brother and Sister Ford shared their hospitality with us while in that part, and we greatly appreciated their kindness. We then made a short visit to the Davis sisters who reside in Jamestown, Ind., and a social evening with their friends was spent pleasantly, and we trust that some good was done. We next left for Louisville, Ky., where we visited the branch and met the many saints. A series of meetings was held and good interest prevailed. We made our home while in that city with Bro. and Sr. Vaughn Merrillfield, who kindly entertained us and made us feel at home.

From there, we left for Joliet to spend the holidays, this pleasure not having been ours for four years, and also we desired to attend the district conference in Chicago. The conference was largely attended, and the meetings pronounced excellent. We left soon after, direct for Paris, Tennessee, where we had planned to reach long before, but were detained. We were taken to the home of Bro. and Sr. Wm. McClain who reside a short distance out from the city, and we were very welcome at their home. They had a horse and carriage, and we were anticipating many pleasant drives, when we learned shortly that we were expected at once in other places, so we moved on. We held some meetings, however, at the home of Bro. and Sr. McClain, and a few of his neighbors and friends not of the church attended, and seemed interested.

We next visited May's Hill, not far from Paris, and we spent a week or so with Bro. and Sr. Boothe, holding the meetings most of the time in their home, as so much sickness and unfavorable weather, hindered us in having the church services as had been planned. Bro. Cobb of May's Hill kindly drove us into Paris, and from there we went out to India, a small place located near Paris. We went to the hospitable home of Bro. and Sr. Campbell, who made us very welcome and with whom we greatly enjoyed the short stay. Meetings were held for several nights in the school house near, and the members seemed delighted with the results, in that so many came out to hear. Many favorable comments from those not of the church were heard, and we therefore trust that some good may result therefrom. Near the close of the series of meetings held there, the weather became unfavorable for continuing, and we decided to continue on our way to Perry, Tennessee, where we wished to labor for a while before district conference convened. We reached that city and were met at the train by Bro. Connie Gallimore and Bro. Curtis Ross, who gave us a fine horse to drive, and a comfortable carriage, while they led the way in another rig. The scenery was beautiful, and the day a perfect one. We reached their home, and Sr. Ross always ready to welcome the missionaries, came out and greeted us, and invited us in where we had a splendid dinner, and by the way we shall not soon forget that good "peach cobbler," and also shall not forget the interesting family. We left that eve, for the home of Bro. and Sr. Gallimore, where meeting was to be held that eve, and where we were kindly invited to stay during our sojourn in those parts. Meetings were held the two days we spent there, and the saints seemed to greatly enjoy them. Many of the saints came long distances, even though the weather was very unfavorable. We were kept rather busy here, especially that the conference was held there shortly.

Saturday, Feb. 14th found us up early, preparing for a long drive in the cold, to the Oakland Branch, at Farmington. Bro. J. R. McClain and Elder Pitt, going in one carriage, and Bro. C. Gallimore and I in the latter's carriage. We were royally welcomed at the pleasant

home of Bro. and Sr. J. Adair, and we spent many pleasant days, holding meetings in the Oakland Church. The weather was fine for a few days, and many attended each service, including a number of outsiders, but the rain and condition of the roads interfered, and it was thought best to discontinue, and thus, we said farewell to the dear friends there, and journeyed on our way. Bro. and Sr. Williams, good saints, also reside near the Oakland Branch Church, and Bro. Williams kindly offered to drive us to the High Hill Branch a distance of several miles. We gladly accepted his offer, and reached there after a very cold ride, going to the home of Bro. and Sr. Gray. We appreciated the warm blazing fire of logs in the fire place as we entered, and soon made ourselves three of the party around the fire. We spent a week there, and held meetings in the High Hill Church. Special efforts were made to make the meetings a success, and many came many miles to attend the services. Elder J. R. McClain joined us there, and he and Elder Pitt were kept busy each eve. We left High Hill, Bro. Gray Jr. and Bro. McClain taking us to Bethel, where in the church there, which is one of the nicest churches we saw in the district, belonging to the saints, a lecture on Palestine was announced, and we stopped two days at the home of Bro. and Sr. Hendrix, who are striving to let their light shine, even though, practically isolated from the saints. We were made welcome there, and enjoyed our short stay.

From there we started on our trip to Foundry Hill, where conference was shortly to convene. We went direct to the home of Bro. and Sr. Ross. The last day of conference, Sunday March 1st, was a very stormy day, cold and snow flurries most of the day. A large gathering of saints and friends attended conference, and we all had a very pleasant time together. We stopped a couple of nights at the home of Bro. and Sr. Alexander who resided near the church, and their hospitality was appreciated. At the close of conference we returned home with Bro. Ross' family, and spent a week or so, at their home, finishing our work, and preparing for our departure.

Our trip through the various branches was interesting, and while we could not see that much good was accomplished, at the time, we sincerely hope that some good may result in the future.

There are many excellent young ladies and gentlemen all through the districts, and we regretted that many of them did not have the opportunities which some others have as they are capable of doing much for the cause we represent. We hope and pray that these fine young people may have better advantages and opportunities in the near future. We shall not forget the kindness shown us, and the efforts put forth to make our visits pleasant.

We visited Eagle Creek where we stopped a couple of days at the home of Bro. and Sr. Roberts. Meetings were held in the church there, but the whooping cough and measles so prevalent in that neighborhood, interfered with the people going out to hear, so we journeyed on to Paris, once more. From there to McKenzie, Tenn., where we were met by Bro. Dickson, who had arranged a series of meetings in that District. We were made welcome at the home of Bro. and Sr. Reynolds, and meetings were held for a number of evenings, in the school house near. Bro. Dickson is an earnest worker, and well liked. We met many excellent people in the different parts; many not of the faith. We were kindly invited to spend the day at the pleasant home of Mr. McClain who resides near this place, and we found Miss McClain such a charming hostess, that we regretted the day passed so quickly. Next day, we left for Fulton, Ky., where we had promised to stop off enroute to Independence, with Bro. and Sr. J. R. McClain. We were pleased to have the pleasure of meeting Sr. McClain and their interesting family, as we had been associated with him, most of the time, during our trips to the different branches. He was always ready to do all he could to make our stay pleasant at the different places.

We left Fulton March 20, for Independence, reaching there next day at 7 a. m., where we were met by Elder Pitt's son.

We shall remember each brother and sister whom we met, and trust that the Lord will bless all, in their labors for the Master.

Your sister in gospel bonds,

Rosa Parks Pitt.

GLEANINGS FROM OUR CORRESPONDENTS.

Lona McMaster, Port Townsend, Wash.—Another year has gone by and we feel more than ever the need of your weekly sermons in our home. We appreciate the beautiful sermons as we have no L. D. S. Church here. We have enjoyed a few sermons on our trips to Seattle last year. I must say that God has blessed me in many ways and I know that he has answered my prayers many times. My companion is not a member but will be as soon as we can get where there is a church. I hope and pray that the great gospel will continue spreading and many be brought into the kingdom.

C. Ed. Miller, Bullahdelah, Australia, March 23.—This place is out in the country about 110 miles from Sydney. We have a small branch which I am trying to build up. Have had more strangers out to my services than they have ever had in the past—so they say. One is ready for baptism, and a couple more should come in. Expected to do some real pioneer work but Bro. Griffiths sent me to go to Melbourne and take charge of the branch and district there for a year. Will remain here till after Easter as we have a four days reunion here. My lectures on the Book of Mormon with the stereopticon illustrations are taking well here; they are different from what they have had. Bro. Griffiths is doing a great work over here, and is the right man in exactly the right place. He is meeting with success. We have both been greatly blessed.

Keep slothfulness and uncleanness far from you.—D. C.

DEPARTMENT OF
Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR.
147 W. Walnut St., Independence, Mo.

NOTICE

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THE TEEN AGE GIRL.

The following article was prepared and read by Miss Mabel Knipschild (Instructor of foreign languages at Graceland College,) as a basis for round table talk in one of the classes which considered this subject in its various phases, and of which Miss Knipschild had charge. The occasion was one of the conferences of the Religion convention.—Editor.

Before considering the "teen age" or "adolescent age" of the girl we shall briefly review her previous twelve or thirteen years. Her development may be divided into three periods which are each marked by peculiar physical, mental and moral characteristics that demand specific treatment. These three periods are: First, childhood, from birth to the age of 8; Second, youth, from 8 to 12; and third, the teen age from 12 to 18. No definite dividing line separates one stage from the other, but the changes are more or less noticeable.

First, childhood. The physical characteristics are rapid growth, a high susceptibility to disease and fatigue. It is then when all the rapid instincts ripen, and these are the basis of the child's activity. It acts by suggestion and imitation, for its brain is not developed enough to supply reasoning powers. Without these the child is neither moral nor immoral but unmoral. For a normal growth we have to know how much to let these instincts function. What stories should be read to the child, games played, and nature studied to give vent to the fighting, savage play, and other instincts, and when should a check be put on them, are questions connected with the life training of a child.

Second, youth. At eight things begin to change. There is a slow growth, the child's health is stable and is in a sense mature. The brain is more completely developed. This is the "habit forming" period. Habits are formed by repetition, hence we should fill this age with drill. Society demands a knowledge of so many things—reading, writing, numbers, language, etc. And these should be learned at this period. J. Stanley Hall says, "This is a time when drill has to proceed on a basis of mastery. Let the child learn the lesson that in this complex life not all its efforts will be sugar coated. Let it learn that part of the training a person should acquire is work (bitter work) in the face of pain. Hence this period of stability should mean much."

Third, the "teen age." From the last period, fixed and level, there is quite a transition into adolescence. Everything is broken up now. Adolescence is a "new birth." Biologically the girl becomes a woman. At about the age of ten there is a very slow growth, followed at eleven or twelve by a very marked and rapid growth, being sometimes almost doubled in a single year. Energy is diminished so much sometimes that anæmia, lassitude, and depression result. The nerves are in a strain, causing awkward movements. The body undergoes a complete change in shape. There is an increased susceptibility to adult diseases. But the most important physical changes are, of course, the development of the sex functions. These ultimately furnish the key to the explanations of the mental and moral characteristics.

Mentally, as well as physically, adolescence is a new birth. First there is a great emotional instability. Fear, anger, love, pity, jealousy, ambition and sympathy are springing into life. Before, the child has been largely self-centered. These new instincts widen out the horizon. The other sex now enters into the girl's life. She becomes extremely conscious of her appearance. This is the season of bangs, curls, puffs, frills, ribbons, tight shoes, high heels, elaborate hats, etc. The thought and talk of the girl at this stage may be all of him, his, and he. She has a great passion for secrets. In her home she lolls, dreams, and has reveries. She samples all kinds of reading to find something in keeping with her mood. She wears badges, mystic letters, and symbols known only to her inner circle or clubs. This is the stage for intimate girl friends and a girl's secrets must be known by her nearest and dearest shams, for they are a very part of her.

A notable characteristic of this stage is that the girl takes up with scores of fads, and is so imitative that everything around her affects her. This imitative nature seems to be of two kinds: first, that of doing things like her girl mates; second that of following the copy set by older and wiser women.

For instance, some popular girl or a few of them together by arrangement come to school some morning and get a new fashion, i. e. wear the hair in one or two braids, wavy knots, with ribbons, puffs, and all kinds of fads which spread like wild-fire through a class, school, or even town.

On the other hand a popular teacher is often imitated in like manner, but an unpopular one is mimicked. Her smile, her mode of sitting, using her handkerchief, fan, parasol, her handwriting and various other things are almost unconsciously repeated. Girls also come to love or hate their grammar, arithmetic, botany, Latin, German, Sunday school work or Religion, according as the teacher of these subjects is liked or disliked, and as she is interested in her subject. So here is one place where we see the force of a teacher. Her personality and inspiration may cause enthusiasm to spread like a contagion.

In this age of great stability nature has arranged to partly take care of the girl lest she become the product of her present self. For instance, we know how inconsistent she is, one minute will vow never to speak to her playmate again but it will not be long until she thinks her the finest girl ever. Nature sees to it that she revises and reconstructs her views. She would be miserable if such a hasty conclusion would remain for years.

Here too, the monster Death is a very fascinating friend in her dreams and reveries. She often pictures herself having committed suicide because of some grief by leaping into the water. But nature has made the instinct of life too strong and although the girl wishes many times she were a boy, or were dead, after all she only coquettes with death.

A little later comes the stage of chronic tittering or giggling. It is not that the girl is so happy, but she desires to please, to show a happy disposition, or for lack of anything to say she laughs. This giggling is often intensified by the presence or approach of a boy. To him it spells appreciation. The giggle age lasts but a few years, but requires the best oversight by older ones lest some vestiges of it may remain far into maturity.

The modern world has come to look down upon feelings. We should repress them and if we do not we are not cultured. But the teen age girl gives expression to her feelings. Things seemingly insignificant can cause her to sob. She learns to cry at people and thus learns how to win her way with mother, brother, sister, and friends, by provoking remorse and fear on their part lest she should harm herself in her spell. She is not conscious why she does this, but it is plain as day to others. It is well too, that she should occasionally enjoy a good cry in her own room. The organs which may be needed in future life need exercise. Nature sees a need for this crying trait and also for laughter. They are safety valves and prevent extremes of joy and woe. They relieve a tension harmlessly when the strain threatens to become too great. It means much though to the girl in her morbid moods whether the parents are nervous, nagging, irritable, or cheerful and bright. It is a time for mother and father to be watchful and hopeful. Over extremes found in our teen age girl are laziness and then over-exertion.

Self-feeling, i. e. all sorts of egoism, followed by self-abasement, distrust in all her powers. Also selfishness and altruism. First she will want everything for her own, and then will turn around and do the most unselfish thing. Socially she is very bold at times, then very bashful and retiring. Again one day she will have a desire to be great, the next she has relaxed and lost her interest.

At times she is very conservative, i. e. in full sympathy with the stationary aspects of life, then with a most radical nature wants to overthrow everything and fix it over.

So with this general review of the teen age girl we can say that she tries and justes life in all directions. We see how utterly unstable she is. Hall says if we stunt a child in early life it is hard to keep it from making up for it under proper conditions, but it is very much more important what you do to the child of 12 or 14, for there is no making up after that.

So the question arises what must we as mothers and teachers do in the face of these facts? We must remember truth as the basis of our training that the child, which during childhood and youth was the creature of obedience, can not be reached in that way when it arrives at the teens. The girl feels a desire for independence, a longing to be an adult. So we have to take her into our confidence and council; treat her as an equal and companion. A mother never on earth will succeed if she tries to make the girl do a thing. A mother is or should be her daughter's best friend and companion. She should be so well acquainted with every little perplexity of her daughter and know how to direct every step that finally the girl will be safely tided over this period.

The mother must see to it that the girl gets plenty of exercise at this stage of rapid growth, for it causes much destruction of material and waste of tissue which must be removed. This cannot be done until it comes in contact with a great supply of air absorbed by the blood at the lungs. Hence the great importance of a large lung capacity; otherwise the girl may fall a victim to consumption, the disease which often gains foothold at this weakened stage. So the mother cannot insist enough that the daughter get plenty of open-air life, encourage her to become interested in something outside, in flower culture, gardening, chicken raising instead of idly walking the streets with her chums or some boy to get the open-air. The girl can only partly obtain her required exercise through work but must also have an abundance of it in the form of play and games. They afford a greater variety of motions together with much interest.

The daughter must have nourishing food. At this age her appetite changes and is full of whims and fancies. Breakfast is slighted. She dotes on pickles, bonbons, ices, etc. No thoughts of indigestion or dyspepsia enter her head. Just what her system needs most at this time she refuses to eat. The mother must see that her food be as much of the plain, wholesome kind as possible and have a regularity in her meals.

The girl must have plenty of sleep, eight to nine hours every night. Usually at this age the parents awaken to the fact or presume their daughter has great talents for music, painting, and drawing. The girl should have been taking these in her eight to twelve age of stability. With her high school subjects she has enough until later at

the close of adolescence. But often the mother anxious to have her daughter "cultured" in its narrow sense insists on the girl's adding a few more hours to her week's work. She begins to look pale and tired. She needs rest and recreation. Therefore she is allowed to go to parties until late hours. Morally this is to be condemned. Physically the body is fatigued from excitement and loss of sleep. Even severe study is not so harmful, but a reasonable amount will promote both mental and physical health and growth. When a girl's health is ruined the fault is often given because of the studies and not the fatigue and imprudent loss of hours of sleep. So we must exert our efforts against the girl homicide.

Fortunately many of the High Schools have a gymnasium and should have one by all means. As a last resort it makes good the lack of home exercise, recreation, and open-air. Every girl should be required to take it. In so many families the girl is needed to work out of school hours to relieve the already overburdened mother. And then if the girl loses her health as did one in our home town, who was accused of doing so because she played basket ball, which is of course a strenuous game and should be very carefully supervised—but at the same time no thought was given to her drudgery work at home every moment out of school. In these very families the boys are often excused from all care of their own rooms and are allowed to leave them in chaos for the unfair to "put to rights" for them. This is decidedly an unfair division of labor.

Often a girl is not naturally inclined to get out and play, and often because the mother is constantly reminding her that running and jumping are more befitting to a tom-boy than to a young lady, she exhausts eyes and brain by lolling on the sofa, reading novels and magazines whose influences often harm her permanently. The modern, ideal mother who is such a companion to her daughter, never dreams of having her read anything unless she first has a knowledge of it. Nothing is more ideal than to have the daughter discuss the interesting things of a book with her mother. In adolescence reading is chiefly to satisfy the feelings, and girls who cultivate heart must have love stories. Although they must be pure, there must be enough of evil to suggest some of the viciousness in the world, though always with the triumph of virtue sure in the end. Reading should open up all the possibilities of the soul. A book or sometimes an article, at the right moment, has often changed the current of a whole life.

The mother's greatest duty of all is to wisely direct the girl's sex pedagogy. Statistics record one or the greatest mistakes made by parent or guardian at the early teen age of the girl. A Miss Crum in gathering information from girls between 16 and 18 years of age found that most of them first learned about the sex relations in the early teens, the stage of romance and idealism. G. S. Hall says, "Such knowledge could not come at a more unpsychologic moment than just now when the soul teems with emotion and when the tendency to spiritualize all these relations is at its very height." Hence there comes a fall from exalted dreamery to a bare fact. The girl distrusts because she has been deceived so long on these matters. She will be tempted to ask others, turn to doctor books, etc., and when she is fully convinced she is filled with disgust, aversion, horror, shame and depression. If this knowledge would have come several years earlier, at eight or nine when the child was more stable it would have been fixed by now. That mothers have failed in this respect in the past is a sad enough fact to contemplate. Some say they just can't tell their children, others deliberately refuse to and the false idea that ignorance is innocence, and others are too indifferent to concern themselves one way or the other. This refusal causes estrangement and resentment as few other refusals on the mother's part can do. Sometimes the mother is bitterly condemned for her silence by the daughter when mature. Just the other day a girl told me how her mother wronged her by leaving her completely ignorant in her early teens. At the pubescent stage she went through a mental distress impossible to describe. She thought she was disgraced and was only kept from committing suicide, because she knew she would not go to heaven.

Undoubtedly a mother's attitude toward the girl at this age cannot be too careful. She cannot afford to allow her daughter to go uninformed, not permit her to gain information from another source. Knowledge of this kind is the worst of all because it is often connected with de-basing traumas. In hundreds of the white slave cases, if you read the testimonies of the girls themselves, you find they were innocent but ignorant of such appalling wickedness, and after having been seduced they rest the blame upon their parents for not having trained them properly. If the mothers find these truths difficult to impart to their daughters in the most sacred way, they can secure plenty of excellent literature in the Social Purity Publications which can be purchased from the Herald Publishing House.

In this connection it is also very important that the young people should thoroughly understand the laws of eugenics, i. e. the right to be born. The great problem we are facing today is not the creation of a more numerous race, but a better race. Our girls must not be rushed into matrimony. Before doing so they must understand a little more clearly what matrimony means, and the momentous thing it is to add a child to the human race. This eugenics can teach our girls, and that is why it is so vital.

Just a word now about the girl's studies and school life. So many good changes are being made in the High School studies. For years all the learning has been so formal, uninteresting, consisting of long Latin words and technical science terms. The adolescent girl has had too many outside interests to learn just for the sake of learning them. She will have to see some use or application in them. And the fact that three-fourths of the High

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SERMONS AND ARTICLES

WHEN THOU MAKEST A FEAST

In the fourteenth chapter of Luke we have recorded an incident in the life of Jesus Christ from which I think can be gained a valuable lesson.

The Master is invited to the house of a Pharisee to eat, and to be watched and trapped if possible in what he might say. Ever on the alert to be doing something for the good of those with whom he came in contact, he immediately took in the situation; he detected the guests represented a well organized mutual admiration society, just as we find prevalent among the same class of people today.

The Master was not there because they loved him, or because they wished to learn from him, but to draw him out if possible into an argument which they might use against him. He was not invited there for the purpose of removing the strain of poverty resting upon the "Man of Sorrows," or to bestow upon him an act of benevolence, although they might have heard his lament over Jerusalem as recorded in the previous chapter, and seen the effects of weariness and fatigue, resting upon him.

He applies himself at once to his work as an instructor, and ever seeking to advocate the cause of the poor and needy, he places an open rebuke upon those who had invited him to eat with them, in the following message: "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsman, nor thy rich neighbors lest they also bid thee again, and a recompense be made thee.

But when thou makest a feast call the poor, the maimed, the lame, the blind; And thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

Here was a rebuke to the custom carried on by the "Well to do" of that time, and as the words of the Master are eternal, and cannot pass away—a rebuke also to like customs in any age, whether carried out by Pharisee or saint, ancient or modern.

The cause of the poor needed a champion then; Jesus of Nazareth was one who volunteered his services, and enlisted to his aid the services of such men as had the interests of the poor at heart. The poor therefore found a friend in Jesus, also in those whom he called to be his disciples; for they were not to be neglected.

What are we as followers of Jesus Christ doing for the social welfare of the poor? Who are the guests found at the feasts we prepare, and to whom are the invitations issued? Do we go out of our way to assist the poor, the lame, the blind, to these occasions, when a "Good time" is to be enjoyed? Would we welcome the shabbily dressed, the faded bonnet, the weather-beaten coat, as we would the dainty and fashionable dress with all the fixings, such as pearls and diamonds, and a few as mentioned by the Prophet Isaiah in the third chapter, as follows: "The chains, and the bracelets, and the mufflers,* * * the head bands, and the tablets, and the earrings, rings* * * the changeable suits of apparel, the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils." etc. Can we recognize in this catalogue what is often in evidence at our social gatherings, and the absence of the less fashionable as represented by the poor and needy?

It has been common to get up a dinner or supper for some local church expense, and charge twenty-five cents or half a dollar, for the good time; this bars the poor from partaking, as they have not the price often for the meal or feast, thus forestalling the opportunity of doing as the Master has bidden us do. How much better to have these good times free, and let those who can, make the Lord a free will offering and get a bishop's receipt for the amount, and thus honor the law and those whose duty it is under the law to collect and receipt for what we have to donate to the work. What think ye?

The wife of a faithful missionary, and a good saint approached me a few days ago, after the General Conference had adjourned, and put this question to me; "Do you not think, Bro. Bullard, the aristocracy of the church is growing?" Is not this a dangerous menace to the well being of the

work? Has not pride taken a firm hold upon many of those whom the Lord has blessed with the advantages of education and the comforts of life. Do we not see the glitter of jewelry and precious stones bedecking the saints, when some of our poor can scarcely appear in proper apparel?

These are very discouraged because of the extravagance of others of the household of faith, and the lack of interest taken in them. How would you answer these questions, dear reader?

Do those who are devoting their time to the adorning of the body at the expense of the adornment required by, the graces which made up the wonderful life of Jesus Christ—keep in constant touch with the Holy Spirit, through the means of grace provided through the assembling of ourselves together, at the prayermeeting, and where meat for the soul is provided? Are they when opportunity affords, visiting the widow and fatherless in their affliction, and keeping themselves unspotted from the world?

To whom will come the recompense in the resurrection of the just? The blessings from the Lord is for those who do as the Master outlined in the house of the Pharisee, and at sundry times and divers manners during his mission here, and his word to the church and the world.

"For I was an hungered and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, sick and ye visited me." etc. See Matthew 25-35-6.

Isaiah was imbued with the same spirit as his Master as found in chapter 58, ver. 6,7, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Read on and the reward is assured.

Is it not time we so arranged our feasts that we can insure the attendance of those who most need our care, and in so doing we will entertain "the unseen guest" who will bring with him joy and blessing.

Richard Bullard.

STATEMENTS AND COMMENTS.

The following statements are taken from a sermon delivered in one of the Protestant churches of Independence, Mo., corrected and approved by the minister. The comments are by the undersigned.

1. Jesus employed many methods of healing.

Divine healing did not originate with men, nor was it optional with men, but was ordained for the benefit of his believing children. It was a part of the gospel plan, enjoyed in all ages by those who obeyed God's commandments, having faith in him and his promises, and such as did not have faith could not please him and consequently could not be the recipients of his divine favor and blessings except as are enjoyed by all men. Paul said "without faith it is impossible to please God." Heb. 11:6. It does not matter how many methods Jesus used in healing the sick, the important question is: "What did he command his followers to do in that regard?" Jesus gave some specific instructions in regard to healing, and men are not justified in setting aside his commands because he may have used other methods than those he enjoined upon men. Man must live by every word that proceedeth out of the mouth of God. The blind man whom Jesus anointed with clay would not have been healed had he not fulfilled the command to go to the pool of Siloam and wash. The healing came through his obedience and through that the glory of God was made manifest. One of old said: "Obedience is better than sacrifice, and to hearken, than the fat of rams."

2. A method is taught by James, (5:14) but he does not inform us what kind of ointment to use.

It would have been superfluous for James to have indicated to the saints of that time what kind of ointment to use for the reason that it was well understood by them. The anointing with oil was a well established custom in Israel, and had been for many generations. The land of Palestine was a land of the Olive tree, and olive oil was in common use among the people. The oil symbolized the anointing of the Holy Spirit. James well understood that in the event of the true method being

lost to man that God could and would reveal it again. He says: "If any of you lack wisdom let him ask of God that giveth liberally to all men, and upbraideth not, and it shall be given him." So the children of God may know if they seek in faith to their Father in heaven.

3. Psychic healing is a cure through psychic or mind influence. If you employ a doctor in the regular way, all healing is from God, as James said every good and perfect gift is from the Father of lights.

The believers who were healed anciently under the hands of the elders of the primitive church were not healed by the will of man but by the power of God. Paul speaks of this healing as a gift of God, 1 Cor. 12, and only to be exercised by those who were recognized by the Lord. Even the devils recognized the authority of God's servants. Acts 19:14. It is nowhere in the Scriptures said that God's hand is the power in all healings, but we do read in Rev. 13:14; 16:14; of spirits of devils going forth in the earth to deceive the nations, and in Mat. 7:22 of men doing wonderful works, even to casting out devils, but were not acknowledged of Christ nor approved. Those who think that all healings are of the Lord will fall an easy prey to the deceiving spirits who work miracles among men.

4. As to the laying on of hands, you say there is no power in it. I don't know.

Do you suppose one of God's servants anciently would have said I don't know if there is power in the laying on of hands? Jesus gave an infallible test that I believe will stand for all time, (and this is the specific instruction previously referred to) Mark 16:18: They shall lay hands on the sick and they shall recover." But says the unbeliever we do not understand this to be a command. What then is it? If you have a right to say by way of interpretation of this word, it means we may do so if we wish, but it is not imperative, then you will by the same parity of reasoning, destroy the sense of the 16th verse, He that believeth and is baptized, shall be saved, would you interpret that, "may be saved?" Why not receive the Lord's word at its face value, and read, "he that believeth and is baptized shall be saved," and believe that he meant that. You say, "I do receive that to mean just what he said." Then why not receive verse 18 the same way, and not say I don't know if there is any power in the ordinance that Jesus promised his children they should be healed through.

5. God sometimes uses bad men to do his work. A horse thief in Kentucky held revival services, and was wonderfully blessed of the Lord, as large numbers were converted, and while he was holding the revival and converting many people, he was conducting his campaign of robbery.

God has used wicked men and nations, to punish and scourge other nations and people who were like themselves wicked, but not in all the holy Scriptures is there one hint that God ever used a bad man as a messenger to carry the message of life and salvation to the people. Wicked men who are holding revival meetings or other religious work, are not serving God, but are deceivers; and are teaching false doctrines. They cannot know the things of God. "The natural man [bad or unregenerated man] receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are Spiritually discerned." 1 Cor. 2:14. If the bad man cannot know the things of God, how can he teach them acceptably to God? We discover by this reading, that so far as the natural man is concerned God's works are all secret; he cannot know them for he cannot discover God's secrets. Who can? Listen. "The froward is an abomination to the Lord; but his secret is with the righteous. (those who do right) Prov. 3:32. Not much hope here for the bad man being called to the Lord's ministry. Again, a correct understanding of God's will is necessary if a man have such a responsibility as poun this matter. "Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise [they who do his commandments] shall understand." Now let me in contrast give a quotation from what purports to be a revelation through one who is generally denounced as a bad man by the world, (I refer to Joseph Smith) "If ye have a desire to serve God, ye are called to the work, for, behold, the field is white already to harvest* * * 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." Doctrine and Covenants 4:1. No room in his ministry nor consolation held out to bad men, but without these virtues a man could not assist in the work of the Lord. He understood that if a man was corrupt, he would not understand the things of God, consequently, could accomplish nothing in the work of the Lord, but would always teach false doctrines, not having the Spirit of God. The Lord has declared that in the mouth of two or three witnesses shall everything be established. I could furnish more witnesses to prove that God will not employ wicked men as his servants.

6. No specific directions were outlined by Jesus for healing. Why assume that no specific directions were outlined by Jesus? This is an indictment against James, and makes him guilty of a very serious offense against God; to assume that he would arrogate to himself the authority to advise to anoint with oil, in the name of the Lord; when he had not been commanded to do so? Is there anything in the teachings of James before or subsequent to this advise referred to, that would warrant the belief that James was a man who would have assumed to counsel men to do anything in the name of Jesus that Jesus had not commanded? Is it not best to consider that Jesus did give specific directions, and that James in his advice was counselling in harmony with that direction given by Jesus.

7. Isaiah said he has "borne our griefs." He did that by healing them.

If this Scripture had its fulfillment in the healing Jesus did for men while he was here on earth, and since men are denied healing in this age, in what sense does he bear our griefs? If healing was only intended for that age, perhaps salvation is also limited to that age, for in the same chapter just referred to, he said: "and with his stripes are we healed." Does that apply only to that generation? It must all apply to us, or none of it. It will not do to say that we may be recipients of his salvation and not of his healings.

8. Jesus refused many times to heal.

If he did refuse many times to heal; was he not very partial and unlike he is generally represented to be?

9. If redemption from bodily corruption is the will of Jesus, then all disease would be healed and we would not die.

Certainly Jesus does not take any delight in bodily corruption, but has given a remedy whereby his children could be healed; and he enjoined faith as the means to obtain this blessing; and gave assurance of his Father's willingness always to hear them, and answer their petitions provided they approach him with faith. But men do not always enjoy that faith, he often upbraided the disciples because they did not possess that faith requisite to bring the blessing, and he gave us the key that we might obtain the power over all disease. (viz) "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 14:7. This Scripture shows why we are not redeemed from bodily corruption. Then you say if we kept his words and were redeemed from bodily ills we would not die. I answer, yes, we would all die naturally of old age, worn out, and not destroyed with disease, for it is appointed to all men once to die.

In conclusion, I deplore the wide difference in opinion believing as I do that in order to render an acceptable service to our God it is necessary to have at least approximately a correct understanding of his will and purpose towards us. And I am continually at a loss to understand how; with his character portrayed to us as unchangeable and without shadow of turning that good and sincere men are ever found trying to explain away the Scriptures, and in some way account for the gifts of the gospel not being found among men as in former years. If men do not believe the promises of Jesus; they are unbelievers and can have no sure hope in his promises of salvation. Many are not altogether to blame, for after the primitive church went into apostasy; and the church had become so corrupt that the Lord had withdrawn his Spirit from them and there was no answer from God, they began to say by way of explanation; "It is no longer necessary that we should have the gifts of the gospel with us for the church is now established, and this tradition was

handed down from generation to generation, until the people really believe it to be true. Personally we do know that there is power in the laying on of hands, and that Jesus' words are true, and that although this ordinance has been lost from among men for many generations, God has graciously restored it again, and has again delegated men to minister before him; and his children, and God and his son Jesus Christ are glorified as of old.

C. E. Guinand.

CHURCH ORGANIZATION.

Persons not familiar with the organic form of the Church are often confused by the variety of officers and ministers, which in the number and character of their work materially differ from those of other churches.

At the head stands the President, who is also the Prophet to the Church, and who is assisted by two Counselors, who in all matters of business requiring a vote hold the same power as himself, and in his absence, or disability, may do the work belonging to the head of the Church. The Presidency hold a general oversight over all the departments of Church work, appointing those in charge of missions, etc. The power of their office is Apostolic.

The Twelve Apostles constitute the second quorum in the Church, and as a quorum hold equal power with that of the First Presidency spoken of above. They are subject to the appointment of the Presidency, and in turn appoint and direct other missionaries in their work.

The Seventy constitute the missionary arm of the Church under the Twelve, there being when the quota is full four hundred and ninety men, divided into seven quorums of seventy each, each presided over by a president, the presidents constituting a council having special duties in addition to those of the regular office of seventy, and are known as the "Council of Seven Presidents of Seventy." They often consider matters for the good of the whole seventy, select the new members from among the elders subject to the ratification of the quorum and the General Conference. The special duties of the Seventy are to travel as missionaries and preach the gospel to the world, building up churches as they may be able.

The Quorum of High Priests is one of considerable latitude, not restricted in number, at least so far as revealed, and its members constitute the pastoral arm of the Church. They are appointed by the Presidency and Twelve, by whom they are directed in their work in caring for the membership of the Church in their various needs. Within the Quorum of High Priests are the Order of Evangelists and the Order of Bishops. The Evangelists are revivalists for the membership of the Church rather than for the world, their special duties being to impart spiritual life, encouragement, hope and strength, and give counsel and advice, etc. to the membership. The Bishops of the Church care for the financial and temporal interests, and have also judicial powers. The presiding Bishop and his two Counselors have general charge of the temporal concerns of the Church.

In addition to these there are also selected from the High Priests twelve men who constitute the Standing High Council of the Church. Their work is largely judicial, and with the Presidency of the Church they constitute the highest tribunal known to the Church—the supreme court. Cases are appealed to this Council from the Bishop's Courts.

The Quorums of Elders, each composed of ninety-six Elders, are presided over by one of their number chosen and ordained and having two counselors to assist him. The number of quorums are unlimited. Elders may travel and preach as missionaries, or occupy as pastors, or they may render local assistance to the missionary or pastor while following their daily pursuits. They may be appointed to act upon Elders' Courts to sit in judgment upon transgressors. There are many other duties attaching to the office.

Priests are organized into quorums of forty-eight members and are local officers, though they may travel as missionaries. Those holding the office of teacher are organized into quorums of twenty-four each, and deacons into quorums of twelve each. These are local officers having a variety of duties.

Through these various officers the whole need of the Church is met, whether in regard to its re-

sponsibility to the world, or its responsibility to its own membership in caring for spiritual growth and development. The organization of the Church is like a wonderful and intricate machine, when every part is working it turns out perfect work. Is it strange that after the Lord had defined the duties of the various officers that He said: "Wherefore, let every man learn his duty."

CHURCHES, AND THE CHURCH.

A thousand different churches, and no two alike; Did Jesus Christ make a failure when he built his Church? and has man done any better than Christ? Does wisdom tell us that it is necessary to have a thousand plans of salvation? Consistency tells us the gospel of Jesus Christ will not fit into a thousand different plans, creeds and confessions of faith that are full of discords, and inconsistencies.

Men claim to accept the Bible teaching as a rule of faith and practice, yet by their disciplines, creeds and confessions they ignore some of the most important teachings found in it.

O Consistency, thou art a jewel! but whence hast thou gone, and where hast thou taken up thine abode? Canst not thou come forth from thy hiding place, and aid the sons and daughters of men in gaining a knowledge of the gospel of Jesus Christ?

God the eternal Father, and Jesus Christ the Son, did not make any mistakes in formulating a plan of salvation for the human family, in their wisdom they made the plan perfect, and what was necessary in the church 1900 years ago, is just as necessary today. The plan is as unchangeable as God himself.

But puny man has formulated a thousand different plans, and not one of them in complete harmony with Christ's plan.—Jesus Christ did not build but one church, and never authorized any man to build another different one. He (Christ) did not start in to build churches for experiment to see if he could make any improvement on them. He built his first and only one just right, and just like he wanted it, and it did not need any man-made amendments added to it, neither any part taken from it. He knew what he was doing, he counselled with none but the Father. He said: "My Father worketh hitherto, and I work."

His testimony is, that he was doing the will of the Father in all things that he did. Therefore I conclude that he had the authority and wisdom of his Father to assist him in building his church.

"The fool hath said in his heart there is no God; But men today are acting as if there were a thousand; and the infidels are saying: "That proves to us there is no God."

The inconsistencies of the churches today are converting about as many to infidelity, as to Christianity.

Galena, Kans.

M. T. Beck.

THE NAZARENE.

By Irmí Zumwalt.

There was a man who might have been a king
And ruled in all the earth supreme
He turned his back upon the offered crown
And chose to dwell with humble, unknown men
That he might ease the heavy load they bore,
Plant hope and faith in tried human hearts
And lead them up to higher thoughts and lives.
He threw his life away to aid his race
And was condemned at last and sent to death
Like any murderer or common thief,
Yet innocent of any charge of guilt
Save that he lived an honest, fearless life
Denouncing wrong in places high or low.
He died with words of love upon his lips,
Forgiving all his foes and faithless friends.
Men said he was a failure, yes, a fool,
To yield a kingdom for a martyr's wreath.
They died, their names and all their deeds are lost
His name still lives, by multitudes revered
In every land, as deathless as the stars.
And down the centuries still shines the glory
Of far Golgotha and a Roman cross.

—Kansas City Star.

A SLIP OF THE CHAIR.

After President E. A. Smith had announced the reading of the report of the Quorum of High Priests by the Secretary, attention was not given immediately, as the delegates were busy examining a printed report which had just been distributed.

"Please give attention to the matter in hand," said President Smith.

"That's what we're doing," replied a voice from the floor.

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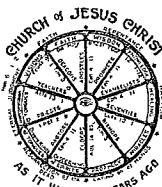
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EDITORIAL

THE HIGHEST AIM.

Poor hungry hearts that hungry go,
Patient and plodding all the weary day;
And wondering why, if God doth love his creatures so,
Life's sweetest joys for them take wings and fly away.

A purer love, a holier life, a sweeter end,
A peace that dearer is to us than joy;
A love without imperfect taint, a friend
Whose friendship is unmixed—without alloy.

This is the boon for which we in the gospel strive.
For this we in the crucible ourselves do place;
Praying to God that we his tests survive,
And win the prize when we shall end the race.
—Elder M. H. Bond.

WHAT AM I TO DO TO BE SAVED?

An inquirer writing to one of the Protestant religious journals for information as to the course he should pursue in seeking salvation presented his inquiry thus:

For the past year or so I have devoted my attention to the requirements of God and true Christianity. I have prayed fervently, with a contrite heart. I accept and acknowledge Jesus Christ as the Son of God, who came to save lost sinners, and accept the whole story of Jesus, doubting nothing said of him in the Scriptures. But pray as I may to have the witness of my acceptance, I have had, so far, no revelation of his forgiveness. I have prayed earnestly for more faith, and that I cannot give myself. What am I to do to be saved, and how can I receive more faith, or perfect faith?

The answer calls for comment because of the position taken and because the position is a common one in the Protestant world. Omitting some incidental statements the answer given is as follows:

The answer to your question lies hidden away in the question itself. And there is, though you are not aware of it, a contradiction in what you write. You say you "accept the whole story of Jesus, doubting nothing said of him in the Scriptures." Yet you go on immediately to say there is something which you doubt. What could possibly be plainer than his words: "Him that cometh unto me I will in no wise cast out" (John 6:37), or "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:8)? Look up the many New Testament promises; then some of the beautiful ones from the Old Testament, like "I, even I, am he that bloteth out thy transgressions" (Isa. 43:25), and the wonderful passage, Isa. 1:18. You believe everything about Jesus except the one thing which is most necessary to believe, namely, that he forgives your sins, even yours.***Take it for granted that God does receive and pardon you; then see how quickly your heart and mind will rest in the assurance that he does so. You are mistaken in saying that you cannot give yourself faith. You can. The way to trust is to trust—to stop doubting, to begin to believe.***We are glad you have asked this question, for it is the most important that can be asked, and there is one answer that applies to every case: "Stop doubting!" Two things more. Begin at once to testify to Christ's pardon, basing your testimony on his word. Then go to work trying to win others to him and to advance his cause. You will lose your doubts in your work. And as you testify and work, your faith and assurance will grow stronger day by day.

This answer simmered down is nothing less than a kind of spiritual hypnotic, a suggestion to think a thing is so an it will be so, even though it be contrary to personal experience. The advice to "Take it for granted that God does receive and pardon you," and to "Stop doubting," when the daily experiences of a year are all against such an assumption, is inconsistent, and can hardly lead a seeking soul to the satisfaction he desires.

The attitude taken in the above answer in regard to the soul sickness and desire for spiritual light and life of the inquirer is identical with that taken by Christian Scientists regarding sickness and disease of the body. The first says, "Don't think there is anything wrong with your soul, you are all right. Don't doubt. Don't listen to the urgings of your conscience but take it for granted that God has received and pardoned you. The other says, "Mind is God; you are as you think. Don't heed the pains of body but take it for granted that you are well and you are well." In each case the appeal is against conscious truth, for when the body is racked with pain the sufferer is truly aware that there is something wrong with the physical organism; and when the mind is burdened with distress and there is anguish of soul relative to one's attitude before God, the consciousness of the soul's need of forgiveness and cleansing is made apparent, and to put the consciousness to sleep by the hypnotic suggestion to "Stop doubting," and "take it for granted that God does receive and pardon you," will not change the actual condition, any more than will a diseased condition of the body be changed by telling the patient that the disease does not exist or by administering an opiate to destroy sensibility to pain.

Protestantism has long held that the conscience is a safe guide, but the answer counsels the questioner to suppress the urgings of his conscience which tell him that he is not yet right with God, and to rest contented in the assumption that he is right. This seems inconsistent. If the conscience is to be followed, (and it may be within certain limitations,) there seems to be no more reliable instance of the correct leading of conscience than in the case of inquirer who has been seeking the right and praying to God for guidance. Would it not be better in this case to follow the course marked out by the conscience and continue the effort to get right, than to smother its impulses and assume the opposite to be true?

What God Requires.

All the promises found in the answer, and many more, are given in the Scriptures, but the strict requirements and conditions upon which they are based are too often overlooked, at least in part. The promise of receiving when we ask cannot be separated from the many teachings of Jesus in his sermon on the mount, and the promise cannot apply when any part of those teachings are ignored or rejected. Likewise the promise of the seeker finding is dependent upon the search being made in conformity with the teachings which accompany the promise. Every promise of God is made subject to certain conditions, and only as the conditions are fulfilled by man will the promises be fulfilled by God.

Belief.

"Believe on the Lord Jesus Christ," was the requirement made of the Philipian jailer. Jesus said "Ye believe in God, believe also in me." And again "Believe the gospel." When Jesus gave his apostles the final commission to go into all the world and "preach the gospel to every creature," he gave the promise of salvation to those who believed and were baptized. This belief stated as a pre-requisite to salvation was evidently more than an assent of the mind to the doctrine that Jesus was the Christ, and included an acceptance of all the principles and ordinances taught by him. An acceptance of Christ means an acceptance of his teachings. This kind of belief necessitates a careful study of the Scriptures to determine just what Jesus taught.

Repentance.

Repentance is turning from wrong to right, from error to truth, a transferring of allegiance from the world and Satan to God. Not everything taught in the name of Christianity is true; not everything purporting to be of God is divine, and hence if one has followed erroneous doctrines and ceremonies a turning from them will be necessary in order to fully repent. The Apostle Paul speaks of "repentance from dead works," as

being necessary as well as from sin, and may it not be that the author of the question failed to find satisfaction and peace from God because some of his works, though performed in sincerity, were not in accordance with the gospel teaching, and hence were "dead works," and unapproved of God?

Baptism.

Among other things taught by Jesus Christ was the ordinance of baptism which the Scriptures repeatedly affirm was for the remission of sins. The ordinance is for those who have believed and repented, and it brings them into membership with Christ in his Church or kingdom, or as stated by Paul they are "baptized into Christ" As a burial in water it is a type of the death and resurrection of Jesus wherein the old man of sin is put off and he becomes a new man in Christ Jesus. This is one of the essential steps in coming to Christ.

Reception of the Holy Ghost.

The promise of the Holy Ghost which is the seal of sonship in Christ is based upon the foregoing requirements and is bestowed by the ordinance of Laying on Hands. By this Spirit one may know that Jesus is the Christ; by it he may know of the doctrine, and of his own acceptance with God; by it only is man able to discern the things of God, and receive a witness of his acceptance and his forgiveness.

Go on Unto Perfection.

Ultimate salvation is dependent upon more than the initial steps in the gospel. Perfect peace and perfect salvation result alone from a perfect obedience, and hence the necessity of continuing in the search for the higher and better things of life, and climbing to higher standards, going on unto perfection. This is possible with the divine help offered through the Spirit.

What a contrast is this teaching of Scripture to the uncertain counsel of taking "it for granted that God does receive and pardon you." If there is anything in this world upon which men need certainty it is in seeking the way to God. The Scriptures point the way and as that way is followed there will come the evidences that will dispel every-doubt, and the way will grow brighter until God is revealed in all his glory.

NEARLY ONE THOUSAND BOOKS ON RELIGION.

About eleven thousand books are published each year in the United States. In the last year for which the figures are at hand, 1912, a few more than a thousand of these were books of fiction. Next came religion and theology, with more than nine hundred.

No other department in the classification made by the Publisher's Weekly showed so many titles. Sociology and economics, for instance, had 867, law 862, history 524, applied science 674, and so on. Of course the method of classification is arbitrary. But it is interesting to find religion claiming almost as many books as fiction.

The fact is evidence of the extent of the interest in the subject. Religious sentiment exists which the Church has not yet taken full advantage of. That is one reason why advertising campaigns urging church attendance have been successful in large cities throughout the country. They have appealed to a sentiment that existed, but which in very many persons has not been effective.—Kansas City Star.

ALCOHOL AND THE DEFECTIVES.

Dr. Mary M. Wolf, in the annual meeting of the State Federation of Women's Clubs, held recently at Swarthmore, Pa., said that while connected with the State Institution for Insane, at Norristown, her studies led to the conclusion that 41 per cent of its inmates were from alcoholic parents. She further said:

"In Pennsylvania not one of our 67 counties is without its insane, feeble-minded, paupers and criminals. We have 17,000 insane, and an estimated population of 15,000 feeble-minded. Our last Legislature appropriated \$4,000,000 for the

SERMONS AND ARTICLES

ASSURANCE OF THE RESURRECTION.

Memorial sermon by Elder C. Edward Miller at Rozelle, Australia.

(In memory of Frederick Haworth.)

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isaiah 55:8.

"Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26.

God's word contains the divine program which will be carried out, in assigning departed souls to their future station in the universe. Everything is governed by the law of degrees. Light, color, heat, sound, intelligence, morality are all under this law, and so is salvation. "Every man shall be rewarded according to his works." The old doctrine of either heaven or hell for humanity was never authorized by the work of God. Paul says in 1 Cor. 15:23 referring to the resurrection, "But every man in his own order." And in the 41st and 42nd verses he tells us this order is: "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."

Christ is coming back to this earth again, to reign as King of kings and Lord of lords. He is to come in the "clouds of heaven, with power and great glory, taking vengeance on them who know not God and obey not the gospel of our Lord and Savior Jesus Christ." He is also coming to bring about the resurrection of the dead, these will be saved in the "sun" glory, and will live on this earth in its restored Edenic condition, with Christ in his thousand years millennial reign." Isaiah pictured the restored earth as being free from violence even between beasts. "Nothing shall hurt or destroy in all my holy mountain."

Our departed brother has obeyed the old Jerusalem gospel, he has been born again by the water and the spirit, and is in the family of God, Jesus Christ being the elder brother. In Christ's thousand years reign on this earth will be fulfilled his promise; "Blessed are the meek for they shall inherit the earth." Isaiah says: "Every man shall sit under his own vine and fig tree." After the millennium another great change is to take place here, Christ shall have put all enemies under his feet, the last of which is death, then God himself shall dwell with his people, the New Jerusalem is to come down from God out of heaven. Christ said "I go to prepare a place for you," and "In my Father's house are many mansions."

To the mind of your speaker, the glory here referred to means "intelligence." It is the glory of God. Christ, who we are told in John 1:1-4, created everything in this universe; prayed to the Father, "give me the glory [intelligence?] I had with thee before the world was." I think there will be as much difference in the physical beauty and intelligence of those who come up in the first or "sun" resurrection, and those who are brought forth in the second or "moon" resurrection as there is difference between the brightness of those two luminaries. So, to my mind, the future intelligence of the human family depends upon their observance of the divine law here. Those who obey the gospel in its fulness will receive the greatest reward.

Then there are those who are immoral, murderers, etc., they will be sent to the prison house and will not be released "until they have paid the utmost farthing." We do not build prisons in this enlightened age to torture the inmates, but to reform them. The divine prison is not a place for torture but for tuition. Christ preached deliverance to the captives. He preached to the spirits in prison, while his body lay in the tomb.

Are any of you doubtful about the resurrection? Do any of you, in the language of my text, "Think it incredible that God should raise the dead?" I will refer you to the resurrections going on all the time. In my country, during the fall, preceding the winter, a little caterpillar crawls up the trunk of a tree, it finds a little cavity in the bark, it builds a tomb for itself in this wise: A cement wall is built up by the little creature: expectorating a secretion from its mouth, this wall completely encloses the cavity, so no prowling enemy can devour its inmate during the winter months while it lies there helpless. But what a wonderful transformation is taking place! It is just as wonderful as the

metamorphosis of a mortal to immortality! the caterpillar has by spring changed to a beautiful butterfly! But how can it get out of that tomb? Who will roll the stone away? What a Herculean task for a fluffy, soft little butterfly!

But the mind of Jesus Christ in the creation of the world, solved that problem. A chemist was at work for the rescue of the little prisoner. For centuries butterflies thus imprisoned were born, but no one knew how they mastered the difficulty of that tomb. We cannot explain the mystery of the resurrection, but, we can reason towards faith. A patient scientist, in late years, found that two little quills, one on each side, of the body of the butterfly held the secret. One contained formic acid, and the other caustic potash, by compressing these quills, the chemicals were ejected against the cement wall, causing it to disintegrate, liberating the captive, so joyously it could with white wings fly out into the sunlight of God! And its very flight has been made erratic as a means of protection so it could have life here on this earth for its allotted time. The mechanical construction of its wings are designed to help it escape preying birds. And if God will give so much thought for a butterfly, what will he not do for those who love him and keep his commandments?

Men have tried to educate themselves away from a belief in the immortality of the soul, but I affirm, by reason of that desire being in the breast of the lowest savage and the most civilized man, it is a natural desire, and like all other natural cravings, it will be satisfied. If there ever has been a human being tried to crush that hope out of his soul, the brilliant American agnostic, Robert G. Ingersoll was that man. Publicly and privately he assailed that doctrine, but at last, the angel of death waited upon a loved brother. These two men had a touching affection for each other. They loved as brothers should. They agreed that the one who survived the other was to deliver an oration over the dead body. Robert survived, and here is part of what he said:

"We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word. But in the night of death hope sees a star, and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now.' Let us believe, in spite of doubts and dogmas, of fears and tears, that these dear words are true of all the countless dead."

Ex-Senator Albert Beveridge, who was one of President Roosevelt's chief lieutenants, and a ready writer of considerable fame, said that in his experience he found that practical men, men of large movements, and who dealt in the great affairs of men were very rarely infidels.

Sir Alfred Russell Wallace, whose name is a household word the world over, in his book, "Man's Place in the Universe," says "What a piece of work is man; How noble in reason, how infinite in faculty! In action, how like an angel! In apprehension how like a god! And for the development of such a being, what is such a universe as ours? * * * Man is the unique and supreme product of this vast universe."

How illogical, to think after untold centuries and ages, man was finally produced upon the earth, and then the universe, after having created him, turns around and annihilates him! Mergenthaler would have been considered an imbecile, if after having perfected the linotype, he had placed a stick of dynamite under the masterpiece of mechanism and blew it up, saying he built it to destroy it! This mighty universe is in a crude state, it is as it were, just the morning of creation, and our brother, will rest in the paradise of God, until Christ again comes to this earth, "with ten thousand of his saints" and he will, with the rest of the resurrected dead take part in the development of creation.

When the earth is clad with snow, and the soft flakes are kissing the frozen ground, the winter of death predominates; the trees are barren, the flowers bloom no more, the song birds have migrated, and the moans of the winter winds seem to dolefully chant a funeral dirge for all the earth; but in that frozen ground a mighty rally is taking place! Spring is approaching, the sturdy oaks, the weeping willows, the towering poplars and the graceful maples are ready to send up the life giving sap that those

naked limbs might be clothed as was not Solomon in all his glory; the sun has kissed away the last snow and there bloom the fragrant violets, and the the gorgeous tulips, painted as if it were by the finger of God! The peach trees and the apple blossoms scatter their aroma on the balmy air. Gorgeous color delights the eye, new life enlivens the soul, the robin red-breasts have returned with the rest of the singers of the air, to make music for the ear. The resurrected trees, the blooming flowers, the warbling birds, all proclaim in color, in life and in song, Hail sweet Spring, Hail! And on the resurrection morn when the dead shall rise to die no more, when the good of all ages shall meet as the family of God, then will Jesus, God's dear Son, bring eternal spring to the earth, and there shall no more be sorrow or death, "I am alive for ever more."

OCCUPATIONS DURING THE MILLENIUM.

A Ten Minute Sermon by Elder W. A. Sinclair, M. D.

"And then shall the heathen nations be redeemed, and they that knew no law, shall have part in the first resurrection."—Doctrine and Covenants 45:10.

The millennium is a time prophesied of by many of the prophets of God as a period of wonderful experiences for those who shall be made partakers thereof.

Peter in speaking of the time says:—"Which things the angels desire to look into." 1 Peter 1:12.

Daniel taking up the same theme records:—"And many of them that slept in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Daniel 12:2,3.

Paul refers to the same transition thus:—"For as in Adam all die, even so in Christ shall all be made alive, But every man in his own order; Christ the firstfruits; afterwards they that are Christ's at his coming." 1 Cor. 15:22,23.

And the Doctrine and Covenants in section 76, marks out at least two of the great glories—the sun and the moon—as having part in this wonderful reign. There are differences of conditions among these participants, relative to their capabilities and spiritual enlightenment, hence, there must be differences in character of the occupations each will follow.

According to Zechariah there will be but very little change in the secular affairs, but the great difference will be in religion, for all families of the earth will be required to go up to Jerusalem once a year to worship the king, the Lord of hosts, and to keep the feast of tabernacles." Zechariah 14:16.

The beast and the false prophets are destroyed so that their influences will not be felt any longer. Rev. 19:20.

And Daniel says:—"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, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Daniel 7:27.

This is probably a solution to the state of religion that will prevail. The saints will be the chief people who will occupy here, chief, because, they will be the teachers, and the gospel of Jesus Christ will be universal.

According to John in Rev. 20:6, the whole course of the saints—independent of sex, will be priests—teachers of the kingdoms and peoples who will be present at that period.

And in Rev. 5:10, he says:—"And hast made us unto our God, kings and priests; and we shall reign on the earth."

According to these two passages the saints will be rulers over certain cities or kingdoms, and are also the teachers of the people.

Micah 4:3. "And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

Consider the above besides kings and priests, we will have blacksmiths for the plowshares must be made, and also the pruninghooks. We will have farmers who will use plowshares, and animals will be used in the plowing, therefore there must be harnessmakers, to supply the necessary harness.

Pruninghooks are for vineworkers, hence, there must be vine dressers.

Isaiah 65:21. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."

In order to build houses there must be carpenters, and if we look at Amos 9:13,14. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. "And, I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them."

Here again we have building going to take place, so we are safe in saying that there will be bricklayers, and if bricklayers, brick makers, stone masons, hence quarrymen, plasterers, hence lime makers, plumbers, hence moulding shops, and moulders to make the utensils, painters hence paint workers, in fact every kind of tradesman to manufacture every kind of implement necessary for the use of man.

There will be gardeners to make gardens, wine merchants, who shall make wine.

Revelation 3:5. "He that overcometh, the same shall be clothed in white raiment; and I will blot out his name out of the book of life, but I will confess his name before my Father, and before the angels.

If we are to wear white robes, it will necessitate the workers in the different departments, from the sowing of the grain or the growing of the animals until the material is ready for the making, and then it will need the weaver, the finisher, the tailor, etc., to prepare it for the wearer.

And so we might go on enumerating the different trades that are suggested by certain texts, but it is apparent that every kind of mechanic and tradesman will be needed just as they are today.

The saints will be the teachers of the people in religious affairs and they will not follow manual labor, but will be sustained by the labors of those of the lesser glories, while they are teaching them the beauties of the Gospel of Jesus Christ. Contentment will pervade the universe, for we read in Micah 4:

"But they [The Nations] shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."

And we read in Isaiah 2:6-9. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and the little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

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."

THE LATEST WONDER OF WIRELESS WAVES.

Four thousand four hundred and twenty-two lives saved by wireless telegraphy! At least that is the number of persons rescued from imperiled or wrecked ocean steamships whose predicament was made known to rescuers by means of the Marconi invention.

With these accomplishments—the story of the Titanic, the Republic, the Volturno and others—the public is familiar, as it is, more or less, with the rapid extension of wireless stations throughout the world. But with the adaptation of the wireless to certain other important purposes the public generally is not so well acquainted.

A Ship Without a Crew.

Of the more recent wonders the shore guided boat is the most picturesque in its appeal to the imagination and the most obvious in its importance. John Hays Hammond, jr's, boat, which he controls at will from his station on the shore of Gloucester Harbor, may be the beginning of a revolution in naval warfare. Who will undertake to predict what may be the outcome of this ability to stand in a signal tower on land and direct the movements of a boat out at sea, sending it to the right or to the left, stopping it or hurling it

straight ahead with the speed of a railroad train, at the will of the distant operator.

This is the result of the genius of a youth 25 years old. Mr. Hammond has been at work on his plans at his summer home at Gloucester, Mass., ever since he graduated from Massachusetts Institute of Technology four years ago, the result being a craft which he can direct from shore over a devious course on Gloucester Harbor, easily steering it at a distance of six or seven miles among the shoals and rocks and other craft in absolute safety.

This wireless boat runs by the powers of her own engines, but is steered by the man on the distant cliff. Here, on a wooded height overlooking the harbor, stand two enormous masts, 360 feet high, connected with antennae, and close by is the lookout station of the operator who conducts the movements of the boat. The experiments are more frequent at night and the operator is aided in keeping track of the boat by an enormous searchlight which plays upon the craft out in the harbor.

Experts Watched the Boat.

Mr. Hammond's experiments have had the interested support of the United States government officials. Early in his work he enlisted the aid of General Weaver, chief of the United States Coast Artillery, and the latter visited Gloucester, accompanied by Col. R. P. Davis, an expert in these matters. They stood on the lookout tower and watched Mr. Hammond cause his manless boat to dart about the harbor under perfect control; they watched it circle about and turn instantly at the touch of the key; saw it head directly for a definite mark and hit it with a precision that must have meant destruction had the mark been an enemy's battleship and the boat a torpedo loaded with dynamite.

The very latest thing, however, in the wireless field appears to be the new telephotographic apparatus recently tried in Paris, by which photographs may be sent by wireless over quite a distance. A leading Paris journal made a trial and assures its success. The apparatus is said, however, to be still crude and until it is perfected to such a degree that photos may be sent as wireless messages are now sent the method will be kept a secret. The inventor is a Parisian.

Trains Operated by Wireless.

Wireless operation of moving trains is one of the latest uses to which the Marconi invention has been put. November 21, 1913, the Lackawanna Railroad made a successful experiment of operating one of its fast passenger trains by means of wireless telegraphy at Scranton, and since that time has constructed two other wireless stations, to which will be added a fifth, and will depend entirely on this system of communication. Its worth was well shown on the occasion of the great storm of March 1, 2, and 3. On March 2, especially a great many of the trains on other Eastern roads were tied up because of the great blizzard which raged throughout that section of the country, but the Lackawanna, although running through a mountainous region, and although its regular wires were down in many instances, was able to operate its trains without interruption by means of the wireless system.

The Lackawanna's experience has caused many other railroads seriously to consider the advisability of resorting to the wireless at least in case of storm disablement of regular wires.

Added to the obvious importance which wireless telegrams would naturally assume in navy maneuvers in time of war there now comes the army wireless pack, which has been universally introduced among United States Troops, and which will largely supplant the old time method of signalling. The army pack, which has been adopted after a long series of experiments, is so simple in form that the entire outfit can be carried by two mules and is so constructed that it can be taken down and put into operation in less than a minute; it has a guaranteed radius of eighty miles.—S. S. Sheridan, in Chicago Record Herald.

BELIEVING AND OBEYING.

"I'm not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Rom. 1:16. By this Scripture we learn we must believe before the gospel has any power over us. The power is for the ones who believe, and not for the unbelieving.

Then James says that faith without works is dead. So we must have works or our faith or belief will not gain us any power. We learn that because of Abraham's great faith he was called the friend of God. But we must not believe that he had faith alone for his works went with his faith.

We are told that devils believed and trembled. Why did they tremble if faith alone was sufficient? They had no works, so we see that faith alone is not accepted but both will work much power. Jesus said in his sermon on the mount, "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." From this we learn we have something to do besides believe. We may believe that if we plant a corn field we would reap a harvest. So we believe that if we do the will of the Father we will reap a reward. But will that belief alone raise the corn or will that belief alone gain us a reward? No; our reward will be as small in the celestial kingdom as it will in the corn crop without work.

So we learn there is a work to do as soon as we believe. We must repent of our evil deeds and repentance will naturally lead to good works. Heb. 6:1-6 mentions faith, repentance, baptism, the laying on of hands. When we have complied with these rules are we ready to sit down and say "Now I've done my Father's will and hence I am saved and sanctified?" What! Sanctified so soon? But Paul says, "Let us go on unto perfection." So we see we are not perfect yet! We must be sanctified through faith. Well, what must we do next? Keep a regular attendance at church? Yes, that is a good part but not all by any means. James says 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." Not to keep yourself from worldly people but refrain from their evil deeds. "Come out of her, my people, that ye be not partakers of her sins." Rev. 18:4. So we see we are to be in the world but not of the world; not participate in the sins of the world.

Let us turn to Matt. 5:1-13 and we will see a few things we must do. First we must be poor in spirit. This agrees with the Scripture that says, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." So we must not be exalted in our own opinion. Not justifying ourselves but ever ready to confess our sins one to another and to God.

"Blessed are they that mourn." Some may think we should not mourn after coming into the church but should always rejoice. Indeed we should rejoice, but when one member mourns we should all mourn with him and so bear each others' burdens. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." So we must have a desire for more learning, more righteousness, a desire to do more work. We must do everything that lies in our power, we must give our lives a living sacrifice to do whatever the Lord wills regardless of the circumstances. Have we all done this? If not we must get busy for our life is short and there is much to do.

"Blessed are the merciful." We must be merciful to the ones less fortunate than ourselves. I say less fortunate because perhaps they have not yet gained sufficient knowledge or have not been raised as they should have been or many other things that cause them to sin, so we must be merciful and always forgiving.

"Blessed are the peacemakers," some say "Oh that is none of my business, that is fro the teachers and not my calling. But it is your calling." Salt (the saints) are the salt of the earth." Salt is a preservative, so we must preserve or save our brother from (not in) his faults, hence be a peacemaker. Last but not least, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely for my sake." But remember it must be false else there is no room for rejoicing. John says that any who do the will of the Father shall know of the doctrine, so we must do his will and he will let us know our mission. He will not leave us in the dark if we refer light enough to work for it. That we all may study to show ourselves approved and be worthy to meet in Zion is my prayer in Jesus' name.

Mrs. R. E. Wright.

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EDITORIAL

REGRETS.

My day is done and as I sit
And think of deeds that I have done—
Of good or ill, for weal or woe,
From rising until set of sun;
And nought I find that I should prize,
Or feel a pride in finished work,
I fear that all has been in vain
And yet I know I did not shrink:
I did not seek that I might help—
I only did what I was told—
I gave no thought for others, near,
I only thought of gain, of gold;
I see that now I could have saved
A fellow workman much of pain,
I could have eased a heavy load,
And made his day worth while again.

Instead, I plodded blindly on
And thinking only of myself,
I lost the pleasure, I would gain,
A chance has gone,—laid on the shelf.

I'm sorry now, I did not think
I really cared what I should do:
I find I do, and I'm ashamed,
I feel quite small. I'll tell you true
That ne'er again will I refuse
When I can do some little thing—
Not for the doing I admit,
But for the pleasure it will bring.

—Wylder Waiters.

FAILURE THROUGH UNWITNESS.

That a young man should fail to meet the ordinary requirements of active life because of needless lack of preparation is a misfortune to all concerned. That many young men in all lines of service are failing to meet the requirements is a fact well known especially to business and professional men who are under the necessity of entrusting a part of their work to employees. But why? Is it that education is defective? that home training is inadequate? or for other reasons?

The Kansas City Journal speaking upon this subject says:

Perhaps conditions have not changed greatly in respect to the opportunities that present themselves for young men of the right kind in the business world; but it is a fact worthy of serious thought that wherever business men of the present day congregate, some comment is usually made upon the scarcity of really competent and promising young men entering business careers. It seems to be the common verdict of those seeking recruits to business enterprises that the boys now applying for positions are lamentably poor material either for training or advancement. This of course, does not apply to all business men nor to all boys, but it does apply to a very large number of both. And it indicates that somewhere there is either social or educational disappointment.

The cause of so much failure seems to be somewhat indefinite, and may be too general to be easily specified, but some of the conditions may be noted with a certainty. The conditions leading to failure may be found mentioned in the following.

City boys appear to have the common failing of being too fond of social diversions. They fail to comprehend the seriousness of business. Modern boys are less thoughtful, less earnest and less ambitious than their fathers. At least, this is the opinion of many business men. Today the right kind of a boy may have his pick of opportunities. But the right kind of a boy is a rara avis. He is not found nightly at picture shows. He is not seen hanging about corner drug stores smoking cigarettes. He is not scorching over the boulevards nightly in his father's automobile. He is not fagged and blue at an age when he should be bright, hopeful and ambitious. The right kind of a boy—that is what many

a business man is looking for anxiously and unsuccessfully.

An excess of "social diversions," picture shows and theatres, automobiling, and the less refined practices of smoking, playing pool hall games, not to mention more sinful practices, are the things which are destroying the capabilities of so many of the younger generation. Young men who indulge in these things do not get down to a thoughtful consideration of the deeper things of life. Their minds have become accustomed to the enjoyments which these social pleasures bring that the desire for such enjoyment has become a fixed art of their natures and occupies their thought to the exclusion of the essential things.

An educator of Kansas City stated not long ago that of the pupils in one of the schools over half attended the picture show five times a week or more. This alone tells the story. The minds of the youth are turned too much to the passing delights and not sufficiently to the things which make for true development and by which they are qualified for responsible work.

Complaint is made that boys are not willing so serve apprenticeships but that they expect to enter at once into places of responsibility and trust. While defects are sometimes noted in the school education, the greatest trouble lies in the social environment. The liberal training provided by the school inclines the young man to the belief that he is competent, but the effect of the social life upon his mind is to make him unwilling to begin at the bottom when he enters upon his line of work, and work up. His social standing entitles him, in his own mind, to a prominent place in the business world.

Not only with the young men are the social attractions working disastrously, but with many other classes. The time and attention devoted to the search for pleasure and social enjoyment are leaving many young women unwilling and unqualified for the duties of home life, and paves the way for ultimate failure. The world is too much given over to pleasure which gratifies merely the fleshly appetites, though much of it is found under conditions of refinement which cause many to overlook its carnal tendencies.

Scholastic education alone does not qualify one for the demands of commercial or professional life, but a strong moral character made possible through proper instruction in ethics, and through voluntary effort to apply the principles learned, and the self-restraint imposed against secondary considerations which interfere with those of first importance. Diversions and recreation of the proper kinds may be helpful when indulged in within proportionate limitations, but when they are made the principal thing, or when their form inclines to wrong-doing, then the higher ideals, the nobler impulses, and the strength of character, begin to fade away, and the only qualification left to man is that which insures failure.

HISTORICAL SKETCH OF ZION'S RELIGIOUS LITERARY SOCIETY.

The first steps leading toward the organization of this auxiliary society, composed of the young people of the church, were taken about 1890, when a department was opened in Autumn Leaves for an exchange of views among the young. Within three months a systematic course of study began to be talked of, and two months later a suggestion was made for an organization for the systematic distribution of good literature, and the name "Latter Day Saints' Literary Exchange" was suggested.

These were but efforts to attain and accomplish things which were dimly seen to be necessary, but which could only be wrought out by moving forward to the extent that light was given. As further showing the tendency of the times in pushing out in the line of educating and developing the young of the Church, distinct societies were organized in a number of the larger branches of the Church under different names and with different policies, but all having the same general purpose.

The first formal step toward a general organization was at the General Conference at Independence, Mo., in 1892. A petition from the Young People's Mutual Improvement Society of St. Joseph, Mo., was presented by Elder M. H. Forscutt, on April 13th, and on the 16th a temporary organization was effected with F. M. Sheehy, President, and J. F. Mintun, Secretary. A committee on constitution and by-laws was appointed, consisting of J. A. Gunsolley, G. J. Whitehead, C. R. Duncan and J. C. Hitchcock.

The work of this committee was reported to a meeting called at the Lamoni Conference of 1893, which met on April 14th. A constitution was adopted and a permanent organization provided for the name which the society still bears, and which was suggested by Bro. Sheehy, was adopted.

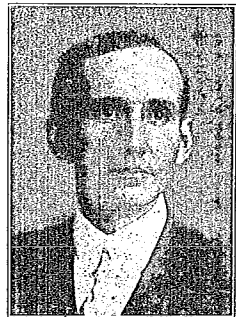
The department in the Autumn Leaves was continued, and resulted in the publication of monthly programs designed to lead and help the societies in their study and work, including the literary part. In time the monthly program gave way to a special publication giving lessons for study and known as the "Religio Quarterly." Sr. Louise Palfrey Sheldon was for some years editor, to which office she was succeeded by R. W. Farrell, who still occupies in that capacity. J. A. Gunsolley succeeded to the Presidency, which he has held successfully for many years.

The society has grown and its work has branched out into many lines, and to-day it is truly fulfilling the original design, to be an auxiliary or helping society to the Church. The reports already published for this year show its strength as to numbers and extent.

—Conference Daily.

JAMES E. KELLEY.

James E. Kelley holds the distinction of being the youngest member of the Quorum of Twelve, being thirty-four years of age at the present time. His father, W. H. Kelley, was an Apostle when the younger Kelley was born, and remained so until 1913, when he was released because of advancing years, and his son took his place according to the revelation received by the Church.



He was baptized at the age of 15 years at Kirtland, O., and when 21 was called through one of the Presidency of the Church to the office of elder, and the Sunday following his ordination preached his first sermon, and shortly after was sent on his first mission to Maine and other States of the East. He was ordained a Seventy in 1907 and an Apostle in 1913, and has labored in the Eastern States, Ohio, Nebraska, Montana, Canada, the Pacific Slope, and Arizona.

Before being called to the ministry he served in the Spanish-American war, going with the 61st Iowa to the Philippines. While on the way he taught his first Sunday school class in Honolulu, indicating his disposition to serve the Lord even while engaged in military service.

Elder Kelley is unassuming, yet active in his work, his whole soul being consecrated to the service of God and his fellow men.

Hope proves man deathless. It is the struggle of the soul, breaking loose from what is perishable, and attesting her eternity.
—Henry Melvill.

Lambs, an exceedingly bright little darling, eight years of age. This being the first visit of the death angel to our family of seventy. The second call came in quick succession, this time claiming a bright business young man of twenty-seven summers, Bro. Orville Mosier. Bro. Orville was baptized the 24th day of last January. At the time of his conversion he owned a barber shop in Kansas City, Mo., but owing to broken health, was compelled to leave it some weeks before he was baptized. He continued to grow weaker physically, but stronger spiritually until released by death. His wife, Sr. Ethel, was baptized two days previous to that of her husband. During the confirmation of Bro. Mosier, while our hands were upon his head, a beautiful vision was shown to Bro. George Jenkins who assisted in the confirmation. Bro. Mosier was seen standing upon a solid rock, surrounded by a large body of water. The waves were seen dashing well nigh up to his feet, and fear was had upon the part of Bro. Jenkins, lest he should be carried off the rock and drowned. When suddenly by the side of Bro. Mosier stood two angels, while on the opposite side and a little above his head stood other angels. The assurance was given Bro. Jenkins that if the waves should dash sufficiently high so as to reach this brother, no ill should befall him, as the angels were there to bear him away. Our prayer to God is, that as death makes the inroad into our little branch, that upon each occasion, there may be found among the lambs the purity and angel innocency of the one of eight, and the true devotion, also the willingness to go, as the one of twenty-seven, when he for the last time kissed his devoted companion, then closed his eyes as one in peaceful sleep and breathed no more.

May the Spirit of God comfort all who mourn, encourage those who are discouraged, and strengthen the weak, lift up the fallen, enable us as brothers and sisters to have charity one for another, in my prayer in Jesus' name.

In gospel bonds,

J. J. Boswell.

Minneapolis, Minn.

Editor Ensign—I am pleased to write a few lines to your paper, that you may know that there are still some of God's people here in this city, although we are few in number we feel that God recognizes us also.

May 6th was held our regular annual business meeting and officers were elected as follows: Bro. Charles Lundeen, President; Bro. Edward H. Bennett, Priest; Brethren Atkinson, J. R. Lloyd, R. J. Wildy and Hawks, Teachers; Bro. Charles Johnson, Deacon; Sisters J. R. Lloyd and Muriel Bennett, Organists; Sister Johnson, Chorister.

A year ago the Branch was unfortunate enough not to have a teacher, but the Lord has supplied us this year by giving us four faithful and ambitious men to occupy in that office. Some of them have had experience in the larger branches of the church and their work will undoubtedly be effectual.

We desire to advance the work here, and want to better our standing as a branch. The Saints enjoy their little church here which has been purchased by sacrifice, and take great comfort that God has recognized the sacrifice and told us through one of his worthy servants.

We have a nice Religio which promises to advance in the near future. We have some splendid talent among its members and we also feel encouraged in our Sunday school, with our able Bro. R. J. Wildy as Superintendent.

Our recent business meeting was an entire success as far as the right feeling was expressed by all, God's Spirit being present, causing happiness and peace to rule.

As our little band here goes on in the conflict we ask to be remembered by the Saints of other branches when they petition the heavenly Father for aid and strength.

Your brother in the gospel,

E. H. Bennett,

1719 Sixth avenue North, Minneapolis, Minn.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, Editor, 147 W. Walnut St., 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, 711 S. Fuller Ave., Independence, Mo.

ADVISORY BOARD.

Mrs. S. R. Burgess, President, 520 Etzel Ave., St. Louis, Mo.
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Home and Child Welfare Department, Mrs. H. A. Stebbins, Lamont, Iowa.
Literary and Educational Department, Miss Lydia Thomas, Lamont, Iowa.
Eugenics Department, Mrs. Jennie Studley, 17 E. Cottage St., Roxbury, Mass.
Domestic Science Department, Miss Bertha Anderson, corner Short and Electric Sts., Independence, Mo.
Sewing and Aid Department, Mrs. Edith Cochran, 207 S. Seventeenth St., St. Joseph, Mo.
Young Woman's Department, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence, Mo.

ENCOURAGING!

During General Conference the Independence Stake Quorum of elders invited Sr. B. C. Smith, then our president, to meet with them at one quorum session,—that they might become better acquainted with the work and aims of the Woman's Auxiliary. They met jointly with the visiting elders.

Sr. Smith was accompanied by several of our officers and read a paper before the assembly. "The Relation of the Woman's Auxiliary and the

Elder." Great interest was shown and many questions asked and answered. The theme of their consultation being how to work together, and to obtain a spirit of co-operation and a knowledge of the work. This paper will appear in the Herald in the Home Column.

We have, as an organization, long hoped and prayed for the interest and co-operation of the eldership, because of the broad field of opportunity open before them continuously, to spread interest and knowledge of Woman's Work for the church (i. e. in the home!); hence we rejoice at this expression of increasing good will and interest.

AN ADVANCE STEP.

The school year is almost ended. It has been an unusually interesting one to Independence, in that the Parent-Teachers' Association has found favor in the hearts of school patrons and teachers; so that in each school we now have one of these organizations. The time has been short for the accomplishment of great things; but the fact that children do benefit from the earnest co-operation of parents with teachers has been demonstrated to our great satisfaction.

We are pleased to present the following article from the principal of the Columbian School, without whose willing co-operation, things might not have gone so well. This should have appeared in April, but the necessity of using Ensign space for Conference and Auxiliary matters crowded out some of our other work. This association was first organized in Independence in the Columbian School, with Sr. A. L. Yingling as president. She has just been re-elected to serve another year.

Look up the work of this Association. It is an important step in behalf of "Child Welfare."

PURPOSE OF THE PARENT-TEACHER'S ASSOCIATION.

From the Teacher's Viewpoint.

A great deal of the personal friction of life is due to misunderstanding, either of attitude or motive. A close personal acquaintance is the surest guarantee against the misjudging of the motives of teachers by parents, and of parents by teachers. Insofar as the association brings about acquaintance, it makes for the elimination of friction between the home and the school.

In general, also, teachers have given more time and study to the theoretical problems of character building, which, of course, includes intellectual acquirements; parents, to the practical direction of child life, with a large tinge of materialism. I mean by that, that the very strenuousness of the struggle for material comfort, or even of physical existence, will lead the parent almost universally to subject any thing done in the school to the test question—"Will it help my child to make a living?" while the test most teachers will apply, will be, "Does it broaden the outlook, make for a bigger, happier or more useful life?" Both teachers and parents need the benefits of both these tests. I know of no means better calculated to redeem the school from the realm of mere theory, and at the same time preserve it from the slough of idealistic materialism—industrialism, than the Parent-Teachers' Association.

Again, there are problems that arise in the school that are not met with in the home, due in some cases to the large numbers; for example, the necessity of system, the uniform treatment of varying intellects and temperaments, resulting at times in the retarding of those of keen intellect and good habits and the bringing of too great a pressure on those of slower growth.

Even the same treatment for the same offense, so essential to a child's sense of justice, may be a real harshness to one of sensitive temperament, and entirely inadequate to one of more sturdy and experience. Parents can know these problems best by meeting the teachers and discussing their problems with them.

There is always need of sympathy and understanding between the home and school, and at times, of active co-operation, as in the movement to beautify vacant lots, and to raise home gardens. The association not only forms an excellent medium for explaining the desires and needs, but furnishes leaders to carry forward the propaganda for good. Lastly, the thought and attention given by parents and teachers either in preparing papers, or discussion, results in broadening the view, stimulating interest, and determining public opinion in favor of broader, better, saner education, and a more liberal support of the same.

W. D. Miller.

PRESIDENT'S REPORT TO GENERAL CONVENTION.

Greeting:
My Dear Sisters:—In reviewing the work of the past year, and looking over its present conditions, I must conclude that it is advancing. The demands are becoming greater, so that I feel like taking the admonition of the Savior to the Seventy when he sent them forth to labor. He told them to "Pray to the Lord of the harvest to send more laborers into the field, for the harvest is great and the laborers are few."

Truly, the opportunities for this work are great, and the demand for it is great also. There opens up before us in this work, unlimited opportunity for service in the

Lord's vineyard. So I ask you all to pray that the Lord may raise up among us those who are qualified and willing to lay hold of these opportunities and use them to the honor and glory of God.

Much of the material that has been embodied in my report heretofore will be in the reports of other officers this year so my report will be brief.

I have tried to keep the work of the society moving as best I could by correspondence, sending out literature, and visiting in a few instances. More visiting might have been productive of good had I been able to do it; for it seems that there are many places where there are sisters desiring to engage in work of this kind but they have not confidence enough in themselves to take hold of it, or are uncertain as to what is best to take up, and only need some one to give them a start.

We have sent out a great deal of literature the past year to the reunions. I think nearly every reunion received some. But we think this work would be productive of more good if we had a little different kind or class of literature to send out with the reading leaflets. It should be of a standard character explanatory of the work in its departments, and there should be a plentiful supply of it.

This brings us to the all important matter of finance again, and we cannot let this opportunity pass without urging the locals to do what they can along this line, that the work may not be hindered. We want the sisters in remote places to become interested in this Auxiliary, but it will cost something to acquaint them with it. I did not realize so much that there were those who had no knowledge of this work until the other day, a sister said to me, "Well what is this Auxiliary any way?" She had been living in one of the far off places, and had not become acquainted with it. I presume there are many others similarly situated.

We have been reminded this year that this society should make some effort to preserve its origin and history. It would be well to do this while those who were its originators are still with us.

The work of the editors of our departments in the church papers has been very satisfactory this year. We had hoped, however, that the superintendents of the different departments would have contributed more largely to these columns.

We have been particularly pleased with the readings that have been prepared for the Home and Child Welfare Department. In the Montessori papers we have been given the basic principles of child training. Two numbers yet to appear will conclude this series.

It is pleasing to note how the superintendents are taking hold of their work, and we are trusting to the future for the good that may come through the development of women's work by the effort of these departments.

Mrs. B. C. Smith, Pres.

SECRETARY'S REPORT.

To the General Conference; Greeting: The Woman's Auxiliary for Social Service report 69 active locals, 7 district organizations containing 29 locals, and an approximate membership of 1,651.

The six departments of the organizations have been conducted as heretofore. Number of locals in each department—St. Louis District. The new locals are as follows:

Home and Child Welfare Department.....36 locals
Literary and Educational..... 8 locals
Domestic Science..... 4 locals
Sewing and Aid.....57 locals
Eugenics..... 2 locals
Young Woman's..... 5 locals

Our increase this year has been 8 district organizations, 32 locals, and 429 in membership. The new districts are Massachusetts District, Eastern Michigan District, and St. Louis District. The new locals are as follows.

St. Charles, Missouri; Eustis, Nebraska; Benonia, Michigan; Scott Center, Iowa; Pensacola, Florida; Fall River, Massachusetts; Youngstown, Pennsylvania; Applegate, Michigan; Post Oak, Mo.; Morehead, Iowa; Lexington, Mo.; Oak Hill, Mo.; Omaha, Nebraska; Boyne City, Michigan; Coldwater, Michigan; Gerald, Indiana; Attleboro, Massachusetts; Warren, Ohio; Louisville, Kentucky; Coal Hill, Missouri; Logan, Iowa; Pittsburg, Pennsylvania; Onaway, Michigan; Minneapolis, Minnesota; Alexander, Kansas; Freesoil, Michigan; Dennispot, Massachusetts; Toledo, Ohio; New Hamburg, Pennsylvania; McKenzie, Alabama; Eldorado Springs, Missouri; Indianapolis, Indiana; Ridgetown, Canada.

Four locals have either disorganized, or are not holding meetings, they are: Olathe, Colorado; Argentine, Kansas; Elk Mills, Maryland; Tryon, Nebraska; and Calumet, Oklahoma, has dropped one department.

We have 28 field workers who have visited or corresponded with 53 branches. Number of locals organized, 19; number of reports from field workers, 13.

FINANCIAL.

The amount of money in hands of treasurer April 7, 1913:
General Fund \$ 45.56
Children's Home..... 34.61

Receipts.
Assessments \$ 70.95
Children's Home Fund 630.93
General Church debt 2.00
Sale of Cook Books 10.00
Offering 1.25
Sale of Leaflets 14.59
\$809.79

Disbursements.
Postage, supplies, books, stenographic work, and printing \$108.00
Children's Home 595.00
Church debt 2.00
\$705.00

(Continued on page 6.)

SERMONS AND ARTICLES

WHAT IS THE JUDGMENT?

By Elder J. A. Koehler.

Is it arbitrary? Or is it a natural process under which we automatically reap the fruits of life's doings? Does it require the interference of some personage to make us suffer for evil and have pleasure for good?

"If we would judge ourselves, we should not be judged." Many pass through the experiences of life without entering into their own bosoms to examine themselves as they ought. The history of the race shows this ever to have been so. Men do not judge themselves as they ought. There seems to be a disposition to try to escape the consequences of a self examination. We think, perhaps, that we shall be able to force the prickings of conscience into such complete obscurity as to cause them to forever remain silent. But we are advised that

A Self Examination is Inevitable

for "The Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." "God will bring every work into judgment." Just how God will do this remains to be seen. God gives us our daily bread through the regular processes of nature, and we may discover that he will also pass judgment upon us through the regular processes of nature. At any rate "The counsels of the heart will be made manifest;" that means every man will sometime see himself as he is.

Every experience leaves a record somewhere. It may be in the brain; it may be in the nervous system; it may be in the mind (whatever that is); but somewhere, somehow, the things we experience leave their record with us. Ofttimes, events of early life which have been long forgotten are, without any apparent effort, revived in memory. Psychologically speaking, things which had fallen into the area of subconsciousness have arisen into consciousness. It is surprising what a train of events is sometimes revived in memory by a simple reference to some circumstance that may not even be related to it, but which may only bear a resemblance to some contiguous event.

In the light of what we know about consciousness we can easily see how it will come to pass that "We shall have a perfect knowledge of all our guilt, and uncleanness" (2 Nephi 6:34.) We may pass through this life with no thought of justice, excusing ourselves for the things that should condemn us, but when the time comes that conscience compels a hearing we must attend. We may not bother about the matter now, but the word says "we shall" have some bother about it later.

But Why Wait for a Future Judgment.

It is much easier to pay our bills as they come due than to let them pile up so that we must meet them in a lump. "If we would judge ourselves," we should not be judged. We may carry the scar of some accident all our days, but we need not feel the pains always that we once felt as a result of the accident. When nature has been given a chance to repair the damage we are relieved of the pain. Similarly we need not always feel the distress of mind consequent upon some evil deed; we may pay the debt and be relieved of the distress. But it is useless to cover up the deed in an effort to escape the penalty attaching thereto. A thorn in the flesh is not gotten rid of through covering it up; it must be separated from the body, and healing agencies applied according to the nature of the case. Conscience sin is like a thorn in the flesh; it may be covered up, i. e. forced into the area of subconsciousness, but the act of covering up does not relieve one from ultimately paying the price that nature demands as a final relief measure; nature demands that the thing be expelled from the body, and the wound healed, before she will stop reminding us of the experience. Poison taken into the system must be expelled by some sort of reaction, and the pain is usually the concomitant of abnormal physical reaction, so distress of mind seems to be the concomitant of the kind of reaction that takes place in the mind looking to the elimination of the record of the evil act. The normal man must have sorrow when he views his misconduct; "Godly sorrow worketh repentance," and nature seems to demand "judgment"

and "repentance" as a final relief measure from future pains growing out of misconduct: "Repent ye, and become converted, that your sins may be blotted out." Let judgment take place now.

The Basis of Judgment.

All men have an intuitive sense of right. A child, who with much care and labor builds a house out of his blocks, becomes indignant at having his house maliciously knocked down. We do not need to tell him that it is wrong, he knows it intuitively. It is these councils of the heart that will in a large measure form the basis of the judgment that will finally be passed upon our conduct.

We hear someone speak evil of some close friend; or someone takes an unfair advantage over us; we resent the act instinctively. We resent it because our sense of the fitness of things tells us that sort of conduct is not right. But what if (forgetting our standards for judging others) we speak ill of someone unnecessarily? Or what if we take an unfair advantage of someone? Does our failure to feel indignant at our own act change the fact that in our inner-consciousness (subconsciousness) there is something that says such acts are wrong? Do we not occasionally "wake up" to the fact that we have been doing repeatedly the thing we have often condemned in another? And do we not have a sense of guilt, of self-condemnation, under such circumstances? Imagine a time when all our acts will press themselves upon our attention in the light in which we have judged others, in the light of our inner sense of the fitness of things, and we may get a prevision of the final judgment; "With what judgment ye judge, ye shall be judged." My sense of right and wrong will be my condemnation for the things I have condemned in others. We cannot escape a judgment on this basis; and the sensible thing to do, it seems to me, is to try to view our own acts now in the light in which we view other's acts; try to make the same kind of adjustment in our own lives that we think others ought to make in their lives when we are doing our best thinking. "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for when thou judgest another, thou condemnest thyself; for thou doest the same things." Rom. 2:1.

Inability and Responsibility.

It may be that conscience no longer condemns what it ought to condemn, and approves what it ought not approve. It may be that we have lost the power to measure right and wrong as we ought. It may be that we have not interested ourselves enough to determine what we ought to do and what we ought not to do; we may have been intellectually lazy and therefore morally delinquent. But will that excuse us?

If I fill my system or mind with narcotics so that I lose my powers of discrimination and judgment, whose fault is it? My loss is the natural fruit, the penalty, of my own misconduct. And the very acts which make for the loss of ability to judge are themselves the things which merit condemnation. I may tie my arm at my side so that I am not able to use it when occasion requires; but I need not tie my arm. Having tied it, all I need to do in order to gain my former liberty is to untie it. Similarly we are under no necessity of doing the things which lead to "blindness of heart;" and all that nature demands as a means of restoring to us our former ability to judge is to undo the thing we have done. We may do it if we will. But if we are not willing to suffer the labor and pains of extricating ourselves from a situation into which our carelessness or laziness has gotten us we must remain in our bonds. "Verily, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Nature demands it; we must pay it. The judgment then is

A Natural Process

under which "wrong doing automatically recoils upon the wrong doer;" and right doing automatically confers its beneficent effects. Nature is the agency that enforces the dictum: "Whatsoever a man soweth, that shall he also reap." "A guilty conscience needs no accuser" expresses the concept of the race of the manner in which nature inflicts her penalties. When the brothers of Joseph had occasion to refer to their family relations (Gen. 42:11-21) many years after they had sold Joseph into Egypt, the circumstances of their offense were refreshed in memory, but this time under circumstances that brought re-

morse of conscience: "We were verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Now these men were in a situation where Joseph had been years before; now they were pleading for mercy; now conscience had a chance to speak; now was the time of judgment. Every exposure of self to self brought remorse of conscience; wrong doing was automatically recoiling upon the wrong doer. What else could take place?

We see then that judgment takes place when we are brought face to face with our own acts under conditions where our faculties are permitted to express themselves. We see what guilt we feel when we are brought face to face with those we have wronged. Is not one knowing look from an offended mother enough to distress the soul of the offending child? How much more then will there be anguish of soul and distress of spirit when those who have postponed judgment are brought face to face with "Him who sitteth upon the throne?" "The kings of the earth, and the great men, and the rich men,**** hid themselves in the dens and in the rocks; and said to the mountains and rocks: Fall on us, and hide us from the face of Him that sitteth upon the throne." This might all be avoided if we would judge ourselves; but "If our hearts have been hardened, yea, if we have hardened our hearts against the word, inasmuch that it has not been found in us, then will our state be awful, for then shall we be condemned. . . . Our thoughts also will condemn us; and in this awful state we shall not dare look upon God." Alma 9:22.

Doubtless most of us agree with Aristotle that "We are indignant beyond measure at being deprived of that which belongs to one's self in a peculiar manner." How then shall we feel when the circumstances of our having deprived others of the things that belonged to them in a peculiar manner stand out before us in bold relief? If we have discredited other's work in a way to deprive them of the confidence and respect to which they are entitled; or if the character of our business methods have been such as a careful inventory of our concept of right and wrong would condemn, how shall we feel when nature forces these things upon our attention in the judgment? Judgment on many things may be postponed, but it shall never be defeated.

King David was like thousands who pass through the experiences of life without entering into their own bosoms to examine themselves as they ought. His covetousness blinded his eyes temporarily to the real character of his own acts. When Nathan told him the story of his life as if the events were the experiences of another, David's anger was greatly kindled and his sense of the fitness of things declared itself in this language: "The man that hath done this thing, shall surely die." But it was another story when Nathan said: "Thou art the man." Then was David brought face to face with himself, and his anger toward the man who hath done this was turned to remorse of conscience and anguish of soul. Wrong doing again automatically recoiled upon the wrong doer.

Eternal Judgment is God's Judgment.

It is an extension of God. His nature is expressed in it. All that we know about the Creator tells us that he works by law. When he made man he understood all about his nature, and how the laws of the universe would act upon him. He made man in his likeness—a free agent; capable of discrimination, and therefore responsible; responsible to God who works by law, and therefore subject to law. Since law automatically produces its effects, "wrong going automatically recoils upon the wrong doer."

Nature and God do not exact the impossible. They insist upon what is just and right. What we may know we are expected to know; and if mental laziness has its fruitage in moral delinquency, and moral delinquency has its consequent pains, then mental laziness must suffer the pains consequent thereupon. The normal soul will "hunger and thirst after righteousness" and "shall be filled." If we are normal we will seek to be in accord with God and nature, and instead of incurring the pains of a judgment we will lay up for ourselves treasures which we may fully enjoy with the peace of God.

The words of Longfellow are appropriate in this connection: "It would seem, indeed, that He who tempers the wind to the shorn lamb, tem-

pers also His chastisements to the errors and infirmities of the weak and sinful mind—while the transgressions of him upon whose nature are more strongly marked the attributes of the Deity, are followed, even upon earth, by severe tokens of divine displeasure."

"He who sins in the darkness of a benighted intellect sees not so clearly, through the shadows that surround him, the countenance of an offended God; but he who sins in the broad noon-day of a clear and radiant mind, when at length the delirium of sensual passion has subsided and the cloud fits away from before the sun (his own conscience—mind), trembles beneath the searching eye of that accusing power which is strong in the strength of a godlike intellect. Thus the mind and the heart are closely linked together, and the errors of genius bear with them their own chastisements, ever: upon earth." Philadelphia, Pa.

RULING THE SPIRIT.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that ruleth a city." Prov. 16:32. It is more difficult for some people to govern themselves than to govern a kingdom. Besieging and capturing a city is not so great an achievement as it is to maintain absolute control of our hearts. In the passage quoted, "spirit" means the "inner man." Here the passions and appetites war against high aims and a noble standard, so that a certain writer said, "The heart is the greatest of battle fields." He that ruleth it, so that piece and order reign there, is greater than a military conqueror.

Many persons fail of success because they do not control their tempers. Others fail because of bad habits. Others still because they indulge a passion for some vice, and others because they pet an evil disposition. They do not rule their spirits. They lack self control. "The flesh warreth against the spirit," and they yield the victory to it. These facts show that control of one's self is of the highest importance in life's work.

Sir Isaac Newton had a beautiful dog, named Diamond, that spent much time in his master's study. The philosopher had been working for two years upon scientific calculations and the results of his arduous labors lay upon his desk in a pile of papers. In his brief absence from the room one evening, Diamond upset the lamp and all the papers were consumed. Did the philosopher give the dog a beating or kick him out of the house? No. He took him up in his arms affectionately and said, "O Diamond, you cannot understand the extent of the mischief you have done." Then he went to work with all his heart, and in two years of close study repaired the damage. The value of such self control is far above rubies.

Louisa M. Alcott, the authoress, of Concord, Mass., has beautifully portrayed this subject in her following poem:

MY KINGDOM.

A little kingdom I possess
Where thoughts and feelings dwell,
And very hard the task I find
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadow casts
On all my works and deeds.

How can I learn to use myself,
To be the child I should,
Honest and brave, and never tire
Of trying to be good?
How can I keep a sunny soul
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, keep me with the love
That casteth out my fear;
Teach me to lean on thee, and feel
That thou art very near;
That no temptation is unseen,
No childish grief too small,
Since thou, with patience infinite,
Doth soothe and comfort all.

I do not ask for any crown,
But that which all may win;
Nor try to conquer any world,
Except the one within.
Be thou my guide until I find,
Led by a tender hand,
The happy kingdom in myself,
And dare to take command.

Earl F. Hoisington.

I believe the first test of a truly great man is his humility.—John Ruskin.

QUESTIONS ON BAPTISM.

For what purpose did John baptize in the wilderness?

If baptism is not necessary, why did Jesus request to be baptized?

If it was necessary for Jesus, the just One, to be baptized, is it not necessary for you and I?

If sprinkling is the proper mode of baptism why did John baptize in Jordan, and why did Jesus go down into the water to be baptized?

Why did Peter tell those who asked what they should do to be saved, to "Repent and be baptized"?

Why did Jesus say, "He that believeth and is baptized shall be saved," if baptism is not a saving ordinance?

Why was it that "all the people were baptized," and "Jesus also being baptized," as mentioned in Luke 3:21, if it was not an ordinance generally observed?

After Philip had preached to the Samaritans (Acts 8:12) they were baptized, both men and women. Why were they baptized if not required by Philip as part of the divine plan?

If baptism was not necessary why did Paul demand that certain disciples at Ephesus who had been baptized (supposedly) with John's baptism, be baptized in the "name of the Lord Jesus." (Acts 19:1-5)?

Why did the Eunuch to whom Philip had been expounding the scripture, ask "What doth hinder me from being baptized?" and why did Philip baptize him unless it was a part of the plan of salvation he had been teaching the Eunuch?

Why, immediately after Saul received his sight did he arise and receive baptism unless Ananias required it of him. (Acts 9:18)?

Why were Lydia and all her household baptized by Paul unless it was necessary for them to comply with the same ordinance of baptism required of him by Ananias?

After the jailer at Philippi was converted why did Paul and Silas baptize and his household, or "he and all his," unless it was a part of the gospel plan?

In Galatians 3:27 Paul says: "For as any of you as have been baptized into Christ have put on Christ." Do we not gain from this the inference that those who have not been baptized have not put on Christ?

In 1 Cor. 12:13 Paul says: "we are all baptized into one body." Are we all in the "one body" if we have not been baptized?

Why did Peter say, as recorded in 1 Peter 3:21, "Baptism doth also now save us," if he did not understand it to be a saving ordinance?

Christ told John it was necessary for him to be baptized to "fulfill all righteousness." If it was necessary for him to be baptized to fulfill all righteousness, would we be justified in not complying with the same ordinance, after he had descended to set us the example?

In Luke 7:29, 30, we read that "the publicans justified God, being baptized," and that the Pharisees rejected the counsel of God by refusing to be baptized. Can we afford to be like the Pharisees in "rejecting the counsel of God"?

If baptism is "the counsel of God," can we afford to take any other counsel differing from it?
W. H. Deam.

RECEIVING A REVELATION.

While the Church believes that the Prophetic office is a permanent one in the Church and that the head of the Church is the proper one to speak to and for the whole Church, it is not to be understood that whatever the President or Prophet of the Church may present in the way of divine revelation is to be accepted without consideration or question. Though the principle of theocracy obtains in the Church, the Church is nevertheless highly democratic, and the voice of the people is the final arbiter of all things.

This does not mean that the people always decide aright, but that in deciding according to the will of God they follow the paths that lead to light and peace, and when deciding otherwise they fall into error and sin, reaping the consequences of their own mistakes. This was true in the time of ancient Israel when God through His prophet told them that they should not have a king to rule over them but that He would be their King. But they insisted upon having their own way until their demand developed the final decision and the Lord permitted them to have a king. National disaster followed.

The fundamental law of the Church provides that "all things shall be done by common consent in the Church, by much prayer and faith; for all things you shall receive by faith." In harmony with this law no man is ordained without the voice of the people approving, no man is placed in position of trust over the people without their consent, and most of the important acts of the officers and councils are not binding upon the Church until endorsed by vote of the Church. No man can be expelled from the Church without the approving vote of the people.

In like manner a document presented by the head of the Church purporting to be a revelation from God for the instruction and guidance of the Church does not become binding upon the Church until approved by the vote of the body in Conference assembled. The procedure has been that such a document is first presented to the several quorums of officers and by them examined and if satisfactory, approved. If it is approved by the quorums it is then presented to the General Conference as a whole and voted upon as to whether it is to be received for what it purports to be and to be binding upon the Church. When thus received it is incorporated into the law of the Church, or if it contains no point of law, the instruction given is received as being helpful in the accomplishment of the work entrusted to men by the divine hand.

In this way the injunction of the Apostle Paul to "Let all things be done * * * in order," is observed, the rights of the people are preserved, the Prophet is respected in his office, and God is honored. So far the Church has had no occasion to reject any document presented by its head, and such as have been received have proven and are proving the wisdom contained in them and their divinity.

Ex-President Taft Urges an International Supreme Court

In his recent lecture in New York on "The Federation Trend in International Affairs," former President Taft spoke of the advantages of an international Supreme Court, a court whose decisions would be upheld in all parts of the civilized world.

"Undoubtedly when such a court is established, and a series of judgments have been delivered," he added, "these will constitute great and valuable additions to international law. The newness of the controversies will invite applications of recognized principles to new facts and the variation that new applications will involve will widen the law and the court will be an authoritative source for its growth and development. It will be judge made law, but the Judges will not be legislators and the growth of the law will be as the common law has grown, adapting itself to new conditions and expanding on principles of morality and general equity.

"It is, therefore, federation to the extent that a permanent international court offers the solution of the problem of how to escape war, how to induce nations to give up the burden of armaments, and how to broaden and make certain our system of international law.

"It will be natural that a court thus established and with the closer union that it will necessarily bring between the various powers, that the congresses shall be called at convenient periods in which by treaties an international code may be adopted to meet the defects in its accepted scope which the issues and judgments in the arbitral court may develop, and which the judicial discretion of such a tribunal may not supply.

"Such a court and such a code will greatly promote justice in the world and the peace of nations."

NO ADVANCE FOR DRINKERS.

Under this caption "The World," of this city, lately had a dispatch from Youngstown, O., saying that the Carnegie Company, located there, had just issued the following order:

"Hereafter all promotions of whatever character will be made only from the ranks of those who do not indulge in intoxicating drink. The heads of departments and their foremen will be expected to observe this rule in advancing their men."

This order, the dispatch said, bore the signatures of Thomas McDonald, general superintendent, and A. C. Dinkey, president, and would affect fully sixty-five percent of the men working in mills throughout the Youngstown territory.

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W. H. DEAM, B'us. MANAGER

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EDITORIAL

REMEMBERING THE DAY.

Sarah B. Lawrence.

If you sit down at set of sun
And count the things that you have done,
And counting, find
One self-denying act, one word
That eased the heart of him who heard,
One smile most kind
That fell like sunshine where it went,
Then you may count that day well spent.

But if, through all the live-long day,
You've eaned no heart by yea or nay;
If through it all
You've nothing done that you can trace
That brought the sunshine to a face;
No act most small
That helped some soul and nothing lost—
Then count that day as worse than lost.
—Sel.

THE GOSPEL OF SERVICE.

The gospel of Jesus Christ is a gospel of service. Christ as the chief Exponent of that gospel manifested his character by the life of service in which he sought the highest and permanent good of all men. The truth which he taught was for the healing of the soul by the elimination of sin and the assimilation of righteousness. The divine mercy and love flowing through his soul brought healing to the afflicted, hope to the hopeless, faith to the unbelieving, comfort to the mourner, life to the dead, and established the law of life in the place of "the law of sin and death." Nor did his service to humanity cease when he ascended to heaven for he still intercedes for men, and through the Holy Spirit his work is perpetuated upon earth.

His power for service was due to his righteous character because of which he had access to God—the source of all power. This is shown by his statement: "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

A Pure Fountain.

"Doth a fountain send forth at the same place sweet water and bitter," asks James who proceeds to show its impossibility, and Jesus taught the same thought when he said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." That like produces like is a natural law having application in the spiritual realm as truly as in the realm of material things, and every man's activities among his fellows tend to produce results in them which are the counterpart of his own character. "Do men gather grapes of thorns, or figs of thistles?" It is impossible:

If then men wish to give active service for the good of their fellows, they must seek to possess the same qualities they want to develop in others, or as stated by Paul: "The husbandman that laboreth must be first partaker of the fruits." To do this he must have access to God, the fountain of all righteousness, and receive from him through faithful obedience to the laws of righteousness the fruits which he desires and see produced in the lives of others.

Getting Right With God.

The one essential thing to him who would truly serve his fellowman is to get right with God. Apart from God the soul can have no true

motive for service, and no true conception of what the service should be. In the gospel "is the righteousness of God revealed," and by faith in its principles, and obedience to its ordinances is man brought into association with God through the Spirit, and he partakes of the divine nature. Without the ordinances man cannot have free access to God and his work must fall far short of his highest possibilities.

The Lord emphasized this truth when he said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God," conveying the thought that without the birth of "water and the Spirit," man cannot discern the things of God—cannot know the purposes of God and cannot labor in full harmony with him. Paul says "the natural man receiveth not the things of the Spirit of God;" he cannot know God. Getting right with God involves the casting off of all allegiance to opposing powers, a turning from all sin, and through the divinely appointed ordinance establish a true sonship with God.

Service to Man.

With these qualifications a man will be a true follower of Jesus Christ, and will be in a condition to render full and acceptable service to his fellow men. A careful searching of the teachings of Jesus Christ will show the prominence given to this service. The merciful, the peace-makers, the patient under persecution, are the blessed of God, because these things work for good to his creatures. Men are urged to refrain from all things that work injury to their fellows, and to perform all things that work for their good.

Restrain Evil.

Smite not; speak no evil; return not evil for evil; hate not; are examples of gospel teaching against the things which bring forth a harvest of evil. Any disposition of will which if expressed in word or deed would do the least degree of injury to another, and thus tend to hinder or frustrate the purposes of God, is to be subdued and eliminated from our natures. Man's attitude toward his brothers must not be only passively good, but positive and active, for mere passiveness may be the cause of injury or loss to others when a word or deed would deliver them from danger.

Do Good unto all Men.

The active doing of good is a necessary rule of life. The principle of the part effecting the whole is stated by the Apostle Paul in regard to the Church: "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." The principle applies to the whole world. To afflict or oppress any nation or people, or to lift them up, effects the whole world correspondingly, hence the war spirit which aims only at the crushing of another people is in conflict with the teachings of Christ and his gospel. The disposition in individuals and nations to do others good will work for the uplift of the world. The man who delights in war is far from God, just the same as the parent who takes delight in punishing his child. If either are ever necessary they should be performed with the sole purpose in view of bringing about ultimate good to those dealt with. The field of opportunity for doing good is so great that all can find place therein.

In the Church there are special opportunities which are offered for doing good through provisions divinely made. The Sanitarium and Children's Home, built by divine command—the command implying the necessity of supporting them—the Saint's Homes and the College built in harmony with the provisions of the law and which meet necessary demands in the Church, all offer opportunities for doing good to those who need help, and the doing of good to such tends to uplift the whole body. Beside these there are the numerous other opportunities of helping in the general and local work of the Church, of helping individuals in our immediate neighborhoods, and in our immediate families. All men in every condition of life should be the objects of our good will.

The Whole Law.

The matter of getting right with God and with man, and rendering the service that is due to each, embraces the whole gospel. Christ said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind**** Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Service for God and service for man should be man's greatest aim. Selfish ambition, desire for office, honor or fame, avarice, luxury, and other similar evils, destroy the power of service, and become the means of crushing others in conflict with gospel teaching. Humble service has always been honorable, but its honorableness was magnified in the eyes of men by the Son of God who walked and labored in the humblest walks of life and thereby reached the weakest and most oppressed of men. The greatest man is he who performs the greatest service for his fellows. The gospel is a gospel of service.

EX-SENATOR DUBOIS ON MORMONISM.

Ex-senator Fred T. Dubois of Idaho, has a lengthy article in the "Gem State Rural and Live Stock Journal" published at Caldwell, Idaho, entitled "The Case Against the Mormon Church," in which he severely arraigns the "Mormon Church" of Utah for its broken faith in perpetuating the practice of polygamy after having made solemn promises to the nation that it should be done away, and for its political interference in the affairs of state. A clear distinction is made between the "Mormon Church" and the Reorganized Church. Of the latter he says:

It is fair and just for me to say that there is a branch of the Mormons called the Josephites who ought to be separated clearly from the Brighamite Mormons. The Josephites claim that they are the custodians of the church as it was founded. They claim that Brigham Young interjected doctrines into the church which the Mormons did not accept in the beginning. However this 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. They do not believe in polygamy; they never practice polygamy; they discountenance it. They do not believe in Church dictation in political affairs. They are the same as other Church organizations, and to their religion no one has any objection.

We appreciate this candid and fair statement from one who is so thoroughly familiar with so-called Mormonism in the West, and who knows of the persistency with which the elders of the Reorganized Church have kept up the fight against polygamy and other false doctrines, being the first missionaries to enter Utah in opposition to those teachings.

The Reorganized Church can only be considered a "branch of the Mormons" in the sense that it has an independent existence while holding a belief in the Book of Mormon as a divine record and in the prophetic mission of Joseph Smith, and not because it is in any sense a division, or "split-off" of the "Mormon Church" in Utah. The contention of the Reorganized Church has been that the Church in Utah is the continuation of a body of members which left the original and true Church, discarded a large part of the original faith and doctrine, and adopted new doctrines and practices which were inimical to those had under the original leaders. This contention is supported by the decisions of the courts as may be seen in the following from a decision by Judge Sherman, in the Court of Common Pleas, Lake County, Ohio, 1880.

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 plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.

A similar decision was rendered by Judge Phillips in the Circuit Court of the United States, for the Western district of Missouri, Western Division, in his famous "Temple Lot Case," in 1894. Both of these decisions held the Reorganized Church to be the legal continuation of

SERMONS AND ARTICLES

A DREAM.

About four o'clock in the morning, I had the following, very impressive dream. I dreamt I was in a large building and the two floors were filled with saints; those on the lower floor, and also those in the gallery were singing the same songs and music; the platform was large and elevated about four feet above the floor; there was no one on the platform; the seats on both floors, as well as on the platform were arranged so that from any part of the house, the stand could be seen. I was sitting in the second tier of seats in the gallery; my wife was by my side.

In the dream I knew a very large number of those present; the singing was good and harmonious. As all were singing, suddenly a plain, but neatly dressed woman, came onto the platform; she walked to the center of the platform to what I thought was a telephone booth; she reached her right hand for the receiver, placing it to her ear. I thought that possibly she could not hear as all were singing, so I stopped and motioned for others to do so. My wife spoke, "You need not stop singing; it will not disturb her; she can hear every word; she is receiving good news; see her face how bright and cheerful she looks," and truly as my wife stated, as the woman listened, her countenance got brighter and brighter, and all sang with more earnestness and spirit.

When the humble and intelligent person, as she was, placed the receiver back, she turned to the large and happy audience, who were still singing, and her face glistened with brightness beyond my power to describe—raising her right hand heavenward as a sign for all to be quiet, when all, (as one person) stopped singing; such a calm and quiet feeling like a mantle, rested on the assembly. It seemed as if all held their breath; not a move of any part of the body. She spoke in a plain, clear and distinct tone of voice so all could hear; "I have good news for you. Jesus, the Lord, is coming soon, and he will speak face to face with you." Oh, the joy that thrilled the heart and soul; Never had I witnessed such a degree of the spirit; my face was bathed in tears; yes, my pillow was wet with the same.

When there is such comfort in the dream, what will it be to witness the fulfillment of the same. As I awoke I was given to understand that the Savior would come to his saints, not to the world, before he comes in his glory, or before the ushering in of the thousand years. Reason and Scripture supports this thought. In Malachi, third chapter we are informed that "the Lord whom ye seek, shall suddenly come to his temple." It is generally understood that the temple referred to, is a building, but may it not be the saints, for in 2 Cor. 6:16, "For ye are the temple of the living God"; also 1 Cor. 3:16, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you." The statement of Malachi is, "The Lord shall come to his temple." If it said "into his temple" we would believe that the prophet had in mind the house or building. However, the promise is, "the Lord shall come to his temple," the house or saints, or both, not unto the world. A very prominent idea is, that Christ is to only come once, and that in his glory at the end of the world; but we learn that he is to come with his saints. 1 Thess. 3:13, "And when the dead in Christ shall come forth; 1 Thess. 4:16, "And they shall reign with him a thousand years." The end of the world is not to take place until after the little season, which is to be after the thousand years. Rev. 20.

We learn that after Jesus was resurrected, he was seen by his disciples, and he appeared to different ones; was also seen by some upon the western continent, (see Book of Mormon.) He was seen about forty days by his disciples, giving them instructions, speaking of the things pertaining to the kingdom of God. Acts 1:3. He did not appear to the world. Inasmuch as he visited his disciples then prior to the Pentecostal endowment, instructing and preparing them for that great event, (Acts 2), why not visit his disciples, (saints) prior to the latter day endowment, instructing and preparing them for the reception of the same, when his servants shall go forth clothed with greater power, when the prom-

ises made in D. C. 87:4, "For it shall come to pass in that day that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who [have been educated to speak various languages and tongues in institutions of learning? NO.] are ordained unto this power by the [notice] administration of the Comforted, and shed forth upon them, for the revelation of Jesus Christ."

The following, in my opinion, is evidence that the Savior will come to his people before he comes with his saints, as already referred to; "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him up out of their sight, and while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

In what manner did he ascend? What were the conditions and surroundings? Only his disciples present; we hear of no great preparation having been made, no public demonstration for the public knew nothing of this wonderful event; so, the statement of the two messengers is, that Christ shall return in like manner. I can just as readily believe that the Lord will in the near future, visit his needy and believing children, as I can believe that he did so after his resurrection, and prior to his ascension on the Eastern and Western continents.

In the Millennial Star, Vol. 14, page 344, Joseph Smith Jr., in a letter to W. W. Phelps, says, "The Lord commanded us in Kirtland to build a house of God, and establish a school for the prophets; yea, The Lord helping us, we will obey, as on conditions of our obedience he has promised us great things; yea, even a visit from the heavens to honor us with his own presence; we greatly fear before the Lord, lest we should fail of this great honor, which our Master proposes to confer on us; we are seeking humility and great faith, lest we be ashamed in his presence."

Upon awaking from the dream I have related, the words of Malachi 3:2-4, came with force; "But who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's fire, and like fuller's soap, 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; then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in days of old, and as in former years."

I thought that in order to be able to abide in his presence, that we must be of the pure in heart, and of clean hands; our affection must be upon him first; worship him in spirit and in truth, with all of our heart, might, mind, and strength. While thus meditating, I was permitted to see a large number very sorrowful because they had been careless, and had taken more interest in the pleasures and things of the world. Others had not contributed of their means as freely and liberally as they should, and some that could have been self-supporting while in the service of the Master were not, and all that continued to so live, would not be able to abide in his presence. Doubtless, the best of us, if we examine ourselves in the true light, will find where we can improve. To be a faithful follower of the Master, all that we are and all that we have we should be willing to apply in the interest of his work, according to the law, "for by the law we shall be judged."

Wm. Lewis.

March 31st, 1914. Cameron, Mo.

WHAT ARE THE THREE MEASURES OF MEAL?

By Elder W. A. Sinclair, M. D.

I shall choose for a text to-night a familiar passage of scripture found in Matthew 13:33: "Another parable spoke he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

And coupled with this, I desire to use a few words found in Galatians 3:8. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed."

We have here two peculiar statements, the kingdom of heaven, which we can interpret as the gospel, for it is used interchangeably in the scriptures, both having reference to the organization, of Christ's Church on earth. This kingdom, gospel, or organization is like unto leaven (yeast,) which a woman took and hid in three measures, or divisions of meal, till the whole was leavened.

That is to say, the kingdom, gospel, or organization of the church of Christ was to be planted, placed, or instituted in three different countries, peoples, or nations, until the three divisions shall all become leavened, or converted to one idea or standard.

Keeping this in mind, let us look at our second text: "And the scripture, [for those who were inspired to work for God, forming scripture] foreseeing [knowing what is about to happen] that God would justify the heathen [or Gentile world] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

The leaven is the gospel, the same that was preached unto Abraham, the faith that was to justify the heathen, and this course of bringing about the leavening of the whole lump, was to be through the lineage of Abraham. "In thee shall all nations be blessed."

Considering the thought that if this course of blessing is to come through Abraham, it must needs be that the seed of Abraham shall become mixed in all nations, that through this seed the avenues of blessing may be poured out to bless, so we will trace this posterity of Abraham for a short time to try to discover what became of them.

In Genesis 48:19, we read concerning the blessing of the sons of Joseph: "And his father refused, and said, I know it, my son, I know it; he shall also become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

Here we have a prophecy concerning Ephraim, one of the posterity of Abraham, who is to become a multitude of nations. This is indeed a dissemination of the seed of Abraham. The prophet Jacob said it should be, and a great many years later Isaiah takes up the thread of the story and tells us something more concerning this division of the seed of Abraham.

In Isaiah 7:8; "For the head of Syria is Damascus, and the head of Damascus in Rezin, and within threescore and five years shall Ephraim be broken, that it be not a people."

Ephraim is to be broken, that it be not a people; this is a peculiar statement, and must have reference to their political of tribal relationship. We read in Hosea 7:8; "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned."

Ephraim was to become a multitude of nations, and here Hosea tells us that he hath mixed himself among the people, in this sense, his marriage with the heathen made him broken as a people, so that his tribe ceased to exist as a tribe, and Nehemiah takes up the lamentation in the thirteenth chapter, twenty-third and twenty-fourth verses: "In those days also saw I Jews that had married wives of Ashod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people."

In this sense Ephraim became lost, and was no longer counted with the tribes of Israel. And in 1 Kings 12; we find Israel divided into two bodies, the one under the rule of king Rehoboam, and the other under king Jeroboam. Thus they continued until the year 721 B. C. when Shalmaneser king of Assyria came up against Samaria, and besieged it. "And at the end of three years they took it; even in the sixth year of Hezekiah, that is the ninth year of Hosea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Harbor by the river of Gozan, and in the cities of the Medes."

This leaves us with Ephraim lost among the nations; Nine and a half tribes taken captive to Assyria, and two and a half tribes left at Palestine; thus creating three divisions in the posterity of Abraham.

Remembering that the nations were to be blessed through Abraham, according to our text, and that the blessing was to be through the gos-

pel, the gospel to be planted in three different divisions, there to work until the three divisions became leavened; we now have a starting point for the focussing of our thoughts relative to the subject before us.

The proposition now demands that we establish the fact that the gospel was or will be planted in these three divisions before our contention becomes worthy of acceptance.

In Matthew 10:1-4, we find Jesus establishing his church, and he here names twelve Apostles whom he has chosen. He taught the church in Jerusalem for the space of three and a half years, at which time he was crucified; and in the Book of Mormon, Book of Nephi 5:31; we find he established his church on this continent, and again chose twelve in this organization; he taught them the principles of righteousness, and continued with them at intervals for the entire forty days subsequent to the resurrection.

These people who were here were of the seed of Abraham, and Lehi was according to his own testimony, of the tribe of Manasseh; so Jesus has now planted the leaven in two measures of meal, or his chosen family. And Mormon tells us in Nephi 8:3, that he left the Nephites, he did so saying that he was going to visit the lost tribes of the house of Israel; those which were carried away by the king of Assyria.

We are justified in the supposition that he would use the other division equally as well as he did the former two, therefore, he would also establish his church among them, and that carries with it the presumption that he would choose twelve among them also.

This being the case we have the three measures of meal among the three divisions of the tribes of Israel; the only difficulty which seems to deny the fact that this is the complete fulfillment of the parable at this time, is that they were not all converted or leavened. With the Jews there were but a small gathering who accepted the Christ at all. With the Nephites, most of the people were destroyed previous to the visitation of Christ to them, and with the lost tribes we would expect similar results. But probably we are too impatient regarding this leavening process. Time with the Almighty is but as yesterday, and the time in regard to the leavening of these measures of meal is not specified clearly as to when the final results will be consummated, but the leaven will be hidden with them until they are leavened.

A long period of silence seems to dawn on the inhabitants shortly after this most propitious period, and the leaven seems to have entirely disappeared from the earth. But God had not forgotten his promise to Abraham; and Jeremiah records a prophecy in the thirty-first chapter, in which he says the Lord will remember Ephraim and will have compassion on him. And in the eighth verse he says concerning the lost tribes: "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither."

And again in substantiation of the prophecy by Jeremiah we read in Doctrine and Covenants 108:6: "And they who are in the North countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep." And reading down a little farther in the paragraph, it says: "And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence, and then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and shall be filled with songs of everlasting joy."

We learn from this language that the gospel had been established among the lost tribes, and they had, and will have prophets who will lead them out. This is strictly in harmony with the practice of all time, so far as I am able to discover from the scriptures. The people of God in all ages were instructed and led by prophets.

The language read in your hearing also pictures two divisions of the seed of Abraham who have had the leaven, or gospel hidden among them, and it has leavened the whole measure in

each instance, and not only leavened the two measures but brought them together so that in their amalgamation it has partially fulfilled the prophecy of Jeremiah which is recorded in his book of prophecies, chapter three, verse eighteen: "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

And also that spoken by Hosea in chapter one, verse eleven: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel."

The kingdom of Israel and the kingdom of Judah are to be under one head, and that of their own choosing, or appointing; such a thing as that has not taken place since the days of the division."

Our talk so far has been chiefly concerning Ephraim and Israel, they seem to be the first to receive the gospel message, and the Lord seems to favor them in permitting them to come together previous to the meeting with Judah. This may be for the reason that Judah as a nation does not accept the gospel nor the Christ until after Christ shows himself to them and proves his identity.

Jerusalem had been destroyed many hundred years ago, and the land of Palestine had become a parched land, forsaken by the Jews and the nations who formerly inhabited her. But the Lord said through the prophet Joel in the second chapter, verses nineteen to the twenty-seventh: "Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen."

"But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. Fear not, O land; be glad and rejoice; for the Lord will do great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength."

"Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fens shall overflow with wine and oil."

"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and my people shall never be ashamed."

The Lord also says through Isaiah in the forty-fifth chapter, and the seventeenth verse: "But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end."

This is a wonderful promise, and the chain of circumstances leading up to it is equally wonderful. The Lord had cast off Israel, and rejected Jerusalem, and now after their wanderings, he is turning to them again; and Zechariah says in the second chapter, twelfth verse: "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." And in the eighth chapter he dispels our doubts as to the rehabitating of Jerusalem, for he says: "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of Hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."

The Jews have gathered home when this scene is depicted, but up to this period they have not accepted the Christ or his gospel, they still

nold to the traditions of their fathers; nor do they accept the Christ until he comes visibly before them, and they are confronted with their folly. This scene does not take place until after they have been to war for some time with the nations who have come down on her to take a spoil, they are almost subdued, and the hand of oppression is about to fall on them again, when the Christ comes as a deliverer; then it is that they become acquainted with the fact that they have killed their king; and their sorrow knows no bounds. Then they accept the Christ.

He is now revealed to them, they have faith in him now; they repent of their evil and mourn for their folly; their condition is changed, their stony hearts are softened. Then they are ready for the leaven to be planted among them, and it is recorded in Zechariah 13:1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

The third measure of meal, or division of Israel, has now received its leaven, and Joel says in the second chapter, twenty-eight to the thirty-second verses: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions; And also upon the servants and upon the handmaidens in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."

"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call."

This very clearly shows an acceptance of the gospel by the Jews, for it is of them that the prophet is speaking, and they enjoy the refreshing powers of the spirit in the gifts of the gospel; the leaven is surely working.

Again, it is very clearly and beautifully portrayed in Ezekiel 36:33-38: "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by."

"And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate; I the Lord have spoken it, and I will do it."

"Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord."

Then to show the tranquility of the people (the Jews) under the gospel influence; Zechariah takes up the theme in the third chapter, and the tenth verse, thus: "In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree."

During the time that the Jews have been going through this transition, Israel have been gathering homeward towards the land of Palestine, and about the time that the leaven has gotten root in the stubborn minds of the Jews; they reached the borders of the land and pass into their former possessions; and then they mix with the people of Judah.

Israel had already obeyed the gospel and were in a condition to enjoy the blessings of the gospel, but not so with Judah; they had accepted the Christ when they could do nothing else; but they had yet to learn the principles of the gospel; the leaven had now been planted in the three measures, and it was working, but the Doctrine and Covenants 108:6; gives us to understand that Judah will not be sanctified immediately; It reads: "And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night forever and ever."

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

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EDITORIAL

CONSECRATION.

To consecrate is to set apart, dedicate, or devote to the service of God; to make, or declare, sacred or holy. In a broader sense it may mean a setting apart to any special purpose. Consecration vitally concerns every Latter Day Saint as a part of the necessary service of God. Under Moses the tribe of Levi was set apart to a special service connected with the worship of God, and from this tribe Aaron and his sons received a special consecration, being called and set apart to act in the priest's office, and were required to keep themselves from every form of pollution for they were called to a holy work. The land of Canaan had been designated by God and set apart as the inheritance of Abraham and his posterity—so long as they should serve the Lord,—and thus consecrated as the land for the worship of God. The tabernacle, and later the temple, were especially dedicated to the service of God and God's presence remained with them as long as they were used for his service. The lives of the prophets and ministers of Christ were devoted to the work and thus were consecrated. Gold and silver and other material things were also devoted to the service of God, being set apart or consecrated for various special purposes.

Thus we find that material things, individual men, tribes and nations, and the land upon which they dwell, may be consecrated to God and his work. Consecration under the law of God involves an offering, either a gift of material things or of service by man, and acceptance by God, for unless man reserves the thing consecrated for divine purposes and God accepts of it and approves its use it is not truly consecrated. Remembering also that consecrate means to make, or declare, holy, it follows that anything offered to God which is not holy cannot be accepted as consecration, or anything which of itself is not unholy but offered with an unholy object in view will not be a consecration so far as the giver is concerned.

Cain's offering was not according to the command of God hence not holy, and not accepted. The offerings of gold for the idolatrous calf by the Israelites, though done in sincerity, was for an improper and unholy purpose resulting in actual loss to the people. To make a consecration effectual the Lord must be a party to it, which can only be when man's part is done in harmony with his law and maintained in accordance with his directions, for the Lord may reject an offering even after accepting it should man turn it to improper use, as was the case with the temple at Jerusalem, and as was the case with some of the servants of God when they turned to wickedness.

In harmony with the teachings of Christ who called his people out of the world, to be a light to the world, and to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," making consecration of their whole life to the service of God, the latter day revelations teach the necessity of consecration in very definite terms, and as in former times it is to be a consecration of life, of service, and of temporal means.

Consecrated Lives.

"O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength," is one of the requirements of revelation given in 1829 before the Church was organized, and applies equally to all. Nor did the commandment cease here for the Lord also said: "Seek to bring forth and establish my Zion," and "all are called according to the gifts and callings of God unto them." The gospel requires a consecrated life and service of every man and woman, a service which shall be in accordance with the qualifications and powers of each one to give. "Let every man who hath been warned, warn his neighbor," does not necessarily require that every man shall be a preacher, but that every man shall give such service as may be within his power. A consecrated life is the least service that man should offer to God in view of what God has done for man. Paul expresses it thus: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—(Romans 12:1).

Consecrated Service.

Not only in the work of the ministry may men render service to God, but in a multitude of ways. The field is wide, and offers such a wide range of opportunity that all who are willing to labor may do so. The gospel is for the uplifting of humanity, in this world as well as in the next, and it seeks to save men from present ills whether physical or mental as well as from the terrors of lost souls. Hence the work of caring for the sick and afflicted, and extending medical or surgical help or special nursing, is a part of the gospel work requiring training as well as devoted service by doctors, surgeons, and nurses, and service so rendered is the service of God. When done in the spirit of the gospel it is a consecrated service. So with those who care for the orphan, the aged, the unfortunate, and those who engage in the work of teaching. All such service under the gospel is consecrated when done with the Spirit of Christ for the good of humanity.

Consecrated Means.

Some men's qualifications lead them into the necessary lines of business rather than into the direct work of preaching the gospel or any other service connected with the priesthood. Their energies are devoted to the acquirement of wealth, and while their line of work is legitimate, it must be apparent that for such to reserve all their accumulated possessions for personal and selfish purposes, that little or no service is rendered thereby to God. If then these men should serve God with all their might it would be by consecrating of their means such as they have to spare from their business to the maintenance of the work of God. In this way only can their lives be consecrated to God and his work, and they be made equal before God with those who are giving direct service to him. The law of the gospel teaches a consecration of means, and provides that it shall be done in a regular systematic way, and that the means so given shall be used in carrying on the work of God.

To place our whole lives, with all our powers, and all that we possess, upon the altar of sacrifice, yielding all to the will and the disposal of God, not for a day but forever,—that is true consecration. No man can afford to do less, for by seeking his own he will lose all. By doing this he will gain all.

A letter received from Frank McFarland of St. Louis, Superintendent of the Seventh Division of Railway mail service, in reply to a complaint regarding delay of the daily Ensigns in the mails during general conference, informs us that the delay was due to failure of the postal service to get the mail fully distributed at Kansas City in time to be dispatched on its proper routes, which, he says, "is very much regretted by this office." He also says:

"In this connection permit me to suggest that if you again contemplate issuing your paper daily

for any temporary period, that you advise me as far in advance as possible and special arrangements will be made to take care of same."

It is such interest as shown by Mr. McFarland that has made the postal service as near perfect as it is, and it is not often that the patrons of the post office have reason for complaint. We appreciate the assurance of special effort to give improved service in any future editions of the daily.

JAMES ARTHUR GILLEN.

James A. Gillen is one of the strong men of the Church. Though young and lacking the missionary experience which many others have had he has taken hold of the work as would a man of experience. He holds the distinction of being the only man of recent times who was called from local work into the Quorum of Twelve without experience in the missionary field.

Up to the time of his call to the Apostleship one year ago he labored locally, mostly in Kansas City, Mo., and Kansas City, Kas., often holding a series of meetings in the branches while working ten hours a day at his regular employment. For ten years he presided over the Argentine Branch, where he did a good work, and is remembered today as a faithful pastor.



He was born in Malad, Idaho, in 1869, and hence is about forty-five years of age, his father being a missionary and for many years occupied in the position which the son now holds. He was baptized when eight years old, and in 1899 was ordained an elder, in which office he served until 1909, when he was ordained a High Priest. As an Apostle, during the past year, he has had charge of the mission comprising Alberta, Saskatchewan, Manitoba, North Dakota, South Dakota, Minnesota, Nebraska and Iowa.

In answer to a question as to what evidence he had received of the divinity of the work and his call, Elder Gillen said that as early as 1900 he received evidence from God that he would be called to the office of an Apostle and occupy in the Quorum of the Twelve, and other testimonies have come to him at intervals since, up to the time of the giving of the Revelation. When the Revelation was received at Lamoni, Ia., and before news of its existence had spread abroad, he had received evidence that he was then called and awaited calmly the news of the Revelation.

One of the spiritual experiences received by him was related as follows:

"Years ago a prophecy was delivered to me in Lamoni, Ia., to the effect that I would preach the gospel, etc. It was at a time when I was more or less in a state of rebellion, but upon retiring to my room I told the Lord that he could not expect me to preach the gospel unless I had some knowledge of it and that I would not do it. I felt that I could not be held under condemnation if I refused to preach without the knowledge by which I could be sure. Whether asleep or awake I do not know, but I saw the Presidency of the Church, the Twelve, and various other officers in the Church (this was in 1895), marching in order, and the membership.

"In the hands of the ministry was a weapon of peculiar workmanship. A person at my side informed me it was the priesthood or authority.

These weapons were of various lengths, and the discharge from them, rather than inflicting injury, gave life and vitality to those that were struck by them. While standing there I saw Bro. Fredrick M. Smith and as he was struck by one of the weapons he instantly became possessed of one and took his place with the elders. After a little time a similar discharge struck me and bowing myself to the earth I said: 'Lord! what is man that Thou art mindful of him?' and I found one of those weapons in my hand and took my place with the elders.

"The scene suddenly changed, and I saw the Presidency of the Church, one of whom, Frederick M. Smith, was standing by his father, and upon whom his father leaned. (This was years before he was called to the presidency.) I was standing near them and the warfare was intense. What attracted my attention was the anxiety upon the face of the President, and the determination upon the face of his son. All were intent on winning the conflict by the firing of the weapons.

"I saw conditions and things change, and fall. Everything imaginable in the way of turbulence was going down into one chaotic mass, and that which remained was a beautiful white temple. As I looked I heard the words: 'None but the pure in heart can enter in.' As the scene suddenly passed I found myself still awake."

Elder Gillen feels that the assurances and experiences of divine guidance and support in his ministry of the last year have fulfilled every promise and expectation. His home is at Independence, Mo.—Conference Daily.

INDEPENDENCE ITEMS.

Promotion exercises were held at the High School for the children of the eighth grades on Tuesday 26th. 144 graduated from the public schools and will be prepared to enter High School at the opening of the new school year, though if the usual percentage counts their education finished, not over half that number will enter.

In connection with the promotion exercises, gold medals were awarded the best spellers in the seventh and eighth grades, the medals furnished by the William McCoy fund.

On Thursday evening commencement exercises were held when thirty-one graduated from the High School. A respectable number of these were children of the saints.

Local option petitions are being circulated and are meeting with ready response among our people. We have not heard from other quarters yet though there is no doubt that the necessary ten per cent of the voters, and more, will sign the petition. Latter Day Saints should be ready to lend a helping hand to lift their communities a little higher.

Among other items of business at the business meeting Monday evening was the reception of Bro. B. J. Scott and family on letter of removal from St. Joseph. A report of the Bishops' court was held on suspense awaiting recommendation. The selecting of a janitor which had been heretofore done by the branch was placed in the hands of the deacon.

Our president, G. E. Harrington spoke to the saints on Sunday morning and Charles Fry in the evening. Elder C. A. Butterworth gave an address to the Sunday school, which for fulness of vital truth and for brevity we have not heard surpassed. The afternoon prayer service was noted for its intellectual feast, of the kind that springs from the operation of the Spirit of Divine light.

On next Thursday evening will be held the commencement exercises of the Nurses Training School of the Independence Sanitarium. Five nurses will graduate. Particulars will be given next week.

Sr. Audentia Anderson, the ever active chorister, has arranged for a little relaxation for the choir during Thursday evening practices by having a special musical number rendered for the benefit of the choir by one or more of its members. One object is to enable the choir members to become acquainted with each other's voices. The anthem Sunday morning was unusually good, and well rendered. It was "Jerusalem the Golden," from the new series. Sr. Anderson is ably assisted in her work as leader by Sr. George Hulmes who is ever present and ready to take up the work when needed.

INDEPENDENCE, MO., SECOND BRANCH.

Sunday school had an attendance of 228, and collections \$3.94.

The 11 o'clock hour Sunday was occupied by C. A. Butterworth of the Twelve, subject, "What think ye of Christ? whose Son is he?" Bro. Butterworth has been holding a series of meetings in the church, beginning on Tuesday evening, missing Saturday evening, and the interest has so grown that the church was filled, and the very best of attention from the beginning.

The 2:30 prayer meeting was well attended, and a good meeting was had, so many talking part that the meeting became very interesting.

At 7:45 p. m., Bro. Butterworth again spoke, subject, "The wheat and tares."—Matt. 13:36.

At the Monday evening monthly, and annual business meeting the following branch officers were elected to hold until January first, 1915, President, H. W. Gould, Priest J. T. Fort's, Teacher Alex. McIntosh, Deacon G. W. Eastwood, Clerk Sadie Bailey, Chorister David Ballard, Organist Clara Curtis, Librarian Geo. Gould, Historian Sr. Cecilia Carr, W. S. Loar having tendered his

resignation as reporter for the branch, P. A. Sherman was chosen to succeed him. He is competent for the task. An auditing committee was chosen for the year, as follows, Geo. Gould, P. A. Sherman, W. S. Loar.
W. S. L.

KANSAS CITY, FOURTH BRANCH.

At our business meeting May 4th, the following officers were elected. J. C. Fowler president, C. E. St. John priest, C. L. Munroe teacher, Mrs. Alice Armstrong secretary, C. W. Brown deacon, F. O. Branham library committee, W. L. Vail chorister, Mrs. F. O. Branham organist, Mrs. Bertha Vail correspondent. I am glad to report our branch in good condition, and our meetings well attended.

Our Sunday school gave a picnic in Swope Park, May 30th, and all present spent an enjoyable day.

Sr. F. O. Branham has been called to New Decatur, Alabama, to attend the bedside of her sister, Mrs. Edgar Keys.

I am sorry to report that Sr. N. L. Vail is in very poor health, and I ask the saints to kindly remember her in their prayers.

Mrs. Bertha Vail.

4240 Euclid Ave.

KANSAS CITY, BENNINGTON HEIGHTS BRANCH.

At our last regular business meeting held on the second Saturday in May, the following officers were elected: Bro. C. A. Seibe, president; Bro. J. E. Cleveland, presiding priest; Bro. Allen Tannehill, teacher, Bro. Ray DeTray, deacon. Our branch is in a good condition and the saints are striving to live their religion.

We have been caused to mourn the departure of our Sister Alice Gore, who was called away on May 14th into a higher, better sphere. While we realize our loss is her gain, yet we miss her gentle presence from among us.

We are glad to have Sr. Warny with us again. She has just returned from her visit with relatives in Texas, having been gone for the past month.

We are rejoicing in the gospel of Christ, and pray the time will soon come when we can take up our abode with him on the purified earth.

Sr. H. T. Winn.

ST. JOSEPH, FIRST BRANCH.

The flower committee of the Sunday school are surely doing their duty faithfully, as shown by the beautiful and profuse floral offerings, which lend beauty to our school room and inspiration to our service, each Sunday. They were especially fine on Memorial Sunday.

Our services have shown a very marked falling off in attendance, this condition being due to the fact that we have no regular pastor, we presume. It is indeed deplorable that a branch as large as this one should be left without a shepherd. There is an important field for labor here, and it is sad that there are not enough reapers to go around.

Our branch officers are all true faithful men and do all in their power to keep up the interest, and we realize that a time like this is when the members should show especial faithfulness, we are sorry to say they do not, that is the majority of them. Of course there are always the faithful few, who stand by their post through sunshine and cloud.

Sunday morning and evening on the 17th the preaching was by Elder John Davis of Stewartsville. On the 24th by Elder Coventry Archibald and J. M. Stubbart. On the 31st Apostle John W. Rushton gave us two fine sermons. So we have not lacked for spiritual food, in this respect, but—ah, our prayer services, our visiting the sick people, our straying ones.

On Wednesday evening the 20th Bro. H. D. Ennis baptized Lloyd, the young son of Bro. and Sr. Blair Dobson. One more worker for the glorious cause we pray.

Last Friday evening the Religio dispensed with the regular meeting and repaired to beautiful Krug Park for an evening's outing. A bounteous lunch was spread, and a very pleasant time was enjoyed by about fifty people.

Bro. Roy Fifer has been doing a considerable amount of visiting out in the district of late in his capacity as district president of the Religio.

Bro. and Sr. M. S. Ross are rejoicing over the advent of a dear little son at their home.

Bro. John Gardner, Sr., Minnie Scott, and Sr. Rushton, all of Independence visited with us Sunday.

OMAHA, NEBRASKA.

"It must somewhere be written, that the virtues of mothers shall be visited on their children, as well as the sins of the fathers."

May the parents be given wisdom to instruct and warn their children for this warfare, so they will not be betrayed by honeyed words and tender caresses, and left on the battle field of life sorely wounded, or worse than dead.

The Ladies Auxiliary recently served a supper in the basement of the church from 6 o'clock to 7:15, which netted them \$22.00. This is quite a scheme, as many who are compelled to buy their meals would prefer their money to go into the church coffers, rather than those of the world.

Bro. R. W. Scott and Paul N. Craig gave us good instruction Sunday. Do we often examine ourselves to determine whether we are making an earnest effort to keep the whole law, financially and otherwise? The reports of the priesthood at the business meeting Wednesday evening reported the branch in fair condition, but much room for improvement.

Elder O. B. Miller and wife are here at the home of Bro. and Sr. C. Coffeen. Bro. Miller has been lame for over a year with an infected knee, has suffered much, and was to be operated on recently, but later concluded

to try treatment from a competent physician, who has ordered him to remain off his feet for three months. He is already improving, and trust with the prayers of the saints recovery may be rapid so he can be about his Father's business. Some times we are required to "stand still and see the salvation of the Lord."

Ice cream and cake were served at the home of Bro. and Sr. W. T. Lowe Friday evening, May 22nd, and \$138.80 were realized for the building fund. Mrs. Byrne of the Catholic faith took a very active interest in selling tickets, and deserves credit for the major portion of the amount received.

"For unwearied patience and unchanging tenderness, the love of a true mother stands next to the love of our Father in heaven."

Alice Cary Schiwarz.

345 Omaha Nat. Bank Bldg.

CORRESPONDENCE

Millet, Alberta, May 6.

Editor Ensign.—I have noticed time after time that there is seldom a letter from any of the saints here in Canada and especially Western Canada which is one part of God's vineyard which has seen some grand work accomplished, therefore why should we not write about it and thus cheer and encourage those in other parts instead of hearing all the good from them and giving nothing in return? Right here I also wish to make a suggestion, why could not a corresponding club be started after the nature of the Primrose Department in the Family Herald and Weekly Star of Montreal as well as in a number of other papers so that our young and old also be able to get in touch with others who would like to correspond with other saints in other parts and thus prove a source of comfort and help to each other as they could express their troubles and joys in a private letter better than in a letter that is open to all to read.

I am going to mention a few things I have experienced which may encourage some one else. Mother's people being all Methodists and father's all Baptists, I learned the teachings of both and in fact had attended all of the main different church services before I ever met a Latter Day Saint, had even spoken in the Methodist pulpit a number of times, therefore was well steeped in the traditions of other churches believing all to be a part of the one great Church.

But in the spring of 1906, I entered the Emigration office at Winnipeg looking for a job on a farm near the city as I had no money to go out with and poor health and not knowing whether I could stand farm work or not so wished to stop near the city so to get other work if I had to, but the agent after asking me a few questions told me that I had to go 90 miles out to a place or he would not give me a job as I was the stamp of a man needed there so I had to put my watch in pawn to get money to go with and there I met the first Latter Day Saint. Now I thank God that I was forced to go for if I had not gone I might never have met any saints, and would have joined the spiritualists in whom I was deeply interested. I worked there all summer and every day had arguments with the man I worked for. Well they moved to the city while I stayed in that town, joined and took an active part in one of the popular churches until I saw things and was used in such a way that I came to think there was nothing in Christianity, and decided to prove the Latter Day Saint teaching all a fake too, but was convinced after about a year that I had found something genuine which was about two years after meeting the first member. So you see God caused me to go there, see the folly of the other churches and led me to obey the true gospel, and I must say that although I have not always live as close as I should and have had my ups and downs, yet I must say that the closer one lives to God and obeys his gospel the more he will be blessed, and sustained in the hour of temptation.

I have also seen the Edmonton Branch spring up from only three or four members two years ago. Others were there but did not know of any saints in the city but those few were steadfast and pushed onward with the help of a few from outside were there for a few months only. Therefore saints, always press onward and upward, and God will enable you to overcome if you prove faithful.

Do not think the man or woman who does not see at once the beauty of the gospel will not, for the time may not be ripe for it. Also always let your light burn for men may scorn you when with you but will defend you behind your back if you do not waver under trial and insults.

Geo. W. Winn.

Honolulu, T. H. May 15.

Editor Ensign.—Elder Barrett and I returned last Tuesday on the S. S. Mauna Kea, from the Island of Hawaii where we have been doing missionary work for the past six months. And I thought some of our experience might be interesting and encouraging to your readers.

Since last November we had been doing what we could to advance the work in Hilo and had made many short trips into the country adjacent, but the major portion of the Island had never been visited by any of our missionaries. So on March 25th, we left Hilo with our little satchels starting on a complete circuit of the Island. The direct road around is 237 miles long, but by visiting all the little villages on the beach as we intended doing meant about a 300 mile trip, most of which was to be negotiated on foot. There are sections where there is no civilization of any kind (some as far as 24 miles), and our friends in Hilo were afraid it was too much of an undertaking. But we felt that with God's help, we were equal to it. Elder Waller had previously written to us that he felt we would be provided for and we were.

On leaving Hilo, I had \$3.50 and Elder Barrett \$2.55. We were gone more than 5 weeks traveling among Cath-

olks, Protestants, Mormons, Buddhists, etc., and we were assisted by Chinese, Japanese, Portuguese, Spanish, Hawaiians and English. Several times we were given rides in automobiles. One day we had a 24 mile trip across the lava, we were given a ride 14 miles of the distance in an auto. And another time we had a long hike about 17 miles, an auto carried our baggage for us most of the way. And thus assistance was rendered in various ways, showing us that we were not alone.

While Conference was in session, we were tramping from village to village, telling them of the gospel restored.

We had a chart in the Hawaiian language showing the Church Organizations, Doctrine, etc., and were permitted to preach and explain it in three Hawaiian Protestant churches, four Mormon churches, and one hall, besides several meetings held in private houses, and some in the open air. At Keauhou, we preached to the fishermen and their wives on the beach. They left their nets and assembled under a tree and we had a good meeting. It made me think of the time when our Master preached the same gospel to the fishermen of Galilee. In another place we were refused the use of the Hawaiian Protestant Church, so we preached to the congregation after their service was over under the shade of a neighboring tree.

We preached in fifteen different places, fourteen of them new openings. Also had ninety-three fireside talks, reaching altogether more than 650 people. Our friends in Toronto would not think this very many, but considering the nature of the country we thought it pretty good. We distributed ninety tracts disposed of twelve Books of Mor'n, (two English and ten Hawaiian), four Hawaiian Doctrine and Covenants, ten Doctrinal References, one New Testament, one Bible, besides taking the names of many to whom to mail literature.

Besides preaching the gospel, we saw many places of interest and regret that lack of space prevents a detailed description. But one place we cannot omit is the Volcano Kilauea. This volcano has been continuously active as far back as tradition reaches, violent at times and at others quiescent. The crater has an area of 2,650 acres, with a fire pit in the south central part about 1,000 ft. in diameter. The day we were there no fire was visible but there was plenty of smoke. The surface of the earth for several miles around is broken open with cracks from 1 to 2 and 3 ft. in width, and all these almost were belching forth smoke and steam so that the whole country appeared to be on fire. On our first visit to Kilauea about a year previous to this, the whole floor of the pit was a vast lake of fire, and as the sulphurous fumes are in abundance, it made one think of the fire and brimstone preached by some a few years back.

We visited an ancient city of refuge called the "Hale O Keawe." In the ancient Hawaiian laws circumcision was required, cities of refuge were provided for, and there were others of their customs similar to those prescribed by the law of Moses. This confirms us in the fact that the ancestors of the Hawaiians came from America, where the people of Lehi were familiar with, and kept the law of Moses, as recorded in the Book of Mormon.

We also visited the monument erected where Capt. Cook, the discoverer of these islands was killed, saw the place where the first missionaries landed and other places which space forbids relating. Here a person may see all the various stages between a lava desert and a Garden of Eden and all the variations of climate. While the tropical sun beat down on our heads, we could look off a few miles to the summit of Mauna Kea, (13,825 ft.) covered with snow.

We are glad to know that Conference provided some one to continue the work here and wish our new brethren success. Elder Barrett leaves for San Francisco on May 20, on the S. S. Wilhelmina, while wife and I are booked for the S. S. Sierra leaving here July 4th. Though we are glad to be going, yet there is a tinge of sadness at leaving these kind people. It seems almost like leaving home folks. May our Father provide ways and means so that the seed we have sown may be cared for and grow.

Thanking you for the space and wishing the Ensign and her readers a successful year,

In gospel bonds,

M. A. McConeley.

Salt Lake, City, Utah, May 16.

Editor Ensign:—We had fully contemplated another year's labor with the good people of Utah, but the powers that be have said otherwise, so we are preparing to leave here that we might reach our new field at the earliest possible date, and give things there the necessary attention. Such expressions as "We don't see why you have been taken away from us," and "We don't see why you couldn't have remained with us," are universal on the part of the saints and many of the outsiders but whether it is wisdom or lack of it, we are soon ready to leave the city.

We have tried to be more than a mere iconoclast in our labors here, since we believe strongly in a constructive gospel, and reason that since like must and will always attract like, we can do far more good to our fellowmen through the spirit of love, kindness, and gentleness, than we can by trying to drive people into our way of thinking by merely destroying their idols.

Unless our love reveals Christ our precept will be of but little value, and if by the spirit of force we try to pour into others our own peculiar kind of doctrine we are apt to discover that our would-be Christlike service is precipitated into a mere strife of words, and in place of our being light to those in error we become darkness to them. So we reason that the only successful way to labor is to so draw out and so build that others will see for themselves, and by the imparting of the proper spiritual food they will forsake their own idols, and to us that is the much better way.

Let us lead them, and not drive. Let us draw out rather than pour in, and do all in the spirit of kindness and love, remembering the injunction of Christ to: "Feed my sheep."

Our work then, and especially in this field, is to teach people the beauties of a Christlike life, what it means for the church, for our fellows, and for us, that the virtue of religion is in living the life of Christ and not in the arguing and denouncing of the peculiar tenets of others.

My address hereafter will be 127 So. Fuller Ave., Independence, Mo.

Cheerfully,

J. E. Vanderwood.

Fairview, Mont., May 18.

Dear Ensign:—A few words from Eastern Montana may interest some of your readers. Over six years ago Bro. Wm. Sparing introduced the gospel to us. While at the home of the only saints here at the time, Bro. Newby's. He spoke by the Spirit that there would some day be a church here. We now have a branch with all the officers though no building yet, but as our little flock grows we see the probability of such. Two were baptized a few Sundays past and two more have applied for admission next Sunday. These are the fruits of the missionaries' labors and also the Sunday school, prayer meetings and local ministry, both the ordained and the unordained, (the sisters).
Though holding only the lesser priesthood I have been appointed to labor in Eastern Montana, and hope to receive the co-operation of the saints as it is written, D. C. 119:8. "Let him that laboreth in the ministry and him that toleth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all." Those scattered about can help much by making their location known and the opportunities present in their neighborhood. My address is Fairview, Mont., and hope that no one will hesitate because of lack of accommodations or worldly goods. Most of our preaching and other meetings here are held in private houses, some in school houses and have brought forth good results. Thus we see it may be possible for all of us to do some good, let us therefore unite our prayers to God that he will open the way for useful labor.

Yours in gospel bonds,

A. R. Ritter.

Beardstown, Ill., May 18.

Dear Ensign:—After a silence of several months from your columns, I once more essay the task of committing a few thoughts to paper. Having been appointed to labor in the Central Illinois District, will say that I am in the field pushing forward as best we can. We are anxious to hear from those interested in the work in regard to preaching. Although we have about all we can attend to until fall. But we can make future arrangements. The district tent will perhaps engage our attention most of the summer. Will say that we are quite well pleased with the present prospects before us for advancing and building up the kingdom of God.

I took leave of home the early part of May for Beardstown, Illinois, where I met my co-laborer, Bro. R. L. Fulk. The home leaving is the hardest trial of all the missionary experiences. The wife no doubt will receive the greatest reward. I find Bro. Fulk a congenial companion, and we hope to do much good throughout the district. We have launched a series of meetings in the Beardstown Branch, which has been in progress for over a week. Several outsiders are attending and the present prospects are encouraging. This is the home of the District President, Bro. M. R. Shoemaker. He is alive to the interests of the work. The family is a great help to the work here as they all have excellent musical talent. I would not fail to mention Bro. Davis, the branch president, who is doing all he can for the needs of the work. I have also met Bro. Pendergraph and family who manifest a deep interest in this work.

Yesterday being the Lord's Day, we were favored with the presence of several of the saints from Snicaret. We soon will close here and then will wend our way perhaps to Springfield. Will close with the hope that we may meet with all the saints throughout the district before the end of the conference year.

In gospel bonds,

A. M. Baker.

Chadwick, Mo., May 19.

Dear Ensign:—I wonder if any one would care to hear from a little band of isolated saints, who live away down in the sticks, among the ticks. It is so seldom that we all get together that we certainly do enjoy ourselves when we do meet for church and baptism, perhaps once or twice a year. If we were not so badly scattered I am sure we would meet oftener for we have such lovely times on these occasional meetings.

Last summer Bro. Quinley, of Springfield, Mo., came down to assist Bro. Gale in the baptizing and confirming of Bro. and Sr. Dyer and their son George, who have proved to be fine saints. The seed was sown here by Bro. J. C. Christensen years ago and later on was cared for by Bro. Gale. At that time Bro. Christensen baptized Bro. and Sr. Hodges and Sr. Witty, all of whom are still strong in the faith.

On the first Sunday in this month we all met again at Bro. Dyer's place, and this time Bro. Christensen was with us again. He preached us two fine sermons and in the afternoon we had prayer and sacrament meeting. Oh, what a feast it was for our hungry, lonely souls! The sweet influence of the Spirit was with us. One little child was blessed. There are other precious souls there who are almost ready to be gathered into the fold.

As is always the case, where there are true saints of God, Satan too, is busy circulating falsehoods about the

saints, and prejudicing the people against the truth, but we hope and pray that the day may not be far distant, when the honest-hearted ones among them will be gathered in.

We are all preaching the gospel, if not in the pulpit, by our daily lives. Isn't that a beautifully thought? How careful we should be, for if we are not working for Jesus, we are working for Satan. We cannot stand still, we either go backward or forward. Let us strive to so live that the day may be hastened when Jesus shall come to dwell with us here on earth.

Your sister in Christ,

Anna Highland.

Rich Hill, Mo., May 26.

Editor Ensign:—This writing finds the undersigned in his appointed field in the Clinton District—our first assignment to Missouri territory, although our home has been in Missouri more than eleven years. We appreciate this privilege, as we have long had a desire to learn more about this state.

We labored over two Sundays in the vicinity of Butler at the Star School House, and were persuaded that there are some good noble-hearted Latter Day Saints there.

We came to Rich Hill on the 18th inst. holding meetings every night.

We are favorably impressed with the country around Butler and Rich Hill. For saints of limited means, who would like to locate in a branch, there are splendid opportunities for securing cheap homes here in Rich Hill. Why not, instead all who are coming to Missouri rushing into Independence, some of the saints come to places like this. Property can be bought here for less than one half what the same would cost in Independence. The saints here have a commodious chapel, and would hail with delight the coming of other saints. This is a splendid place for those with limited means, to locate who wish to be convenient to branch, Sunday school, and Religio privileges, or those desiring to retire in a beautiful quiet little town. I am satisfied if saints coming to Missouri would locate more in the "regions round about" it would be better for many of them and much better for the church.

Rich Hill is only seventy-five miles south of Independence; so it is not far from the "Center Branch. Only one country between this (Dates) and Jackson County.

This field is new to us, but we want to get acquainted with those points where our work is more needed. Bro. Walter A. Johnson joined me yesterday. Farmers are very busy now, and will be till after harvest.

Any of the saints knowing of the possibility of making new openings in any part of this field, and who will notify us, we will endeavor to respond. My address is Box 144, Holden, Mo.

Yours in gospel bonds,

H. E. Moler.

Grannis, Arkansas, May 27.

Dear Ensign Readers:—Thinking that you would like to hear from this part of the field, will say that I have been in this part of the Lord's vineyard for one month since conference, and twelve have been baptized. I have baptized seven of them, one young lady out in Hochatown, Oklahoma about two weeks ago, and last Sunday had the privilege of baptizing six fine people here at Grannis three of them heads of families. The Spirit of the Lord was present at the Confirmation inasmuch that almost the entire congregation was in tears.

While the writer was at Hochatown, Okla., I met the first Indians that I ever preached to. They opened their church for me and came out to hear. I sold their Chief, Samson Jefferson, a Book of Mormon, and one Instructor. At the closing of the services one evening some one threw three eggs but they missed me and hit one of the ladies, and on rushing out we got the young man's coat with eleven good eggs in the pockets, so we had eggs for breakfast the next morning. I am very proud to say of the young lady I baptized there, she is the best singer in that neighborhood.

I have met some very fine people here. They are good saints and have treated me very nicely. I have all the places to preach at that I can fill. I have five standing invitations that I haven't filled yet. I am now preaching in Ozark School House with a full house. The Lord is in the work here in Arkansas.

I remain your brother in gospel bonds,

J. W. Dubose.

Lewistown, Mont., April 5.

Editor Ensign:—As I have always wished to write a letter to the Ensign I will now do so. How very much I desired to be present at the general conference, as I believe it is one of the greatest gatherings of its kind in the world.

My husband is not in the church, nor does he believe the faith, and I desire the prayers of the saints that the way may be made clear what I should do that I may do his will, that my husband will be enlightened and walk in the light of God and that we shall be strengthened and helped and led by our Father who doeth all things well. Bro. W. P. Bookman was with us more than a year ago and Bro. R. S. Smith last summer. We enjoyed their presence and have greatly desired to be able to hear preaching often, and sincerely pray a branch will be organized here in Lewistown and the pure and holy gospel expounded to the people. Oh the grief and sorrow because of so much corruption and wickedness!

May the richest blessing rest on the beautiful latter day work which is so pure and good, is the prayer of your sister in the one faith.

Mrs. Lauretta Geary.

Great hearts alone understand how much glory there is in being good.

CHILDHOOD, HOME AND MOTHER.

Sejmon by Elder A. C. Barmore at St. Joseph, Mo., First Church, Mother's Day, May 10, 1914.

As a basis for my remarks I call your attention to the reading of the following scripture:

It is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he who was of the freewoman was by promise, which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free which is the mother of all. Gal. 4:22-28.

We invite your attention especially to the last verse: "But Jerusalem which is above is free, which is the mother of us all."

The True Mother.

The first thought presented to us by this reading is that Hagar does not represent the true mother. In consequence Ishmael was born "after the flesh." His existence did not involve the sacredness of maternity. Polygamists or apologists for the social laxity find no encouragement here for his character partook of the circumstances surrounding his birth. He came into the world through disobedience to law and in consequence became a lawless character. He was the product of doubt the child of unbelief. Of him we read:

"He will be a wild man; his hand will be against every man, and every man's hand against him."—Genesis 16:12.

He became the progenitor of the Arabian tribes who, until this day, are untamed and untamable. As a whole they have never been conquered. They are still the sons of the desert and the wild men of the wilderness. In relation to the civilized nations of the world they are yet our enemies and we are theirs, and toward the barbarous races their hostility is still intense.

Sarah is the example of the true mother. The voice of God to Abraham was: "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman." "In Isaac shall thy seed be called." Hagar represents the Mosaic law while Sarah stands for the gospel. The former is comparable to the old Jerusalem, which is subject to transgression and destruction, while the latter is comparable to the New Jerusalem. And of this city the Apostle declares: "Which is the mother of us all." Hence the mother's love is the type of heaven's love for her children here on earth. How true the statement: "A partnership with God is motherhood." Maternal love is not compared with the care which the militant church bestows upon itself, for the latter shows evidence of neglect, nor the love which the church has for God, but rather to God's love for the church.

It has been truthfully said that love is that sentiment or principle which, though keenly conscious of all the imperfections of its object, loves still. Such is a mother's love for her children, and especially for her boy. If he occupies a position of trust and honor, and everybody looks up to and applauds him as one of the foremost men of the nation, she is proud to admit he is her boy; but if on the other hand, he sinks down into the mud or mire, as it were, until he is almost beyond recognition, and every body else is ashamed of him she is still willing to clasp him to her breast and call him her boy. Why? Because she loves him. He does not need to be good to elicit her love. In fact the child who is morally weak or mentally or physically infirm requires and obtains more of the mother's love and care than any of the rest. This proves the unselfishness of her affection. She is not actuated by what the child may be able to do for her but what it requires of her. In fact the absolute dependence of the child upon her before and after birth is the mainspring of her love. Mothers as a rule, love children best when they are most helpless while fathers love them most when they "become interesting."

The Mother's Love like that of God.

The mother's love most resembles that of God for we read:

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

All the descriptive adjectives in our language could not express more than is stated by the simple words "God so loved." His love was great because he made the greatest possible sacrifice in its vindication and illustration. The common law of humanity recognizes "his only begotten

Son" as the greatest gift within his power. The love of God and sympathy of earth are in rapport. Heaven bent in sympathy with earth and earth must bend in obedience to heaven.

St. Paul says: "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Again, he says: "When we were yet without strength, in due time Christ died for the ungodly." This also: "The love of Christ constraineth us." And this too: "The goodness of God leadeth thee to repentance." In speaking to ancient Israel God says: "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jer. 31:3. And Christ himself says: "No man can come to me, except the Father which hath sent me draw him."

All of these texts indicate the willingness of God and the helplessness of man. If man could have saved himself there would have been no need for a Savior but he could not. "All have sinned, and have come short of the glory of God." Men by nature "are dead in trespasses and sins," and it was man's lost and ruined condition that appealed to God. There was not an assembly somewhere on earth with Mr. Somebody as president. Mr. Somebody did not arise and move "That in view of our fallen and helpless condition we hereby petition God for a Savior." Mr. Somebody Else did not second the motion. It was not put before the assembly by the chairman, and carried by "an overwhelming majority." No! No! Man's degenerate condition made him indifferent to and careless of his future welfare. The "grace" by which "ye are saved" means "unmerited favor or undeserved kindness." The root or primary definition of the word is "strength given." We were "without strength" when the plan of salvation was provided. We were unable to do anything for ourselves. Even now all that we do would be useless apart from what God has done for us.

To illustrate: Let the number 550 represent the salvation of man. The 55 represents what God does and the nought what man does. The first has actual value. If a man has \$55 he is that much ahead. He has that much money in his possession, but the man who has "naught" (nothing) is "dead broke." The value of the "naught" depends upon the right relationship with other numbers. In other words, it must come after them. So also what man does in relation to his salvation must come after and support what God does. If it comes before it prevents his salvation because it interferes with what God does. So also if we place the "naught" before the 55 and write the number thus: .055 it decreases the value of the figures in connection with which it occurs because it is on the wrong side.

When the Apostle Paul desired a certain favor the Lord refused him saying, "My grace is sufficient for thee for my strength is made perfect in weakness." 2 Cor. 12th chapter. Here the words "grace" and "strength" are used interchangeably which indicates their synonymous character, and the subordination of man.

In Acts 10:38 we are told: "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." Such work as he did could not be done by himself and since it was benevolent, that is, done for the helpless, it merited aid. It was by such efforts that Jesus triumphed. And this principle of stooping to conquer represented in God and Christ is no where else so prominent as in mothers. And when we say "mothers" we include the mother's instinct in relation to others as well as her own. How often we have heard some young man, probably a rough young fellow, speaking of some loving, sympathetic woman, and we have seen the tears welling up in his eyes as he said, "She was a mother to me!" Someone has truly said: "God could not be everywhere so he made mothers." Jesus said: "I am among you as one that serves." Could mothers not say: "We are among you as those that serve?"

The Relative Positions of Father and Mother.

Nephi says in the opening words of the Book of Mormon: "I Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father." Some suppose that "goodly parents" in this case, means parents possessing wealth by which they were able to edu-

cate their children, but I regard it as implying considerate, sympathetic, righteous parents anxious to impart to their children all the knowledge possessed by themselves. How many children have suffered because they were not warned of dangers known to their parents! Nor does Nephi's mention of "the learning of my father" prove that such learning was not imparted, in part at least, by his mother. And besides, we should remember that in those days the patriarchal system prevailed hence the father was given first place always. In fact it is marvelous that we have so much mention of mothers in the Bible and Book of Mormon when we consider the customs which obtained.

In ancient and mediæval times woman was not considered a unit in the social system. Husband and wife were regarded as one but he was the one and she was the naught. However, if we illustrate the married life by the number ten she, though of course she followed her husband, often counted, then as now, nine in the sum total. In those days woman's sphere was not recognized nor her work defined and encouraged as it is now. Women like children were supposed to be "seen but not heard."

One of the sacred writers says: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psa. 103:13. Some suppose this implies a mother's love is excessive, and not tempered by justice and correction so the father's pity is used as a type of God's; but as a matter of fact, it only reveals the tendency to give prominence to the father in preference to the mother. Generally mothers are not too fond; they do not "spare the rod" to the extent that it "spoils the child." In many instances children are kept from ruin by the restraining influence of the mother; the father is too easy.

A mother's love for her boy is often considered the acme of pure affection. This, however, has been called in question. Some assert that a father's love for his daughter is the least selfish and, therefore, the highest and best for the reason that she is an expense to him while he has her, and he willingly incurs that expense, and yet he knows that in time she will exchange his name for that of some other man. On the other hand a mother loves and cherishes her boy because she expects to lean on him in her old age. He is to her a kind of investment. If this comparison and contrast held good all the way through we would have to give the palm to the father but, generally considered, the love of fathers for their daughters bears no comparison to that of mothers for their sons.

Personal Experience.

Like Nephi it was my fortune to be born of goodly parents." I can, therefore, repeat the grateful acknowledgement of David: "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds." Psa. 116:16. We often hear that people converted to the church, from without, make better members than those born in it. Sometimes this is so, but at the same time, there is nothing equal to the life that has been filled all the opportunities the church can afford. This statement of David emphasizes the importance of inheritance and early training. "Thou has loosed my bonds;" that is unfettered me for service in my early life.

I am not going to speak of child training for I have had no experience along that line but every man has had a mother and is entitled to say something about her. My mother had read the Book of Mormon and other books and also papers published by the church before I was born; hence the name of "Alma" was fresh in her mind because of the distinguished Nephite prophet of that name. The result was that she named me "Alma." And whenever you find that name applied to men, it is derived directly or indirectly from the Book of Mormon. In all other cases it is given to women.

I was born Nov. 4th, 1878. My parents were baptized the 18th day of the next month. Two missionaries were present, Elders B. V. Springer and I. P. Baggerly. The former officiated at the baptism but the latter had brought them to the knowledge of the work. I was a very frail child; mother feared she would not be able to rear me. One day when this fear was upon her she held me in her arms and dedicated me to God; told him to take me, preserve my life, and use me for the advancement of his work. I be-

love that prayer was heard, registered in heaven, and answered, and I am sure I reap the benefits unto this day. Elder Springer also encouraged mother by saying; "You need have no fears concerning this boy. The time will come when he will travel and preach the gospel."

There was not much missionary work done in our community while I was growing up, hence I was not baptized until Dec. 19th, 1887. I had, however, read the church books and papers before my baptism. One day when I was telling my mother something I had learned she astonished me by asking: "Alma, did you ever try to pray?" I thought, quick as a flash, "Mother, I am not a member of the church, I am not supposed to pray," but I did not say it. She continued: "You are studying, and you should ask God to bless you in your studies. And besides, there is something in learning to pray. When you do attempt to pray you may not be able to do as well as you would like." I found these words true in my subsequent experience. I found it difficult to take part in prayer meetings because of bashfulness. For this reason I dreaded them for a time. I felt that I ought to go but I feared I would not be able to take any part if I did. This timidity, however, wore away before I attempted to preach. In all my difficulties I found mother resourceful, always ready to say and do the right thing at the right time and in the right place and manner. I was never under the dictation of my parents nor were any of the rest of the children. We were ruled by persuasion, not by compulsion. We were their companions. No memories are so dear to me as those etched in "Childhood, home and mother."

When the children went away, it was mother who considered their interests, and provided for their welfare. The girls were sometimes absentees but the boys especially were absent. My older brother was a traveling lecturer and entertainer, and my younger brother was a soldier in Spanish-American War and continued to be absent from home after the war was over. It was mother who thought of and prayed for the absent missionary, entertainer, and soldier. It was she who knit socks and sent them away to the boy at the front. Once when she wrote to me she recounted the scattered condition of the children and closed with these significant words: "Yesterday, today, and tomorrow are sad days for me."

She was somewhat accustomed to my absence before I went on a foreign mission. I was in California three years and in Canada two years ere I left America yet the long trip and extended absence were great trials. I remained away so long that I became in most respects, reconciled to my absence. I placed Australia and the Australians in the place of America and the Americans, and the saints and the work of the church there in the place of the saints and the church work here but the ties of blood still bound me. I came back primarily because of my mother. I loved my father as well but he passed away eighteen years ago. I preserve his memory as a precious gem for I never knew a better man but to see him was impossible. Although I desired to attend the General Conference and visit my other relatives yet I came home to "see mother."

Parental Responsibility.

In Ephesians 6:1-4 we read: "children obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth. And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." In Colossians 3:20, 21, we have this; "Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they become discouraged."

The substitution, in the first of these quotations of the word "earth" for "the land (Palestine) which the Lord thy God giveth thee." (Ex. 20:12) indicates the Lord's determination to make the fifth commandment of universal application. And we believe that children who obey their parents, other things being equal, will be blessed with long and prosperous lives. We regret to say, however, that people living in the "last days" would be and are "disobedient to parents" as predicted by Paul in 2 Tim. third chapter. This condition is doubtless due to the reaction from the old methods

of family government the same as the extremes of democracy have resulted from those of monarchy. The apostle endeavored to check this. He sought to inculcate the gospel ideal in the place of the Mosaic regime. Hence the admonition: "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." This would mean to rule by love instead of fear. In other words, liberal in preference to arbitrary government. Again, he says: "Provoke not your children to anger, lest they be discouraged." They may wish to do right. May desire to be obedient, but, at the same time, are in danger of being "discouraged" by nagging on the part of their parents. We cease to attempt what we despair of being able to perform.

We do not wish to take advantage of the language of the Bible, for we believe the apostle's words were prompted by the especial responsibility which rested upon fathers in those days, but we call attention to the fact that "fathers" are warned against stern measures in the management of their children. This leads me to ask; Did you ever know of a boy leaving home because of his mother? I never did, but I have known one to leave because of his father. Father was too severe, the boy could not get along with him. When he left father knew nothing of his departure and learned but little of his subsequent whereabouts. But he had a heart to heart talk with his mother and after his exodus the letters came regularly as promised. Need we wonder, in view of these conditions, and those like them, that when a boy talks of going back to the old homestead he says "I am going home to see mother?"

Home and Mother.

.....It has been asserted that some marriage ceremonies require more of the wife than of the husband, in relation to each other, which is true but the Bible does not. They are, on the average, placed under equal responsibility. For instance! The wife is required to "obey" but the husband is commanded to "love" and the husband who loves his wife will not expect nor require unreasonable obedience. There is, however, this difference; the Bible says "A man shall leave his father and mother, and shall cleave unto his wife." And though, by assumption, the same rule is applied to the wife it is no where so stated. Evidently God recognized the wife's attachment for home, and implied that she should be moved as little as practicable. Women, in all ages, have led a local life. That is the reason all new countries have an excess of men. Australia has a quarter of a million more men than women. This is because so many single men have gone there from other parts of the world. Women do not emigrate as much as men. This fact involves one of the reasons why the boy who talks of returning home speaks of going "to see mother." He has been accustomed all his life to finding mother at home. When he has gone away with his father or some of the rest of the children, or has gone out with "the boys" or later on "has gone with the girls" when he returned to the starting point he has found mother in the usual place. This is one of the reasons why the home coming is always for the purpose of "seeing mother." The boy who speaks as we have indicated does not necessarily imply disrespect for his father. He does so in response to a habit which has grown on him with the advance of years. This explanation is necessary in qualification of the statement before made.

How true are the words of Will Carlton where he makes Caleb say to the lawyer concerning Betsey:

Give her the house and homestead,
A man can thrive and roam,
But women are sneaky creatures
Unless they have a home!"
The Love that Cherishes.

While it is true that love sometimes chastens or punishes yet I prefer the love which cherishes and such love is associated with or related to pity or mercy rather than justice. It does not give us always what we deserve for in that event we might be upbraided or disowned. It gives us more and better than we deserve. Such love preeminently is that of the mother. Such too, is God's love for us. We could not be saved if he marked and insisted on everything amiss.

We read in Ephesians 4:11-13.

"And he [Christ] 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 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."

In this representation it is not men as such that are under consideration but the gifts God gives them by which they are qualified to do his work. It is not man's but God's love for the church that is involved. The apostle concludes by affirming that

"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.

This work is accomplished not only by the gifts of those mentioned elsewhere. (Rom. 12:3-8; 1 Cor. 12:8-10). The divine love gives consideration to and makes provision for every permanent and contingent necessity; and that is why God's love is the antitype of the true mother's love. Hence we read:

"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 first born, 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.

Truly God is able and willing to do "exceeding abundantly, above all we may ask or think."

In Rev. 21:2 we are told: "And John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." In Rev. 22:14 we have this: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." It is not a matter of believing, knowing, praying and preaching, but of doing. We are on the home stretch; the door is open; we shall soon enter. And who is it that thinks and prays for the children while they are away; and gives them a royal welcome when they return? Mother! We are coming home again, and for the last time, and we are expecting to see mother "for Jerusalem is the mother of us all."

IS IT DEAD.

What? The United Order of Enoch?

This question has been asked the writer so that he thought a few words along the line of work performed might be of interest to some.

The work of this Order is so different from anything performed by similar organizations that it is difficult to get people to understand its workings. In the first place, we have to do with administering charity in different ways, and but few people want their business advertised or help received stated to the public. Article 2 says: "The purpose of this Corporation shall be to aid and assist the worthy needy and poor in obtaining employment and homes, help the sick and afflicted and unfortunate in times of need, promote temperance, morality and equality."

This gives us a clear idea of the class this Order has to do for and in their doing it would be unjust for them to advertise broadcast what they have done and who has been helped, it should be enough for those who are helped and those who perform the service to know, there it should rest. I have emphasized two words by capitalizing them to attract attention. First:—The worthy needy, are to be helped; others should not apply would be the conclusive thought in reading this paragraph. It is one of the difficult problems the Board of Directors has to do with is to tell who is worthy. It is certain that they are not those who receive help asked for and then make complaints against the Board, as one or two parties have done.

It requires divine help to continue to work under such conditions when there is not the least evidence manifested upon the part of the Board to do other than help all as far as possible, and if they did otherwise they would violate their corporate principles. The least a person should do would be to express his appreciation for assistance rendered.

The sooner some of us learn the fact that we are incompetent to direct our own business and will seek for the assistance of those who have proven their success in business life the better it will be for us, and the work we have in hand. A man who has made a failure in the business world for forty years and right beside him men have been successful should wake up and ask why? And good common sense would suggest allying himself with successful individuals for help by way of instruction. We never can hope for equality till we discover our own weakness along these lines and put ourselves where we can

be taught what to do, and how to do it, by those who know. It may not be my fault that I can not make a success of my business ventures, but it is my fault if I continue failing as a member of this great Church. There is not a successful man in business—as a member of the Church especially—but what would be pleased to render all the assistance possible in this direction. "But it is humiliating," says one, "to be forced to ask for such instruction." It is possible, but which is more humiliating—continual failure or the asking for information and making a success of your effort? Equality is not to be brought about so much by the division of the means in hand as helping one another to know how to operate to get the necessities of life. A minister can not give salvation but he can point out the procedure by which you can obtain success, and I believe it is true of the financial question—the getting of a thing also begets a knowledge of taking care of that obtained. And that is the secret of equality. When are we going to reach it?

A man told me that he earned four dollars per day and then did not have any money saved up and said he never had enough to eat—living in Missouri I am waiting to be shown this. I told him there was something radically wrong with the system of spending. This is only one case out of many that we might mention, but it is the cure, the remedy that we want to keep in mind. We have some of the best workers and some that earn good wages and many successful business men, why not find out how they make a success of life's work and try and work accordingly?

Religion is one of the things indispensable, but it is not the only thing necessary to make us a people that God wants and why should we hesitate to seek for knowledge along these lines that we find ourselves so deficient in? Wake up, O ye Israel of latter days and make a success of life.

I am yours,
A. H. Parsons.

IF WE ONLY KNEW!

Could we but draw back the curtain
That surrounds each other's lives,
See naked heart and spirit,
Know what spar the action gives;
Often we should find it better,
Purer than we judge we should;
We would love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loath the sin.
Could we know the powers working
To overflow integrity,
We should judge each other's sorrows
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder,
Should we pity where we blame?

Ah, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the veil
All the golden grain of good,
And we'd love each other better
If we only understood.

—Rudyard Kipling.

UNMARRIED MILLIONS.

The Equitable Life Insurance Company of New York, has prepared a table, giving some interesting facts in regard to celibacy in the United States. It shows that there are 17,000,000 of unmarried adults in the United States. It further shows that the death rate among the unmarried is greater than that among the married. The explanation given for this is that many men remain bachelors because of their delicate health and they deem themselves unfit for the obligations of married life. Again, unmarried life tends to make a man selfish and to tempt him to spend his money in self-indulgence, which finally breaks him down. Again, married life generally develops caution in the man, and surrounds him with the thought and care of a faithful and affectionate wife and children, which develops both his comfort and his protection.

Marriage is man's natural and divinely appointed condition, and when it is rightly consummated, it tends to his physical, mental and moral well-being. The refusal of an army of men to assume the normal responsibilities of family life results in another great army of women who are required to toil in stores, factories, and other business houses for the necessities of life. These women are thus exposed to conditions for which they were not intended; they increase the rivalry in the business world, and subtraction from the home robs it of its central influence, and weakens the family as the chief factor in the State and Nation.

This all makes the question of the unmarried a most serious one. It is fair to ask why do so large a number of men decline to marry? The answer now most commonly given is that the strain of living today is so severe; the things demanded are so numerous and great, and the cost of getting these things so expensive, and the demand made by women, for the rate of living is so high that an increasing number of young men hesitate to assume the obligations of married life. The demands of this civilization may not be for the large family, but it does demand that the family be good, and that it be increased in number.

The following table, covering New York State, with the exception of New York and Buffalo, compares the death rate of the unmarried with the married:

Ages	Death Rate Un-married Men Per cent	Death Rate Un-married Women Per cent
20-29.....	57 greater	18 less
30-39.....	119 greater	17 greater
40-49.....	105 greater	22 greater
50-59.....	69 greater	37 greater
60-69.....	60 greater	32 greater
70-79.....	39 greater	34 greater

This table has made it possible almost for the first time in this country to study mortality by marital conditions. This is a most important question, and the future welfare of our nation and our civilization compels us to face it.—The Presbyterian.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR.
1417 W. Walnut St., 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, 711 S. Fuller Ave., Independence, Mo.

ADVISORY BOARD.

Mrs. S. R. Burgess, President, 3026 E. 21st Ave., St. Louis, Mo.
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Sewing and Aid Department, Mrs. Edith Cochran, 207 S. Seventeenth St., St. Joseph, Mo.
Young Woman's Department, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence, Mo.

FROM THE REPORT OF SUPERINTENDENT OF DOMESTIC SCIENCE DEPARTMENT.

Wichita, Kans., Feb. 23, 1914.

Mrs. D. J. Krahl,
Independence, Mo.

Dear Sr. Krahl:—In answer to your letter of recent date, I shall make you a partial report of the work undertaken and accomplished in the Domestic Science Department the past year.

Our pamphlets were not ready till last September. Upon receipt of the same we sent out five copies to each of thirty-four field workers, and to each of four district presidents. Eight local presidents have requested a number sent to them and in all of the eight there were seventy-four copies, making a grand total of 264 copies sent out.

Up to date reports have come in from six locals. I have asked that reports be in by the middle of March, not knowing that I should have asked for them sooner. I may have further information for you before conference convenes.

Of the six locals Cold Water, Michigan seems to have developed farthest. Two had done little because the membership was scattered. One met opposition from brethren who "do not approve of the Auxiliary." One was fortunate in having sisters so well trained they felt they could gain very little from the work offered, and one had been slow to organize so nothing had been done.

While evidences of the harvest are rather few at present, I feel that some seed has been planted that may develop and I sincerely hope the work may be continued.

Bertha L. Donaldson.

March 16, 1914.

Dear Sr. Krahl:—In compliance with the promise made you in my recent letter I am sending you a further report of the work accomplished in Domestic Science the past year.

Six more have reported but in none have any organizations been affected—two of this number expect to establish the work next year. The remainder find the membership so scattered that active work is difficult.

Very truly yours,

Bertha L. Donaldson.

449 N. Emporia.

REPORT OF SUPERINTENDENT OF EUGENICS DEPARTMENT.

I am pleased, herewith, to submit a report as superintendent of the Eugenics Department. While the work, perhaps, has been a little slow, I feel that a good foundation has been laid and also feel justified in reporting progress along these lines.

I have written several papers, some of which have been sent to the Auxiliary, also printed in some of the papers. At the Massachusetts District Reunion there was a paper read and general talk regarding the work and several Eugenics Departments started.

I have received communications from the different Branches all of which have been answered to the best of my ability and have sent list of a dozen or more books pertaining to Eugenics.

Respectfully submitted,

(Mrs.) Jennie M. Studley,
Superintendent.

March 3, 1914.

REPORT OF SUPERINTENDENT OF SEWING AND AID DEPARTMENT.

Sr. President and members of Advisory Board:—I beg leave to report to you the work done the past year. It has been mainly through correspondence. Have answered many of inquiry. Have suggested many ways for raising money and done all I could to encourage the Aid and Sewing Societies to join the Auxiliary. Sent the leaflets to different branches and have received some encouraging letters. Only two new societies have reported. One from Burlington, Iowa, and one from Pittsburg, Pa. Perhaps more would report but it is so early that not one of the old societies have reported so far. Feel quite encouraged over the work but sorry the report is so meager.

Mrs. M. B. Nicholson.

REPORT OF SUPERINTENDENT OF YOUNG WOMAN'S DEPARTMENT.

To the Convention, Greeting:—We read in our report of five locals of the Young Woman's Department, but we have had no report of these as Superintendent; At the first of the year we chose Sr. Della Braidwood as our assistant, which appointment received the approval of the Board.

Together we have made several visits in the interest of the Department. Our experiences locally and generally have suggested a change in our plans which will be brought out in our conference on Saturday morning. We urge you to attend this conference in this room on Saturday morning, and learn more of this Department and of our present plans.

We are for the betterment of social conditions, by living the principle Christ taught when he said: "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; and I was a stranger and ye took me in. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Mrs. J. A. Gardner.

EXTRACTS FROM REPORT OF SUPERINTENDENT OF LIBRARY AND EDUCATIONAL DEPARTMENT.

I came near not writing any report because I have had no report from locals. But will just say, I am sure we are slowly getting in working order. I have met so many "snags" in what looked like calm seas, that I am getting so I expect them. One fine thing—I am receiving letters almost daily asking about the work. I have tried to answer all and am sure the time is near when we will be better prepared to tell them what to do and how.

We need a sort of folio of our work,—its mission and history and a bibliography, or classified list of our literature, both being included, i. e. leaflets and periodicals.

I have been hoping to be relieved of my position as superintendent at this conference.

I am glad to say, I feel better about the outlook for our work than ever before, in a general way, and know that there are better chances to do than we have known in the past.

Vida E. Smith.

MISCELLANEOUS

CONFERENCE NOTICES.

Saskatchewan District.—Semi-annual conference will be held in the Iowa Branch on July 11-12. I am instructed to have every one buy single fare tickets and get at the same time a standard certificate. All trains will be met at DuRo on the G. T. P. and Haultain on the C. N. R. The Branch sends a cordial invitation to everyone to come. Entertainment will be furnished.

Grace Beckman, Sec.

Northern Michigan.—District conference will be held June 27-28 at Sault St. Marie, Mich. Committee wearing red ribbons with L. D. S. in white, will meet all trains.

J. C. Goodman, Pres.

Boyne City, Mich.

CONVENTION NOTICES.

New York District.—Religio Convention will meet June 12, at 2:30 p. m. at Niagara Falls, N. Y. All are welcome.
Ethel A. Hageman, Sec.

North Dakota.—District Sunday school Association will convene at Logan, North Dakota, June 23, with the reunion. Election of officers. We hope each school will be represented.
Emilie McLeod, Sec.

Des Moines District.—Sunday school Association will meet at Runnells, Iowa, June 5, 1914.
Paul Shannon, Sec.

REUNION NOTICES.

Massachusetts District.—Reunion will convene at the regular Camp Grounds, Onset, Mass, July 25, 1914, holding over the third Sunday August 9th. As a special feature this year, we are endeavoring to prepare the athletic grounds and have on hand a full equipment of sporting paraphernalia, so that the young may be able to enjoy the athletic sports. We hope that everybody interested in our reunion will make provision to attend, and spend their vacation at the Onset Camp Grounds. The Committee of Arrangement will have their notification of prices etc., later.
W. A. Sinclair, Sec.

Alabama District.—Reunion will convene July 31-Aug. 9, at the Pleasant Hill Branch, 2½ miles from McKenzie, Ala., and 4 miles from Garland, Ala. The committee will give any information desired. Full particulars will be given later.
G. O. Sellers,
A. A. Weaver,
H. H. Wiggins,
Committee.

QUORUM NOTICES.

Far West Quorum of Elders will meet at the Saint's Church, Cameron, Mo., on Friday evening June 12th, preceding the conference on Saturday. A secretary and treasurer are to be elected. Question for discussion—"Equality and Church Organizations." Elders come prepared to make this a profitable session.
S. H. Simmons, Pres.

TWO DAYS MEETINGS.

Coleman, Michigan, June 27-28.
Whittemore, Michigan, July 4-5.
Houghton Lake, Michigan, July 11-12. Everyone invited.
G. W. Burt, Dist. Pres.

Two Days Meetings.—Will be held at Wheeling W. V. June 20-21. First service Saturday at 2:30 p. m. Apostle R. C. Russell is to be with us. An invitation is extended to the saints of the district to be present.
Sam. Martin, Branch Clerk.

GREAT REDUCTION IN PRICE.

The great Daily and Sunday Journal published at Kansas City, Mo., can now be had at only \$2.60 FOR A YEAR, \$1.30 FOR SIX MONTHS; 65 CENTS FOR THREE MONTHS; 25 CENTS FOR ONE MONTH. This is a great reduction over the former price and places the great Daily and Sunday Journal at a price where all can afford to read it. The Daily and Sunday Journal ranks with the best daily publication of the West. It furnishes a strong Associated Press Report of the telegraphic news of the world; a large volume of general and miscellaneous news; a splendid editorial page; short stories; Frank G. Carpenter's letters and a splendid market report and as much other news matter. Now is an opportunity to subscribe for this great daily as the price is right down to the lowest point, thus affording everybody a chance to read this great daily and Sunday paper. Everybody should have a daily when it can be received at such low rates. Send today and give the great Daily and Sunday Journal a trial. Address The Kansas City Daily and Sunday Journal, Kansas City, Mo.—Adv.

PASTORAL

To the Saints and Friends in Arkansas and Louisiana Greeting:—

As the appointing powers have seen fit to appoint me to this field again and as I have also been appointed as assistant minister in charge of the field, I take this method of writing to all the saints and friends who have an interest in the extension of the gospel. I would be glad to hear from you, if you want any preaching in your part of the field just drop us a few lines and we will do all we can to reach you as soon as possible. Bro. John Harp, E. A. Erwin, J. W. Dubose and the writer are the only ones appointed to these two large states, so you see we have a large field, therefore we will need all the help we can get. So I want to give the local ministry throughout the field a special invitation to give us all the help you can in the way of preaching. Let all who hold the priesthood do all we can to magnify our calling, that we may be workers together with God in carrying out the great work of building up the church and sending forth the angel's message.

The Scripture says the Lord "gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." for the work of the ministry and the edifying of the body and the perfecting of the saints. We are all called to labor, but not called to sit down and wait for the other fellow to do our work. If some one has to do our work he will get our crown. Remember the Lord has said "see that no man take thy crown." Rev. 3:11, so let us all be up and doing what we can that we may be worthy of the crown when the crowning day shall come.

I trust that we will all labor to make this the most successful year that this part of the great field has ever had, and let me say further, that I am acting as Bishop's Agent under the appointment of Bishop Ellis Short, and would be glad to receipt you for any amount of tithing, consecration, or freewill offering that you may want to offer for the aid of the church and the spread of the gospel. May the spirit of the Master be with you all.
Your brother in gospel bonds,
J. T. Riley.

109 W. Adams St., Pittsburg, Kans.

To the Saints and Friends of the South Wisconsin District, Greeting:

Being requested by the Minister in Charge, Elder J. F. Curtis to act as his assistant in charge of the South Wisconsin Mission we would like to hear from you wherever there is a need or demand for the services and help of the missionary force. We would be especially glad to hear from the isolated saints and friends so as to be able to open up the work in new places and spread the good news of the angel's message as we may. The appointing powers have allotted us four missionaries, Elders F. M. Cooper, J. W. McNight, A. E. Gratz and the writer who will be glad to meet the calls for labor as far as possible, with the help of the Lord Jesus.

We want to hear from you any time in regard to your needs and the opportunities in your locality. Letters addressed as below will reach me promptly.
Lester O. Wildermuth.

Box 400, Plano, Illinois.

MARRIED

Burch-Balson.—At the home of Sr. Robt. DeJong, St. Louis, Mo., May 20, 1914. Mr. Harry T. Burch and Sr. Luella M. Balson. Elder Russell Archibald officiating. They will reside in St. Louis.

DIED.

Spangler.—David O. Spangler was born April 30, 1873, at Kahoka, Missouri; baptized June 29, 1910 at Topeka, Kansas; died April 18, 1914 at St. Joseph, Missouri. Funeral conducted at Grandview church Kansas City, Kansas, by Elders A. White and Lossemore. Interment in Mount Hope Cemetery, Kansas City, Kans. He leaves wife, father, mother, three brothers and one sister, to mourn his departure.

West.—On April 19, 1914, Frances E. West, born March 24, 1855, at Santa Rosa County, Florida. Baptized March 19 1868 by T. H. Waddell the first missionary of the Reorganization to visit this country. She has been a faithful saint ever since. Her home has been always open to the elders. She was married to Bro. L. F. West May 19, 1870. Nine children were born to them, seven of whom and her husband are living. Two brothers John and James McArthur also mourn her death. Short services were conducted at the grave by C. J. Clark.

Totty.—Bro. James C. Totty, born Feb. 27, 1846, Hickman, County, Tenn. Died at Los Angeles, May 5, 1914. Funeral May 6, at the home of his daughter. Sermon by W. A. McDowell, assisted by V. M. Goodrich.

Peterson.—Mrs. Mary Peterson, died May 14, 1914, aged 70 years, 10 months, fourteen days. Born in Denmark June 30, 1843. Married Christian Peterson, May 1867, and united with the church in 1881. She leaves one daughter Mrs. Anna Olson, three sons, Henry, Chris, and Petrus. She died at Weston, Iowa, her husband having passed on less than two weeks before, funeral service at Hazel Dell, Sunday May 17, Elder D. R. Chambers officiating.

Brown.—Nancy A., Wife of Wm. R. Brown was born in Ohio in 1836, died at Colfax, Ia., at the home of her son Wm. Marshall, May 10, 1914, aged 78 years. She was baptized Aug. 9, 1892 by John Barnes at Beacon, Ia. Her husband preceded her in death two years, funeral and interment at Colfax.

Brown.—James O., son of Bro. and Sr. C. B. Brown of Oskaloosa, Iowa, died at St. Joseph's Hospital, Omaha, Neb. April 1, 1914, from injuries received on R. R. crossing. His remains were brought to Oskaloosa for interment. Funeral at the Chessman home April 5, sermon by Elder William Willson, of Hiteman, Ia.

Faulk.—April 22, 1914, Margaret Faulk, born April 19, 1832 in Conecuh County, Alabama. Baptized by G. R. Scoggins March 19, 1876. She has lived in the faith ever since. Five children mourn her departure, two others and her husband preceded her to the other side. Funeral sermon by C. J. Clark.

Glore.—At Kansas City, Mo., May 15, 1914, Sr. Sarah Alice Glore, eldest daughter of Bro. and Sr. George W. Roach, aged 29 years lacking 4 days. She was born in Delphi, Carroll County, Indiana, May 19, 1885, and was baptized in Independence, Mo., May 10, 1903, by Elder H. O. Smith. On November 21, 1910, she was married to Mr. John R. Glore, of Kansas City, Mo., where they have since resided. She is survived by husband, parents, and one sister, Mrs. Ralph Barnard, of Independence. Sr. Glore was of a quiet retiring, industrious disposition, and her early demise is regretted by all who knew her. Funeral from Saint's Church Independence, May 17, sermon by W. H. Garrett. Interment in Mount Washington Cemetery.

Thompson.—At Independence, Mo., May 8, 1914, Dorothy Alberta, second daughter of Bro. and Sr. George F. Thompson, aged 7 years 1 month, and 8 days. She was born in Independence, March 30, 1907. She was of a quiet disposition, and made many friends by her sweet little ways. "Of such is the kingdom of heaven." She

leaves parents, two sisters and three brothers, with other relatives and friends to mourn their loss. Funeral from the church May 10th, sermon by Elder W. H. Garrett. Interment in Mound Grove Cemetery.

Owen.—At Lamoni, Iowa, May 2, 1914, Sr. Rhoda J. Owen, aged 80 years, 8 months, and 2 days. She was born in Wayne County, West Virginia in 1833, and married in Dewitt County, Illinois, in 1851. Of eight children born five are living, three in California, one in Kansas City, Mrs. Emma Clark, and one in Lamoni, Sr. John Worrill, with whom she had her home. She was baptized in Illinois in 1844 and maintained her faith to the end. Funeral in charge of John Smith, sermon by H. A. Stebbins.

Olson.—Flora May Olson born May 21, 1894, near Danway, La Salle County, Ill., died March 6, 1914, near Sheridan, Ill., aged 19 years, 9 months and 15 days. She leaves her father, mother and three brothers, Alvin, Lester and Roy. The two first mentioned brothers reside in Aurora, Ill., Roy lives in Town of Miller, Ill. One brother and one sister preceded her in death. Funeral address by Elder F. M. Cooper.

Cowan.—Mrs. Agnes Jane Musgrave Cowan was born in England Jan. 17, 1840, died April 5th, 1914, in Tulare, California. She lived formerly at Woodbine, Iowa, but of late years in California, none of her relatives being at present in the state. Funeral conducted by Rev. W. C. Buckner.

White.—At Independence, Mo., April 24, 1914, Sr. Mary A. White, wife of Elder Valentine White. Born December 16, 1842, at Pocassell, Massachusetts, baptized in 1871 by Elder J. Norton. June 7, 1864 she was married to James Brown. One of the four children and husband became deceased. She was married to Valentine White in 1877, who with one son Bertie survives. She was earnest and faithful in her service to the Master, and aided much with her musical abilities as well as in other directions in church work. Funeral from the church April 26, Bishop E. L. Kelley preaching the sermon; interment in Mound Grove.

Beals.—The funeral of Bro. Robert Beals of Sarnia, Ontario, was held from the family residence 123 Mitten St. May 2nd. Sermon by Elder R. H. Huston, a life long friend of the deceased, Elder Otto Fetting of Port Huron in charge. He leaves to mourn his wife two sons and one daughter. He was sixty-three years old last March, was baptized twenty-five years ago at Grand Valley, by Elder John Shields, and was faithful until the end. He was well known in Ontario by the saints.

Davis.—Minnie A. Davis wife of Charles Davis of Blue Rapids, Kans., was born Dec. 19, 1883, at Cameron, Mo., died April 18, 1914, at the Swedish Hospital, Kansas City, Mo. She united with the Reorganized Church August 12, 1894, being baptized by Elder R. L. Ware. She leaves husband, father, and one sister, and a host of friends. Hers was one of the largest funerals ever held in the city of Blue Rapids, evidencing the esteem in which she was held by all. A noble woman has gone to her reward to await the morn of the first resurrection. Funeral sermon by Joseph Arber, assisted by Rev. T. M. Bell.

Rynearson.—At Muscatine, Iowa, Bro. Francis Edward Rynearson after lingering heart weakness died May 3rd, 1914. He and his wife united with the church Oct. 21st, 1894. He leaves her and one grown son to mourn their loss. Two years ago his daughter Jennie was called by death and was waiting to greet the father in Paradise. He was a good, kind neighbor a faithful christian, a loving husband and father. His presence will be greatly missed by the little band of saints. The funeral was held in Bloomington Church in charge of Elder Jas. McKiernan, assisted by Elder C. G. Dykes.

Clark.—George Francis, son of Bro. Samuel S. and Sr. Lillie M. Clark, died at Tabor, Iowa, on April 10th, 1914. He was born August 12, 1885 at Glenwood, Iowa. Baptized when nine years of age by J. B. Heide. When about eighteen years old he received an injury to the spine from which he never recovered, but through the long years of invalidism he was always cheerful and uncomplaining, always considerate of others in his quiet, unobtrusive way. He leaves to mourn, father, mother, two brothers, and two sisters. Funeral services at Glenwood, Iowa, Easter Sunday, conducted by W. E. Haden. Interment in Glenwood Cemetery.

"And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there is no dead."

Davis.—Roy, the only son of Bro. and Sr. Chas. Davis, at their home, Beardstown, Ill., May 26, 1914. He was born July 5, 1896, making him 17 years, 10 months and 21 days of age. Funeral services from the residence. Sermon by A. M. Baker, assisted by Bro. Shoemaker and Rolla Fulk. Father, mother and sister left to mourn.

Sutherland.—Charles W. Sutherland, youngest son of Bro. and Sr. O. P. Sutherland was born September 22, 1869 at Galesburg, Mo., baptized May 11, 1879 by M. T. Short. For many years he showed great interest in the church work especially among the young, and with his brother was instrumental in organizing the first Sunday school of the Church at Webb City. During the last few years the deceased was very ill, and his once bright mind became deranged, so that when release came on the 20th May, 1914, his spirit was led out of darkness and bondage into light and liberty. Services conducted by J. W. Rush-ton.

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To the diplomat who complimented him upon his sangfroid, President Wilson replied, with his dry smile, that he would imitate the gravestdignity of course, this meant a story, and the President told it.

A certain grave-digger, he explained, had the habit of visiting the cemetery every night about midnight to see that all was going well. Knowing of this habit, some boys decided to play a trick upon him. They dug a trench in a dark spot where they of them, dressed in a sheet, hid behind a tree. At midnight the grave-digger duly appeared, and as duly fell into the trench.

The boy in the sheet at once stepped forth and said in hollow tones:

"What are you doing in my grave?" "What are you doing out of it?" the grave-digger replied calmly.—(The San Francisco) Star.

Young Harold was late in attendance for Sunday school and the minister inquired the cause.

"I was going fishing, but father would not let me," announced the lad.

"That's the right kind of a father to have," replied the reverend gentleman. "Did he explain the reason why he would not let you go?"

"Yes, sir. He said there wasn't bait enough for two."—Harper's Magazine.

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EDITORIAL

COME! O COME!

"Come unto me all ye that labor and are heavy laden and I will give you rest."—Matthew 11:28.

"Come to me all ye that are weary;

Come! O come!

Come unto me all ye that labor,

And heav'n laden, for favor,

And look unto me as your Savior:

Come! O come!

Come all ye that heavy are laden;

Come! O come!

Come, though your sins may oppress you;

Come though your sorrows distress you;

Come to him who is willing to bless you;

Come! O come!

Light and easy my yoke and my burden,

Come! O come!

Come and take this priceless treasure;

Come and know of this heavenly pleasure;

Come partake of this love without measure;

Come! O come!

—M. H. Bond.

THE WORKING OF MIRACLES.

The "Word of Truth," a monthly religious paper published at Greeley, Colorado, E. C. Fuqua editor, gives light (?) on James 5:13,14 as follows in answer to a reader's request for an explanation of the passage:

James 5:13, 14: "Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? 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 him that is sick, and the Lord shall raise him up; if he have committed sins, it shall be forgiven him."

This is an illusion to the practice of the early church during the existence therein of miraculous power. One of the "gifts" enjoyed by the early church was that of "healing" (1 Cor. 12:28), and it is to the exercise of this "gift" that the apostle refers. Miraculous power having ceased from the church long centuries ago, no such results follow such performance today. While it is still true that the "suffering" should "pray" instead of faint ("And He spake a parable unto them to the end that they ought always to pray, and not to faint"—Luke 18:1), it is because prayer is perpetually to be observed "always" as the means of receiving from God that comfort and consolation we need. Likewise the "cheerful" should "sing praise." Some "cheerful" people like to become intoxicated; others like to dance and sing sensual songs; but Christians should give vent to their cheerfulness through spiritual songs and praise to God the author of all their enjoyment. But the anointing with oil and the raising up of the sick belonged to the age of miracles, precisely like the raising of the dead and the healing of all manner of diseases, none of which can be performed today.

Mormons, or "Latter Day Saints," claim to be able to practice with former results the form mentioned here by James, but their claim is void of reality, and hence should not be countenanced by those desiring the truth. Not a Mormon, or "Latter Day Saint," on earth can, or ever could, bring about the result brought about by the inspired men of the New Testament period. They can only profess to do it, but they will never demonstrate their claims. Nor do these miracles have to be worked today to bring about the restoration of the New Testament church. The church is one thing, and the power to work miracles, which was given to some in the early church, is another thing. The church exists in all its originality, miracles or no miracles. If it depended on miracle-working power today, there would be no church after the New Testament pattern. Mormons ought to know this, and cease claiming to do what they cannot do.

All professing Bible believers agree that during the four thousand or more years of Old Testament history, and also the hundred years of New Testament history the working of miracles

was a manifestation of God's presence among the people, but many believe that since the greater light has come through Christ, and under the gospel men have been brought into closer association with God, these miracles have ceased, and that they are no longer needed, having been given merely for the establishment of the Church and then withdrawn. It is strange that if man has advanced in the divine life as many suppose, until he is much closer to God than the ancients were, that there should not be a greater display of God's power in the working of miracles rather than that such manifestations should altogether cease. This thought leads to the question, "Are men closer to God now than formerly?" and also another, "Were miracles designed merely for the purpose of establishing the Christian Church after which they were withdrawn because no longer needed?"

A search of the Scriptures fails to show any statement of revelation or inspiration indicating that under the gospel the manifestations of God's power in miracles were to cease, but God is declared to be unchangeable, and impartial, dealing alike with all men who come to him in the appointed way. The first mistake made by many of our friends is in supposing that miracles were given for the purpose of building up and establishing the Christian Church. The plain statement of Jesus is that "These signs shall follow them that believe," one of which is "They shall lay hands on the sick, and they shall recover."

The working of miracles was by no means made a leading feature of his work by Christ. True, he healed gentile as well as Jew, those who were not his followers as well as those who were, but in no instance did Jesus use his miraculous power of healing for the purpose of inducing men to become his followers; and when he performed a miracle it was always upon the basis of actual necessity, and upon evidence of faith in those concerned. Believers were not made so by miraculous manifestations but by the preaching of the truth, and as shown by the statement already quoted the "signs" were to follow the believer and not to go before him.

Jesus, according to the Scriptures, is the possessor of eternal life, and he came to impart life to men distributing freely to all who were willing to put themselves in harmony with his law of life through obedience. The statement that "greater works than these shall ye do," was not necessarily restricted to the eleven apostles, for when Paul and others succeeded to the apostolic office they wrought works of similar character as those of the original eleven, and even others than the apostles also wrought miracles. That the Lord designed that miracles should continue in his Church is sustained by abundance of Scripture, of which we can notice but little here.

The Holy Spirit was the power by which all these miracles were done and by which the believers received other gifts of faith, wisdom, knowledge, prophecy, discerning of spirits, tongues, and the interpretation of tongues, etc., as taught in the twelfth chapter of the first letter to the Corinthians. As reflecting exactly and fully the character of God, the Holy Spirit is as unchangeable as is God himself, and hence whenever it is operative it will be with the same manifestations and with the same results. But was the work of this Spirit restricted to the time of Jesus and the apostles, or was it designed to continue its work unchanged at all times?

When John taught regarding Christ that "He shall baptize you with the 'Holy Ghost, and with fire,'" he made no restriction as to person or time, but indicated that the opportunity of receiving this baptism was open to all men who observed the requirements as it was with the water baptism. Jesus made no restriction as to time or persons when he said "Come unto me all ye that labor and are heavy laden, and I will give you rest," except that they "Take my yoke upon you, and learn of me." When Jesus taught the new birth of water and of the Spirit he used the

generic term "a man" meaning "any man" (John 1:12). Peter in promising the gift of the Holy Ghost to those who repent and are baptized in water said: "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." Paul says of the manifestations of this Spirit referring to those in the Church, that "The manifestation of the Spirit is given to every man to profit withal." All of these passages show that the promise of the Holy Spirit with all of its gifts and blessings belonged to all men equally, regardless of time or place, upon the one condition only that they fulfill the necessary requirements.

The basis for the claim that these blessings were not designed for all men seems to be the historical fact that they ceased to be given after the days of the apostles, but this reason is unsound in the light of what Jesus promised that "These signs shall follow them that believe." He also said "My word shall not pass away," it cannot fail, and just as long as the gospel remains upon earth, and there are men to preach to, the promises of that gospel remain unchanged and unrestricted. If the results promised to those who believe do not follow today, it can be only for one of two reasons, viz., either that God has failed in fulfilling his promises, or that man has failed to fulfill the requirements. No Bible believer will admit that God fails in any promise he has made, so that the final conclusion as to why his promises are not fulfilled now is that man is not doing his part and placing himself right before God so that he might be entitled to the promised blessings.

In the midst of so many different creeds, and churches, some denying this part of the gospel and some denying that, and all both Catholic and Protestant denying the direct work of the Holy Spirit with all of its manifestations, it is not difficult to see that there has been a general apostasy from the original gospel of Christ, and that men believe such a small part of the full gospel and obey even less, that God cannot fulfill his promises to them.

It is hardly consistent for the "Word of Truth" to urge that "the working of Miracles" cannot be performed today, and because the Latter Day Saints believe that God is true to his promises, and that under the restored gospel those who fulfill the requirements taught in the New Testament do today receive the same blessings, to say that it is not so. These things have been taught by the Saints for many years and the many thousands of men and women who have obeyed the restored gospel have found to their soul's satisfaction that the promises of God are true. It is neither the desire nor privilege of the Saints to parade these things before the world to induce people to unite with them, but in harmony with the ancient teaching the signs "follow" the believer, their purpose being to "Confirm the word," as stated in Mark 16:20. If the Lord does not confirm the word as taught by the reverend editor of the "Word of Truth" and his co-religionists, it would be well for them to begin a searching investigation to determine the reason why. The Lord's confirmation follows his indorsement.

In every instance when men or devils sought a sign from Christ for the purpose of "demonstrating" his power, they were refused. Satan asked him to "demonstrate" his sonship by making bread of stones but the Lord held to the written word. Others who asked for a display of his power were rebuked, and shall Latter Day Saints boast of these things to the world and meet every demand for a "demonstration" by performing a sign? Should they do so it would be evidence sufficient to prove them unchristian and their practices unscriptural.

God is the same today, the gospel unchanged, the promises unrepaled, but the requirements are the same too and as men will fulfill these they will find every promise of God fulfilled unto them.

SERMONS AND ARTICLES

ARE THE DIFFERENT CHURCHES PARTS OF THE CHURCH OF CHRIST?

By J. A. Koehler.

Anybody interested in this question should read the whole of the twelfth chapter of First Corinthians.

As a sort of text for our argument we will use Eph. 4:16. "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****"

One of the questions in which many religious people are intensely interested is whether the Church of Christ is composed of the several churches who worship and conduct their affairs separately and independently. This may be ascertained by the determining first what the functions of the church are, and second whether the churches in their present form and relations are performing those functions, or whether a union of the several parts of the church in other certain definite relations is essential to the performance of those functions.

If we allow that each of the independent church organizations is complete, so that (notwithstanding it has no connection with other churches) each performs the functions of the Church of Christ, then we must admit that there are more churches of Christ than one. Or if we grant that the different churches that operate independently are simply parts of the whole, then we must also grant that a part of the body is capable of doing the work of the whole, and that a union of the parts is not essential to the existence of the whole.

There is but one Church of Christ.

I give herewith three quotations which are very clear and definite on this point, and which ought to be final. Eph. 4:4. "There is ONE body****" That this refers to the church is evidenced by the context. Rom. 12:5, "So we, being many, are ONE BODY in Christ, and every one members of another." 1 Cor. 12:20, "But now there are many members, yet but one body." 1 Cor. 12:13, "By one spirit are we all baptized into ONE body." If this were not true Christ would be divided. Perhaps we all agree on this point. The next question arising is:

Does This "One" Church Exist in Fragmentary Form?

That is, is the church in pieces, and are the different parts disconnected? Notice particularly: "The whole body" is "fitly joined together" and compacted. To compact means to unite, that is make one, and parts of a thing; to combine into a connected system as a whole: as, the parts of the human body are strongly compacted.

See any complete dictionary). To join together is to bring together so as to form a whole, to combine. Manifestly the church cannot at once be a combined whole, a unit, and at the same time exist in a disconnected state.

The twelfth chapter of First Corinthians elaborates this thought still further: v. 24, 25, "God hath tempered the body together****That there should be no schism in the body." Nothing bearing upon this question is more significant than this statement. "Schism" relates particularly to the dividing or splitting up of a church into factions or opposing bodies because of differences on questions of belief or administration. This is definite; there is to be "NO schism" in the Church of Christ. It is true that the primitive church became disrupted, but those who left it were a sort of "offal." "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us." 1 John 2:19.

If the Scriptures have the value attributed to them as a guide in matters religious, this point is settled: the Church of Christ is not in pieces having no inter-dependence, and operating under separate heads, and having no common bond of union.

The next question that arises is:

Is There Such a Bond of Union Between the Different Churches?

If so, what is it? "There is one Lord (that is one church or body or organization), one faith (that is one system of belief or creed), one bap-

tism (that is one form of administration of law, one government)." Eph. 4:5. Now in all candor, can all or any number of independent churches be at once ONE church? The answer is patent—NO. Are our many contradictory creeds or beliefs, of faiths, at once in agreement with each other? Are they one? Common sense answers: NO. Do our different and independent administrations of law (government) have one form, and do they emanate from one centre? All must answer: NO. Then there is no such bond of union between the churches of Christendom as exists between the parts of the Church of Christ. We are compelled by the constitution of our minds to conclude that these churches are not all parts of the Church of Christ, and hence it cannot be that taken altogether they compose his Church.

Some of the Functions of the Church.

The real value of the church lies in its capacity to give "salvation" to its membership: "The Lord added to the Church daily such as should be saved." Acts 2:47. "By me if any man enter, he shall be saved." Jn. 10:8. "Christ is the head of the Church; and he is the Savior of the body." Eph. 5:23-27. But salvation is the end or the result of the Church's effort or activities; it is not the beginning nor the process. The process, the kind of thing the church does to save its members, is its primary function; and it is also the thing above all other things that determines its value.

Concerning the manner that salvation was to be wrought out within the church, the Bible says Jesus gave himself for the Church "that he might sanctify and cleanse it (which is saving it) with the washing of water by the word." Eph. 5:26. What the washing, or cleansing, or saving process is then, is determined by "the word." The New Testament is replete with evidence that the practices of the Church were those set forth in "the gospel," which is "the power of God unto salvation" (Rom. 1:16). It was the fulfillment of these gospel processes that made the Church an effective agent unto salvation: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved,****" 1 Cor. 15:1,2.

Now then, Jesus gave the church (that is "He gave some, apostles; and some, prophets;" etc., which go to make up the church) to carry on these saving processes "until we all come into a unity of the faith," Eph. 4:14. The effects of this functioning was that "The manifestation of the Spirit was given to every man" 1 Cor. 12:7; Further the membership was thoroughly indoctrinated so that they were not "carried about by every wind of doctrine." In this connection we should remember that the principles of the doctrine (or gospel) of Christ are (Heb. 6:1,2) repentance, faith, laying on of hands, baptisms, resurrection, eternal judgment. This code of rules was observed throughout all the congregations of the Church of Christ, and gave the same results wherever practiced, as all students of the New Testament well know.

Again. When a piano puts forth its functions there is at least musical tone, and if operated properly harmonious musical sounds. If you were sitting beside what had the appearance of a piano that someone appeared to be playing on, and at the same time you knew that it was not putting forth any piano sounds, you would know at once that the piano was not functioning. Similarly we may know whether the Church is functioning or not by the presence or absence of those things which mark its functioning. The marks of the functioning of the Church, that is the effects of the activities of the apostles, prophets, pastors, etc., are (among others) "Unity of the faith" "the manifestation of the Spirit," and the stability of mind expressed in the words "no more tossed to and fro by every wind of doctrine."

Is This The Picture The Churches Present?

This is important; it has a great significance. Have either the separate or combined efforts of the churches brought about any appreciable unity of faith? Are not the differences of faith in the churches the very marks by which we identify one as Latter Day Saints, another as Mormon, another as Catholic, etc. etc? We may more or less agree on the idea of the existence of God and Christ as the objects of our devotions; and that the end of faith is salvation; or even that the gospel is the means, but certainly not upon the

all-important question of what the gospel processes are. This is important, for there is only one gospel (Gal. 1:6-10), and its processes are the things that give the Church of Christ its value.

Have our creeds been stable? Or have we added to and taken from them from time to time?

Answering these questions we paint the picture of Christendom; a picture whose distinctive features are entirely at variance with the features which characterize the functioning of the church of Christ. Honestly, what must we conclude;

Why Not the Churches Do the Work of the

Church of Christ?

Different churches have different organizations. Some have only pastors, elders, and deacons. Grading upward we have many kinds of organizations until we reach that magnificent structure brought into existence by the Master himself with apoties, prophets, elders, pastors, teachers, deacons, bishops, seventies, evangelists, helps and governments, gifts of healing, etc.

Between the officers of one structure and the others there is no coordination or reciprocal action. It is evident therefore that there is no organic union. But in the Church of Christ there is unity, coordination, and reciprocal action. All the parts are "fitly joined together;" they form a connected whole. (Eph. 2:18-22. 1 Cor. 12:18-25). This is necessary in order that it may do its work.

To illustrate: A sewing machine is one article. It is a body composed of many members. It has a tread, wheels, belt, drive-rods, screws, shuttle shuttle carries, bobbin, needle, presser-foot, and other parts. The object of the union is that there shall be "effectual working in the measure of every part," that is that it may do the particular work, or function, of good sewing. Now suppose we destroy the connection between the vital parts, if we just loosen the screw that holds the needle so that the needle gets loose from its socket, how much sewing will we be able to do? None. Simply because a sewing-machine is a piece of mechanism having certain definite parts in certain definite relations: i. e. "fitly joined together;" and unless the essential parts exist in these relations it should be called by some other name than "sewing machine." The absolute failure to produce the desired results throughout the churches which do not have the essential parts in their proper relations speaks the wisdom of God in ordaining that "there should be no schism in the body."

Suppose that wife's neighbors came into her house and took her sewing-machine apart, each one carrying off such parts as in her judgment would do the work as well out of their proper relations as all of the parts would in their proper relations. Would we say that these neighbors were each in possession of a machine because she had certain parts of the original? Would the machine still have its existence, that is could we say that together these neighbors had a sewing-machine? Let us remember that a sewing-machine is an organization of certain definite parts in certain definite relations. A thing that looks like a machine that does not do the work of a machine is not a machine. It is true that the material which originally made up the machine may still exist; but the machine as a machine has lost its identity through having the arrangement of parts that makes a machine destroyed. A thing that cannot be made to do the work of a sewing-machine is not a sewing-machine.

The good Lord built a wonderful "saving" machine; it had all the parts necessary to do its work; it had only those parts which were necessary: "Those members of the body which seem more feeble are necessary." 1 Cor. 12:22. But the Lord also had some neighbors (so to speak) who got into his house (Acts 20:29, Jude 3,4) and destroyed its unity; some took elders and teachers; some took deacons too; some took some parts and some others in varying quantities. Each of these neighbors has been trying to make the part of the church he took do the work of the whole church. And now we have a sadder spectacle than if some sub-normal person had gathered up some fragments of a machine, and was now seated at his imaginary machine sewing (in his imagination); with the additional seemingly incredible fact of many people patronizing an imaginary, or at least very imperfect, machine, with the hope of sometime getting perfect results.

Even if all the parts that originally made up the Church of Christ were in the hands of Christendom, they might still not be the Church of Christ for the parts of the Church are "Fitly

joined together and compacted." But the essential parts are missing. Note: the church of Christ is "built upon the foundation of the apostles and prophets" (Eph. 2:20).

The foundation of a double-thread sewing-machine is a shuttle, bobbin, needle, feed, presser-foot. If we could do the kind of sewing desired without the parts that hold these together in proper relations we could have a sewing-machine without any other parts. The drawers, and certain other parts, may be dispensed with without destroying its sewing qualities; but who would be so foolish as to think they could sew with a foundation part missing, say a needle, or a shuttle? Or without the application of the power that sets, and keeps the machine in action? Yet this is the very mistake that has been made in relation to the church. The kind of machine that gave the results pictured in the New Testament—unity of the faith, the manifestations of the Spirit, etc.—had for its foundation parts "apostles and prophets;" it had pastors and seventies, elders and many other parts, all of which were necessary to the kind of results produced. But Christendom has long since abandoned the idea that foundation parts are necessary, and have therefore abandoned the idea of "apostles and prophets," etc.; and it has been trying to get the same kind of results (to sew on a machine without a needle, or a bobbin) as was gotten anciently through the very means they have abandoned. Of course it has failed. Failure is the only thing that can result when we try to do with one sort of machine a thing that can only be done with a machine of a different type. In this connection we read Paul's description of the Church in action.—I Cor. 12:4-11.

There is still a more peculiar feature than any we have mentioned. It would seem that anyone who was anxious to do sewing of a particular quality which no known machine would produce, would welcome the announcement that by some good fortune a machine capable of doing good work was now procurable. And yet when we announce to the world that GOD had rebuilt his Church by restoring the destroyed parts and powers, making it possible to enjoy the coveted blessing of old, the announcement was anything but well received, and people seemed angry because the very things they seemed to long for were now made possible through a Church with apostles and prophets, etc.

But the church is here; it has its original parts in their original relations, and with their original powers. The world now has its chance of profiting by its presence. Anyone interested in making his religious activities count to the best advantage can well afford to fight his way* through opposition, pride, tradition, or what not (as men did in ancient times), into the ranks of that magnificent structure which makes possible today the greatest blessings that men ever enjoyed in this life; and which, through the wonderful sanctifying and cleansing processes comprehended in its constitutional law, the gospel, assures its devotees of the coveted goal sought through religious effort: eternal life in the presence of the great Creator.

TRUE RELIGION IS MORE THAN THEORY.

By Elder J. E. Vanderwood.

Viewing things as they appear before us from day to day, and observing the fruitage of skepticism and doubt, and also the fruitage of religiousness and faith we are forced to conclude, from a logical point of view, that of all things in this world the life and philosophy of Jesus of Nazareth are paramount. Hitherto men have laid considerable stress upon formality, creed, dogma, conventionality, and the like; but it occurs to us that now is the time to demonstrate by actual life, and not by theory only, the advantages of true Christianity. The world has always been well provided with false religion in its multifarious forms, and the present generation is not altogether freed from it. Yet throughout all generations of the past there have been those who were a savor of life in their time, and we still have those who are "thesalt of the earth" so that generally speaking we can behold the dark or the bright side of the picture of life, according to our own fancies and peculiar notions; but we desire to be understood when we assert the fact that our life here and hereafter, is or will be, just what we choose to make it. For example, the sluggish or the spendthrift will always have poverty. The selfish and untruthful will always have distress of mind and unrest of conscience. The covetous and wanton will al-

ways have unsatisfied longings and bestial desires, that can never be gratified satisfactorily. But the pure and the meek shall have peace of mind and satisfaction of heart; the true and charitable shall have joy and liberty, not only in the hereafter but in the present. It is just as natural for the pure and the meek to have a peaceful mind and a contented spirit as it is for grapes to grow on the grape-vine, such is the fruitage of that kind of life. It is just as natural for a truthful and charitable person to have joy and liberty as it is for the apple tree to produce apples. And what is more, the soil that now produces briars and thorns, or thistles and bramble-bush may in a few short months be converted into a bounteous harvest field, producing abundantly the life giving and life sustaining grain, or in a few short years it may be converted into a fruitful orchard or vineyard producing fruits that possess both flavor and nutrition.

So in like manner by the proper cultivating of our lives and characters we may grow the fruit that is both joyous and satisfying. Let it be distinctly understood that you cannot give me joy, but you can cause me to find it for myself. I cannot give knowledge to another, but I may cause another to find it for himself, so in like manner Christ is not going to give, and cannot give us life, but he offers us that which will enable us to find life for ourselves. As a man sows, so shall he also reap. And so it is that he who conquers self is the world's greatest benefactor, and as one writer has expressed it: "He who would reform the world, let him begin by reforming himself." When one has reformed himself he wields an influence for good in the world, since like must also attract like, and as the steel that comes in contact with the magnet becomes a magnet itself and thus attracts by reason of its magnetic power the steel that is near it, so likewise the lives that have come in touch with the Christ life and character, will by virtue of the Christ life within draw humanity to them and thus enable them also to partake of the magnetic power of his love. So it may be readily observed that true religion is not a dead form, but a living reality. It is not subscribing to a creed, formality, or dogmatic phases, but it is the unfolding and growing of a life, a character that approaches near unto the life of the Christ.

It is true that a dark cloud may lie along our horizon, but the sun is still shining somewhere and will ere long shed its brilliant rays upon us, unless we so obscure ourselves that its life giving, life sustaining rays cannot penetrate our abode; so in like manner we may be traveling the barren desert of doubt and skepticism, but the refreshing waters, the sheltering palms of God's goodness and love may be reached and realized by us unless we persist in remaining and famishing in that parched desert. We may be carrying with us unnecessary things, we may be cumbered with theories and whims that make the journey of life toilsome and wearisome, and if this be true we have the greater need for an application of the Christ philosophy to our lives. And when we have come in touch with the Christ life and partaken of his nature we will slough off those unnecessary and cumbersome burdens and habits, and will bear with us on our way the spirit of good cheer that will make the journey pleasant and the burden light, while the path will be smooth. True religion then, the religion of Christ, is intended to be a source of strength and comfort, a help to mankind, in all the vicissitudes of life, and that which is not this and more too is not the religion of Christ. The religion of Christ is not an extra burden to be assumed, it is a relief; it does not hamper, it liberates; it does not stultify the life of man, it fertilizes, enriches, sweetens, and makes it more prolific. True religion comprehends all that is true and good, and it excludes all that is false and degenerating. God is good, and God is true, therefore true religion comprehends God, and God cannot be comprehended only as he is revealed to us in the life and character of Christ, so whatever may bear the name of religion in this world, and does not produce the fruits of the Christ life is religion in name only, and the individual who professes to be religious and does not manifest in conduct and conversation the life of Christ does not know Christ and does not in the least comprehend God, and is therefore only tinctured with false religion.

If therefore you desire to arrive at a proper conception of Christ and his religion, lay aside all

your prejudices and preconceived notions and read carefully and intelligently the life of Christ as it is portrayed in the four gospels and you will discover the truth of his words wherein he says, "seek and ye shall find," for you will discover the simplicity and grandeur of his life and religion, and you will find it to be free from dogmatism, and unnecessary and cumbersome observances which hamper and stultify. But you will find it pregnant with truth, life, liberty, joy, consolation, and peace, also love and purity.

No one can come in touch with Christ and remain ignorant, bigoted, selfish, malicious or intolerant. Christ said to the woman at the well in Samaria: "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." The thought is this; he that has been refreshed and rejuvenated by the Christ spirit and the Christ life, shall have that within him that will ever satisfy, that will keep him from fainting and famishing, and that will enable him to set into operation causes that will enable another to find the fountain of living water that will quench forever the thirst and fever of life.

True religion then is something that is practical, something that sustains and comforts the life of man, it is something that fits him for life and duty where all else fails. The man that possesses true religion possesses true life, and true life means a character that is fully developed, rounded out, properly poised, a joy to self and a benediction to others.

The religion of Christ if applied to the life will make man better fitted for the duties of life, it will make him a better citizen, a better neighbor, a better husband, a better father. It means the applying of a philosophy to life that can be utilized and made practical in all our intercourse with our fellowmen. True religion is something to be lived, not to be sung about only. So the final test is not what does a man profess, but what kind of a life does he live, what spirit does he manifest? And so the philosophy of St. Paul is yet true wherein he says: "If any man have not the Spirit of Christ he is none of his." If I do not manifest the Spirit of Christ I am an alien to the kingdom of God, no matter how many church ordinances and ceremonies I may have observed.

So it is that not all who are in the church are Christians, neither are all they who are without the church so far away from Christ, but the church of Christ is an organization wherein the life of Christ should be developed and lived by all who enter therein.

April 11, 1914.

SYNOPSIS OF A SERMON BY O. R. MILLER.

"Beware of false prophets***By their fruits ye shall know them."—Matt. 7:15,20.

The reformers did a good work, but they all admitted that the church was only a fragmentary existence and should be completed by the setting up of the kingdom with apostles, etc., as it was anciently. Joseph Smith came claiming a restoration. The church was organized April 6, 1830. Six members composed the organization first, but it grew rapidly and fourteen years later it numbered more than 150,000 throughout the world. They called themselves Latter Day Saints. St. Paul, St. Luke and other followers of truth, at the time and prior to Christ's mission to earth, were Former Day Saints. The church when organized in 1830 was given the name, "The Church of Jesus Christ." It still bears that name and always will. The people of God have always been called saints. The name "Christian" is a nickname which was given the followers of Christ by their enemies anciently. They were first called Christians at Antioch. The members of the church re-established in 1830, were called Mormons by their enemies because they believed the teachings of the Book of Mormon.

On the 14th day of April, 1832, one Brigham Young was baptized into the church. In February, 1835, he was chosen to be an apostle. On the 14th day of April, 1840, he was chosen president of the twelve apostles. In the month of June, 1844, Joseph Smith and his brother Hyrum were murdered by a cruel mob! The flock was left without a shepherd. Many false teachers and false prophets arose declaring themselves leaders. Brigham Young was one among the many. Later, he and a few members started for

Utah and settled in Salt Lake valley, July 24, 1847. Others followed till about 10,000 of the 150,000 had been led away by him. They began to take unto themselves wives, each, as they journeyed to Salt Lake valley. In August, 1852, Brigham Young brings to view a revelation which he claimed was given through Joseph Smith. But remember, Joseph Smith had been dead eight years. It was not the fruits of Mr. Smith, for it did not resemble in the least any of his writings or revelations. You may examine the Book of Mormon, as well as the revelations given through him, and you will learn that they strongly denounce polygamy and concubinage, while they hold high the standard of ethics! By their fruits ye shall know them!"

The courts of the United States have twice decided that the Reorganized Church of Jesus Christ of Latter Day Saints is the true and lawful successor of the original church and that Brigham Young and his followers have departed from the faith and pure practices of the church. When Joseph and Hyrum Smith were killed, Hyrum's widow and children were lured away to Utah by Brigham Young, while the wife and sons of Joseph Smith stood aloof. So today Joseph F. Smith is president of the Brigham Young apostate branch (Brigham Young having died in 1877), while Joseph Smith, the son of Joseph Smith is president of the original church which was organized in 1830. Joseph F. Smith is living in Salt Lake City, married to five wives, living in open defiance of the laws of our nation and our God. Joseph Smith the son of the prophet, is living in Independence, Mo., a law abiding citizen, who has lived a noble life. I have simply related facts.

CHRISTIANITY UNREAL AND REAL.

Unfaithfulness to the light always avenges itself by and by. The punishment that comes to the man who knows and professes truth which he does not put into practice is of a peculiar sort: his light turns into darkness. He still, of course, holds the words, the statements of his belief, and he may thunder loud in affirmation and defense of his truth; but, somehow, the reality has gone out of it. It seems like a dream business, this whole matter of gospel and salvation, and trust and prayer, and hereafter, and such other spiritual principles as he holds. His declaration of them sounds hollow to himself, as sounding brass. His conviction is merely professional, or maintained through party zeal. The whole thing seems unreal. He has not genuine personal interest in those things, though he feels bound to God and men to keep up the appearance. He has no true faith, though he would shrink in horror from avowing infidelity. His service of God is a treadmill. His days are spent without joy and hope. Beneath all make-believe his inmost self tells him that his religious life is but outward "sound and fury, signifying nothing," and that he is not really serving God. And when his heart condemns him, he dimly recognizes the attitude of Him who is greater than our hearts and knoweth all things. Thus fades the light of truth, and with it joy and hope and love and power. The shell of the religion if Christ only remains; the kernel is gone. In its stead is a bit of brown powder—the dust of former life and glory. It is not at the outset of the Christian life that such a condition occurs, not often in the hearts of the younger Christians; but it comes after a time of believing without doing, of professing and teaching while not seriously endeavoring to practice. Just as the evening shades bring on the night in gradual deepening twilight, so does the dim, dreamy dusk of unreality and darkness of unbelief gradually settle upon the soul that tries to hold the truth of God in mere word and thought and emotion without faithful obedience.

There is a remedy for that sense of unreality and lack of vital conviction. It is "Repent ye." What is it back in your life that you have tried to back and straighten it out with God and men, back and straighten it out with God and men. What is that sin, that secretly nurtured all this time, has been gnawing and eating out your life? Give it up now and turn again to God for forgiveness, and he will abundantly pardon. What is that good work which months ago your heart impelled you to do, and you refused to make the necessary sacrifice and surrender? It was God working in you to will and do his good pleasure,

and you denied him. Go back now and do it; or, if the opportunity is past, ask God to use you now in true willingness. You will be surprised how like the withered grass when the rain falls upon it, quickly your heart will revive—how your interest in prayer, in the Bible, in the worship of God, will spring up as in the days of old; and that sense of reality which you have sorely missed comes back to you, and with it hope and joy and peace and love and genuine zeal for God. Only by repentance and a return to the path of obedience can you regain and retain the reality of the faith in Christ.—Gospel Advocate.



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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, 711 S. Fuller Ave., Independence, Mo.

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Literary and Educational Department, Miss Lydia Thomas, Lamoni, Iowa.
Eugenics Department, Mrs. Jennie Studley, 17 E. Cottage St., Rosbury, Mass.
Domestic Science Department, Miss Bertha Anderson, corner Short and Electric Sts., Independence, Mo.
Sewing and Aid Department, Mrs. Edith Cochran, 207 S. Seventeenth St., St. Joseph, Mo.
Young Women's Department, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence, Mo.

REPORT OF THE SUPERINTENDENT OF THE HOME AND CHILD WELFARE DEPARTMENT.

During the past year, the interests of the department herein represented have been to a large extent my first consideration. This may not have been apparent to some engaged in its work, because I have not come as closely in touch with its membership as I should have been glad to have done.

At the beginning of the year, I was furnished with a list of twenty-eight Home and Child Welfare local departments. This number has increased until it is now thirty-six.

Of this number, there are several where the Home and Child Welfare leaflets are not in use, though we have a list of fifty-four addresses to which the leaflets are going regularly, in packages of from ten to one hundred, evidently for department uses. The subscriptions are for the most part well paid up. Four are one year or more in arrears, fourteen are a few months behind, and the remainder are up to date or paid in advance. We are now having a thousand printed each month, the mailing list calling for about eight hundred and fifty.

The preparation of these leaflets has constituted the arduous work of the year for this department.

After my election, last April, I chose Sr. Christiana Salyards as my assistant, and this choice was ratified by the Advisory Board.

Together we considered carefully the needs to be met by the work of our department, seeing much to be done, and feeling the seriousness of the work entrusted to our care—that of helping to uplift the homes and to insure the welfare of the children of God's people. We felt that the work was to be carried on for the present, at least, mainly by means of the leaflets. We found these making large demands upon time and strength which were met with difficulty because of the pressure of many other duties. However we feel that we have received great benefit from the study made necessary and we have taken pleasure in doing the work.

Our first leaflets were called forth by demands of the times and of the summer season, and we planned to follow these with a study of child nature, alternated with that of some of the problems of later years. But we have continued with the study of the young child because we found what we considered sufficient reason for doing so.

Intending at first to devote one or two numbers to the "Montessori Method of Teaching," we found by careful study that this method is based upon fundamental educational principles which all should understand. The system is commanding world wide attention. Because of this we should know its claims. Examining its theory, we find much that is of value to the mother as well as to the teacher, and the seven or eight leaflets given to the subject could do it but scant justice.

In the earlier numbers we have sought to give an insight into the principles, to prepare the way for application of them in the home, and in the closing number it is our hope to make plain some of the many ways in which this application can be made.

The Montessori system provides for everything touching the physical welfare of the children, and we had hoped to include a study of foods in this connection, but we found our number of leaflets for the year complete without it.

We recommend the reading of the Montessori books by all parents or any who are interested in the development of the child. For our work, some of these books were furnished by the Advisory Board. Others were secured in other ways and we found them very profitable reading. The Board also furnished us books upon other subjects.

In the mailing of the leaflets each month I have been assisted by Sr. Mary J. Garner.

In response to a request from the Advisory Board I prepared a leaflet in regard to the work of the Home and Child Welfare Department and have sent copies to each local department. I have answered all letters of inquiry or requests for advice in regard to the work, sending also such leaflets of instruction as I thought would be helpful.

The United States Government has, since April 1912, maintained a Child Welfare department. This is known as the Children's Bureau, of which Miss Julia C. Lathrop is chief. During the summer I wrote to the department, asking for literature or advice which might aid in our work. I received a very courteous answer from Miss Lathrop, in which she said she appreciated our good will and co-operation, and she offered to send bulletins from her department to any address I might send her. I have lately sent her a list of eighty names and addresses of general and local officers and field workers. She had only three bulletins ready for distribution in the fall, but others were in process of preparation.

Hoping that our Home and Child Welfare department may fulfill the great mission that is open to it, and with best wishes for the success of all the departments of the Auxiliary, I am

Your sister and co-worker,
Callie B. Stebbins.

REPORT OF THE AUXILIARY MEMBERS OF THE CHILDREN'S HOME BOARD.

We, the members of the Board of Trustees for the Children's Home, nominated by the Woman's Auxiliary and elected by General Conference report as follows:

We have taken part in the business of the nine meetings held by the board during the year and have assisted in the work assigned to various committees.

The regular meetings of the Board are held quarterly, being placed on the third Tuesday of the months of April, July, October and January.

At a meeting held January 22, 1914 articles of incorporation were adopted. This was provided for by a resolution of the General Conference of 1912.

The existence of the corporation dates from February 10, 1914.

The name adopted for the Home was "The Saints' Children's Home," the corporation to be known as "The Saints' Children's Home Association."

During the past year twenty-three children have entered the Home, twelve have returned to friends, six have been placed in private homes, four have been dismissed in other ways and one having been removed by death, leaving the present number in the Home twenty-nine.

Last year the children of school age attended Grace-Land College as pupils under normal students. This year they are in the Lamoni public schools.

Matters touching the education of the children are looked after by a committee of three from the Board known as the Education Committee. Of this committee Sr. Ressegue is secretary and Sr. Stebbins a member.

The Clothing Committee is composed of the three sisters, Sr. Nicholson being chairman.

The Admission and Dismission Committee has five members and includes the three sisters, Sr. Stebbins having acted as secretary.

Sr. Stebbins was also a member of the Incorporation Committee.

The members of the Board whose terms of office expire at this conference time are Br. Heman C. Smith and Sr. Lucy Ressegue. Sr. Nicholson has two more years to serve and Sr. Stebbins one.

Donations during the year have been sufficient to meet the running expenses.

It has been thought that a greater interest would be taken in the Home if people were kept posted in regard to its affairs and so a plan is on foot either to issue an occasional pamphlet or to secure a column in one of the church publications which shall be devoted to its interests.

The five cent collections and other aid rendered by the Woman's Auxiliary have been appreciated, and we hope they will be continued and increased. Other societies and friends in Lamoni and elsewhere have given acceptable help, and to all such we are grateful.

Believing that in this service we are engaged in a good and necessary part of the Lord's work,

We are your co-workers,
Lucy L. Ressegue,
Minnie B. Nicholson,
Callie B. Stebbins.

MISCELLANEOUS

CONFERENCE NOTICE.

Portland District.—Conference will convene at Estacada, Ore., July 18th at 10 a. m. We expect the missionary in charge, and the patriarch of the mission to be present with us. Let us each arrange our affairs so we can attend this conference.

N. T. Chapman, Pres.
R. E. Chapman, Sec.

Northeast Missouri.—District conference will convene at Higbee, Mo., June 27 at 10:00 a. m. Bro. Rushton will be with us, and will hold special meetings for the priesthood. Send all reports to Wm. C. Chapman, Higbee, Mo.
Wm. C. Chapman, Sec.

Northern Wisconsin.—District conference will convene July 4th at Chetek, Wis., that being the last two days of the reunion at that place. Branch presidents please see to it that every one holding the priesthood in your

Would You Believe It?

Place on the dining-room table a piece of flat thin wood about twenty by ten inches, and half an inch thick...

THE PROUD PEACOCK

The peacock sat on the garden wall, As vain as a bird could be...

The little brown birds cried, "Give us a song!" And the blackbird piped, "Ah do!"

But when the poor peacock tried to sing, Then the small birds flew away...

THE BUDGET AND THE NAVY ESTIMATES

Two documents recently published in England are illuminating when read together. One is the "Navy Estimates" for the year 1914-1915...

The New York World says of this budget: "While the new British income tax is roughly double ours at the top, it falls upon a larger number of incomes by reason of its small exemption..."

BETTER TO CLIMB AND FALL

Give me a man with an aim, Whatever that aim may be, Whether it's wealth, or whether it's fame...

Give me a man who says

"I will do something well, And make the fleeting days A story of labor told."

Give a man whose heart

Is filled with ambition's fire; Who sets his mark in the start, And keeps moving it higher and higher.

Better to strive and climb,

And never reach the goal, Than to drift along with ease, An aimless, worthless soul.

"Mary," the lady said to her maid,

"That my jewel-case is locked up, and see that the key is under the door."

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Our Missionaries in Bible Lands, a compilation of interesting views, accompanied with comments, of historic places in Palestine and Egypt, from photographs taken by Elder and Sr. J. G. Pitt. Heavy paper covers, 50c; cloth boards, \$1.00

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"The Book of Mormon; Evidences of Its Divinity," by Elder R. C. Evans.

"Creed Making," by Elder I. M. Smith.

"Good News." A tract of tracts on several different subjects by as many writers. "The Church of Christ," by Elder Edward Rannin.

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"A Glimpse at the Government of God," by Elder Paul M. Hanson.

"Reasons Why We Hear Them?" Revised edition. By Elder J. W. Peterson.

"Twelve Reasons Why I Believe The Book of Mormon," by Elder Charles Fry.

"Joseph Smith; Was He a Prophet of God?" by Elder R. C. Evans.

lent way to get the position of the church books on polygamy before friends and acquaintances. Price per dozen \$0.10

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

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EDITORIAL

GETHSEMANE.

In golden youth when seems the earth
A summer-land of singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies
A garden which we all must see
The garden of Gethsemane.

With joyous steps we go our ways,
Love lends a halo to our days;
Light sorrows so like clouds afar,
We laugh, and say how strong we are.
We hurry on, and hurrying, so
Close to the borderland of woe,
That waits for you, and waits for me—
Forever waits Gethsemane.

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears,
The garden lies— Strive as you may,
You cannot miss it in your way,
All paths that have been or shall be,
Pass somewhere through Gethsemane.

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine," who only pray,
"Let this cup pass," and cannot see
The purpose of Gethsemane.

SHOOK REVIEWED.

We recently received a copy of "The True Origin of Mormon Polygamy" by Charles A. Shook. It is a book of 213 pages, written for the evident purpose of proving that Joseph Smith Junior originated polygamy and passed it on to his followers, and indirectly upon this supposition prove that he was a false prophet and teacher. The "Foreword" is written with reference to the Reorganized Church who, Mr. Shook says, "strongly opposed polygamy" yet it is evident to a reader who is a member of the Reorganized Church that the book is aimed at his faith and his Church rather than at Joseph Smith or the doctrine of polygamy. No argument is made against that doctrine, though it is attributed to Joseph Smith as if he were the foundation of the Church, and with him the Church must stand or fall.

Evidences Given.

Relative to the character of Joseph Smith this book says he was "reared in an atmosphere of superstition, bigotry, dishonesty and lust," and "his main occupations were fishing in the village mill-pond, digging out woodchucks, hunting for lost treasure, and reading the lives of the notorious Captain Kidd and the clerical scoundrel, Stephen Burroughs." (What a desperate character he must have been!) But as years went on he was charged with almost every sin named in the catalogue of evil. Mr. Shook does not give references for many of his quotations but they are familiar to Latter Day Saints and in common with those which are given are found to have been taken from works written with all the venom of religious intolerance which was possible to develop.

But in attempting to attach all these things to the character of Joseph Smith, the book attempts

too much, for no intelligent person who considers the work of that man in the light of all the evidences, leaving out the spirit of religious antagonism, could believe that he was of the character described. The early work of Joseph Smith in putting out the Book of Mormon and the revelations, regardless of whether we count them divine or human productions, could not have been done by any man of the character ascribed to him. Indolent, superstitious, and lustful men do not write books of the high ethical standard and constructive force of the Book of Mormon and the Doctrine and Covenants, nor build up followings of good and intelligent people, much less to organize a church which has stood the most searching tests as to its doctrine, organization, and results.

Mr. Shook reproduces numerous statements and affidavits mostly of persons steeped in the practice of polygamy affirming that Joseph Smith was the author of it. With these are associated such historical incidents as, in the light of the other statements, are made to lend color to the claim that Joseph Smith was involved in its origin and practice. The charges of religious enemies, the claims of Utah polygamists, and utterances of friends, and even statements of the Book of Mormon and doctrine and Covenants, are skillfully woven together with suggestive implications,—the statements of friends and the books having been given a forced interpretation to favor polygamy and its authorship as charged, while the vast array of evidence which stands against the claim is ignored,—all for the purpose of proving Joseph Smith a false prophet. Thus the claim of the book is given plausibility.

Many of the statements attributed to Joseph Smith and purported historical facts involving him, are taken from the "Millennial Star" and other works published subsequently to his death some as late as seventeen years after. We of the Reorganized Church, having actual and abundant evidence of numerous and apparently wilful changes made for a purpose in documents reprinted by the Utah Church, including the life history of Joseph Smith, may be pardoned for not taking Mr. Shook's quotations from their publications at face value, and more so since Mr. Shook himself says on page 205 that "the Mormon word of honor is not to be depended upon."

A charge of any kind against any public man may be sustained to the satisfaction of those open to the hearing of one side of the question only, in which case the most innocent acts and utterances of the accused by being interpreted and bent to fit the charge are turned into evidences of guilt. Several such acts and utterances of Joseph Smith magnified under Mr. Shook's ex-parte microscope appear somewhat damaging, but when examined in the light of the full evidence they fall back into their proper insignificance.

In speaking of some of these things the author quotes: "Straws tell which way the wind blows." This is very true, but only out in the open away from the obstructions which turn the air into whirls and eddies. Straws may answer for Mr. Shook but we prefer to watch the tree tops and the clouds in determining the direction of the wind, and in judging of Joseph Smith we prefer to take all the events and teachings of his life, and his accomplishments rather than doubtful incidents, and the dark inferences of those who bitterly oppose him, and also the assertions of professed though erring followers who sought justification for their own practices.

The constructive work of Joseph Smith, the scripturalness of his teachings, and the moral force of his life as shown in the lives of thousands of noble men and women who have followed his teachings, are unnoticed in this book. Though we hold that his work was made possible through divine help, we do not hold that he was immune to temptation or infallible in his life, but liable to err as other men, and any judgment of the character of the man or the cause he established, which has for its basis any act or acts of wrongdoing of which he was either

correctly or wrongfully accused, will be an unjust judgment.

As to the one point which this book is designed to prove, viz. Joseph Smith's connection with polygamy, we do not believe the evidence presented by Mr. Shook is conclusive. Should the author, or another man, succeed in proving the claim he would only prove that Mr. Smith fell below the standard of his own teaching, which would in no degree destroy the fact of divinity having been in his work and that divinity is in the work still. The gospel of Jesus Christ which Joseph Smith was instrumental in giving to the world, is not itself effected by the acts or failures of any man or men, but continues unchangeable. The Church though organized after the divine pattern and having divinity in it is also composed of imperfect human beings, and consequently will show many imperfections in its work. In the Church divinity and humanity are closely blended, and one who searches only for the weaknesses of men will surely find, but in doing so he will not see the beauties and glories of God shining in their better natures. Seeing the latter, one will not be disturbed by evidences of the former.

Mr. Shook's book is but another pebble dropped into the flowing tide of God's latter day work, which makes a momentary splash while the tide flows on.

ORIGINAL MANUSCRIPT OF THE BOOK OF MORMON.

Considerable interest has centered in the original manuscript of the Book of Mormon, and frequently erroneous reports are published regarding it. One of the most recent of such reports is the following from the "Deseret News" of Salt Lake City, of March 25, 1914. In speaking of the visit to the East of President George H. Brimhall of the Brigham Young University, and Mrs. Brimhall, it says of their visit to Palmyra, New York, where the Book of Mormon was first published:

At Palmyra President and Mrs. Brimhall had the pleasure of meeting Hon. Pliny T. Sexton, president of the New York state board of regents, who owns the manuscript from which the first edition of the Book of Mormon was printed.

In reply to a letter of inquiry regarding the manuscript Mr. Sexton wrote Bro. Ben. R. McGuire of Brooklyn N. Y. as follows: We quote:

What I have, which was shown to President Brimhall and may have been referred to in some remarking by him, is the first perfected press proof sheets of the first edition of the said Book of Mormon, which was printed here at Palmyra in 1830.

Aside from the interesting fact that such sheets constituted the first printed Book of Mormon, they have the additional unique character of being sheets which were taken from the press by the Major John H. Gilbert the man who set the type and worked the press for the printing of the original edition of the book. He kept the sheets during nearly all of his life and gave them to me not long before his death, which did not occur until he was over 90 years of age.

This interesting statement of Mr. Sexton's makes plain what he has, and makes it conclusive that he makes no claim to the possession of the Book of Mormon manuscript.

The manuscript was for many years in the possession of David Whitmer, one of the three witnesses of the book who testified that an angel showed him and others the plates from which the book was translated, and assured them that the translation was correct. Mr. Whitmer's home was at Richmond, Mo., where he died in 1888, leaving the manuscript to his daughter and son-in-law, Mr. and Mrs. George W. Schweich from whom it passed into the possession of the Reorganized Church, and now reposes in its archives at Independence, Missouri.

The latest edition of the Book of Mormon put out by the Reorganized Church, known as the "Authorized Edition," was carefully compared with this manuscript and many corrections made.

The longer men sin the more easily they can; for every act of transgression weakens conscience, stupefies intellect, hardens hearts, adds force to bad habits, and takes force from good example.

ITEMS OF INTEREST FROM JERUSALEM.

Two aviators recently made the trip from Beirut to Jerusalem, and to the delight of seventy thousand almost frantic spectators, circled the city and the Mount of Olives. The airmen were feasted and given great honor during the four days of their stay. Jerusalem is fast losing its ancient aspect.

"It is roughly estimated that this season thirty-two thousand visitors of all sorts and conditions have visited the Holy City, leaving behind them about three and a half million francs, [about \$682,000.] which amount has greatly ameliorated the sad condition of things here."

The foundations for a great library for the University of Jerusalem are being laid by liberal contributions of private collections by prominent men of different countries. A rich medical library has been received from the widow of Dr. Borichevitch-Kogan of Tcherinoff, Russia." Gifts have been received also from Dr. Karl August Von Bledau of Berlin and from Dr. Otto Wanseloff of the same city, both Imperial librarians, and from many others of the literary and scientific world.

"The extraordinary meteorological changes still continue to the astonishment of all, even the oldest residents in Jerusalem. The latter rain still falls in great abundance. Thunder and lightning, almost unprecedented for Palestine in the middle of May, has occurred for the last few days consecutively. Is this intended as a harbinger of the restitution of all things?"—The Truth.

WORK TODAY.

By C. W. Chappelov.

Work while it is called today, for the night cometh, wherein no man can work.

While shines the Light of Life as glowing day,
Before the staring gaze of rigid clay
Proclaims the darkness of the tomb,
And dirges sound our earthly doom,
And night so dark, with dreadful silence fraught
Hides the clay that faithful here has wrought;
Or that near-sighted, looked and did not see,
The outstretched hand that points the way
And lays out work by line today.

Now earthly life is here in common clay,
But ebbing swift to end its little day,
A day of work that fruit shall bear
If men do all their duty here,
A fruit more white than eyes of earth can see,
More sweet and rare than earthly things can be;
Or, bitter as the dregs of lives
That selfish stand as time goes by,
And will not lift a hand to save.

Now shines the day, God-given by his might,
And points, his hand, the way in evening's light;
The falling night comes on its way
And darkness overcomes our day,
Soon we must feel, the chilling touch and call
That rich and poor must answer with their all;
It surely comes and will not stay
While men in listless waiting stand,
Or, active, fill their lifelong day.

Work in this life must claim our fullest might;
We may not hide our candles' faintest light;
As salt of earth, of hope the sign
To fulfill all the Lord's design;
Earthly saviors, a working leaven,
To crush the power of darkness given;
Or, failing then as saviors here,
On us shall fall the tread of men
And we shall share their hopeless fear.

On men today, waits Zion's helpful work,
For those so weak, will strength its duty shirk?
God charges men, with work begun,
Nor gives his promise to the one
Who selfish, in his wants and needs, withholds
His wealth, or brain, or brawn, like one of old
Who sorrowing, turned him back again
To earthly things that perish here,
More dear to him than future gain.

"Thy Zion's ensign now unfurled we see,
And now today our testing fires will be,
"Or ever the silver cord be loosed,
"Or the golden bowl be broken,
"Or the pitcher, be broken at the well,
"Or the broken wheel at the cistern fall."
So cometh night when day shall fall,
So ends the work of men on earth,
And just today can work avail.

Independence, Mo.

When parties complained at the taxes Ben. Franklin answered—

"We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly."

The spirit and tons of your home will have great influence on your children. If it is what it ought to be, it will fasten conviction on their minds, however wicked they may become.—Richard Cecil.

PAUL M. HANSON.

One of the youngest members of the Quorum of Apostles, as to age and term of office, is Paul Mitchell Hanson, who is one of the four called by the revelation of 1913 and ordained by the voice of the General Conference. Though young, Elder Hanson has labored many years in the ministry and has traveled extensively in the interests of the Church. Having previously labored in the office of Priest and Elder, he was at the Conference of 1902 called and ordained to the office of Seventy, at which time he was appointed a mission to New Zealand and Australia,



Paul M. Hanson, one of the Twelve.

which mission he prosecuted faithfully for four years returning via Egypt, Palestine and Europe, which countries he visited. After his return he labored two years in Cal., and subsequently to his ordination as an Apostle last spring he was appointed in charge of the Eastern Mission. Elder Hanson was born at Council Bluffs, Ia., January 8, 1878, and is thus thirty-six years of age. He was baptized when sixteen years old and was ordained a priest two years later. He has the utmost confidence of his brethren of the Church, and is an active worker. His home has recently been transferred from California to Independence, Mo.

INDEPENDENCE ITEMS.

An event that a great many witnessed and many more are interested in occurred Tuesday evening, at eight o'clock, June 16, when at the home of her parents the daughter of Bro. and Sr. B. M. Anderson and granddaughter of President Joseph Smith, Sr. Bertha Audentia, was united in marriage to Bro. Alfred Hulmes in the presence of about 160 who witnessed the beautiful ceremony following a song by an octette. No attempt is made here to detail all connected with the event—the march the bridesmaids and best men, the flower girls, the double ring ceremony, the decorations nor the attire of the principals in the ceremony. The lawn was all curtained in by high canvas walls, lighted beautifully by electric lights. Just below the porch and under the starry dome of heaven this exemplary young couple were pronounced husband and wife by President Frederick M. Smith, uncle of the bride. The sweet solemnity and impressiveness of the occasion was made more so when, after the official ceremony, the venerable President and grandfather offered a prayer of benediction and blessed the bride and groom. It seemed so fitting, and so much like Israel of old blessing his grandchildren, when this father in Israel, he too being blind, was conducted to where the bride and groom stood and there exhorted them and in a beautiful prayer asked God's blessings upon them. About ten o'clock they left in an auto, it was said for Kansas City, where they would take train for Omaha, their future home, Bro. Hulmes being employed as traveling salesman for a firm in that city. Their departure, however, was looked upon with some doubt, as often is the case to sidetrack would-be prank players on wedding parties. This worthy couple have the best wishes of the Ensign.

Last Sunday was a great day for the children—Children's Day. The regular exercises, beginning at 9:30, were had, and without any intermission except in changing positions, after the lessons a very pleasing program was carried out, in the forenoon. This was by the Primaries, Beginners and Cradle Roll. It was all so good that to mention part would compel us to mention all. However, we will mention one, the solo by wee little tot Rena Ballard, just three years old. She sang so loud and clear that every one in the big auditorium could distinctly hear every word. Applause could not be suppressed. She was accompanied on the piano by her mother and on the violin by little Velton Loar, seven years old. Also so we mention the piano solo by little Rogene Anderson. Although all was good these were the distinctive features of the morning's exercises. In the evening the program continued with many pleasing features, among which we mention the violin solo by little Velton Loar, and music by the Junior Orchestra which has been under the tutorage of Sr. Royal Brocav. The whole exercises of the day showed great care, patience and ability in those who had charge of the work of training the little ones.

At the regular Sunday School service there was an attendance of 997, including 103 teachers. There are 170 in the Cradle Roll and 126 in the Beginners department. 41 little tots were promoted from the Cradle Roll to the Beginners department, receiving their diplomas during the morning's program. Nineteen were baptized and confirmed in the afternoon. Also several from the Englewood Branch were baptized by their president, Bro. Zahnd, and confirmed there in the evening. Two of those baptized and confirmed are from Grain Valley.

Last Friday night the Reliance held its semi-annual election of officers, resulting as follows: J. F. Rudd, president; Lyle Weeks, vice president; Mrs. R. Brocav, second

vice president; Eugene Closson, secretary; Vernon Lee, treasurer; J. A. Gardner, librarian; Mrs. A. V. Closson, home department superintendent; Ada Roberts, superintendent Junior department; Doris Anderson, chorister; Marcine Smith, pianist; Mrs. Jessie Stewart, normal superintendent; James L. Gray, superintendent temperance department. The officers are elected a month prior to the time they are to be installed in order that some preparation may be made for the duties and responsibilities they are to discharge.

Last Thursday afternoon a short, but severe hailstorm visited Independence and vicinity. The damage to vegetation was comparatively small, but the large hail, some as large as hen's eggs, driven by a fierce wind from the north, played havoc with windows facing that direction, residences as well as business buildings looking as though they had passed through a fire. It is safe to say that three-fourths of the windows facing that direction which were unprotected, were broken out. The Ensign office suffered with the rest, the glass in eight sash and one circular art glass window, aggregating in all over sixty square feet was broken. Immediately after the storm all dealers in glass were besieged with orders, the order for the Ensign being placed before the rain had hardly abated. Wagons and motor trucks for the next day or two were kept busy bringing glass from Kansas City. In less than forty-eight hours after the storm there were approximately twenty-five tons received from there, and from five to six thousand dollars worth sold by the dealers here, and purchases will continue to be made for days to come. The greatest loss was no doubt with the greenhouses. They sent directly to the factories. A safe estimate we think would place the amount not less than fifty tons of glass broken. Although a great loss, distributed among many, the storm brought relief from drought, which had an ominous forboding for the summer months to follow. The last month was said to be the driest May on record. The stone church was struck by lightning and two stones thrown out.

Copious showers continue to come since the storm of last Thursday, notwithstanding the predictions of weather prophets that there would be no rain during June, one prognostication being that the weather of the month is governed by its three first days, as if nature took such particular notice of days formed into months for chronological convenience. Another sign often depended upon is the way the new moon hangs. The believers in this sign never stop to reason how absurd it is to think the moon adjusts itself to the conditions of all localities—one a deluge and another a drought. At the same hour and the same minute one locality in the north may be suffering from too much rain, while in the same longitude a locality south may be suffering from drought.

The Saints everywhere are more or less interested in Independence and its development. Independence is dear to many and they enjoy the news chronicled from time to time, especially that tending towards the good of the place. At present there is a local option movement on foot looking towards the discontinuance of saloons. Petitions were circulated and more than double the number of names necessary obtained to call an especial election. This was presented last Thursday night. The ordinance calling the election had to be passed immediately because of time limit. This would have brought the election on Saturday, July 11th, which some of the city council thought was not a proper day, and as consequence it failed to receive a majority vote. New petitions were immediately drafted and circulated which were presented to the council again Tuesday night, and an ordinance was passed providing for an election on Tuesday, the 21st of July. An organization was formed of temperance people to effect a vigorous campaign, and a mass meeting called for Thursday night to more fully perfect the organization and plan for the work of the campaign.

There is a growing sentiment all over the country against the sale of intoxicating liquors, and business men are changing their minds about it being stimulating to trade, and are looking at the revenue it brings from license money from a different standpoint—the wasting (yes, worse than wasting) of ten dollars in order to get one dollar in license money does not appeal to them as practical and business like.

The powers that he have taken, we editor from us and located him at St. Joseph, Mo., to look after the work there, they thinking it of enough importance to make the change, though the Ensign may suffer some thereby. Although he will not be able to look after the little details of editing he still continues as editor. We regret the loss of his companionship and office work.

W. H. Deam.

INDEPENDENCE, MO., SECOND BRANCH.

A short business meeting was held at the close of our Wednesday evening prayer meeting, and the Branch decided to hold a fourth of July picnic, the Branch officers to have charge and make all arrangements.

Sunday school at 9:30 Sunday morning was well attended.

Eleven o'clock Bro. Wm. Clow was the speaker, using for his text the 14th chapter of Luke, making it clear that we cannot serve two masters at the same time.

Our 2:30 prayer meeting was good.

7:30 preaching by Bro. Jenkins had the old time ring to it. The saints were encouraged to live a higher and better life, keeping all the gospel law, remembering that the gospel is the only thing that will save.

At 4 o'clock Monday morning Sr. Katie Long, wife of F. O. Long passed away. Funeral held Tuesday at 3 p. m., with Bro. B. J. Scott in charge.

P. A. S.

ST. JOSEPH, FIRST BRANCH.

Whether it is because of the warm weather, or because we have been without a pastor, or because of our own lack of zeal, we cannot say, possibly a combination of all three reasons, but certain it is that there has been a de-

SERMONS AND ARTICLES

IS THE CHURCH ORGANIZATION OF THE LATTER DAY SAINTS IN HARMONY WITH THE ORGANIZATIONS IN THE DAYS OF MOSES AND CHRIST?

By Elder W. A. Sinclair, M. D.

Our text this morning is familiar to all. It is found in 1 Thessalonians 5:21: "Prove all things hold fast that which is good."

This is one of the most sensible statements in regard to religion that the great Apostle Paul ever gave voice to. Paul was not much of a sentimentalist, nor was he much imbued with superstition; but on the other hand, he was a close analyst, seeking the hard facts for the satisfying of his skeptical mind. And what he himself sought, he advised others to seek in like manner; and that they might be firmly grounded and settled in the truth, he gave voice to our text, "Prove all things, hold fast that which is good."

If this advice was good in Paul's day, it is doubly so now, for deception and superstition has increased many fold, but it has come upon the people in such a surreptitious manner, that we are inclined to think our particular code of religious teachings are founded upon nothing but solid facts.

God has ordained in his wisdom, the recording of certain facts relative to his work, and that has been preserved throughout all the ages, so that man has access to the written word and is able to make a comparison of former, medieval, and latter day teachings, and is able thereby to prove the foundation principles of their religious fabric, whether it is founded on fact or otherwise.

Considering this happy arrangement of things, my friends, it becomes my duty to inquire of you, how is your church organized? Is it in harmony with the written word? Shall we hold it up to the light of investigation and see if it measures up to the standard in all things? That was what Paul admonished us to do, and that is what our text warrants us in doing this morning.

We read that the law was a type or shadow of that which was to come, and if this is true, as I verily believe it to be; then the shadow would have the characteristics of the real, and by a discovery of the shadow and the real, we would have a knowledge in fact. The law was given to, and by Moses for the instruction of the children of Israel, therefore, it is of interest to see the construction of the organization of Moses' church in the wilderness.

In Exodus 17:11,12, we read of a peculiar arrangement of things: "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."

Did it ever strike you as peculiar that Aaron and Hur should be with Moses instead of being in the center of the fray? Why were they with him? It was because they were associated with him as counselors, they represented the presidency, which always consists of three. That was the position of Aaron and Hur in the camp of Israel. This fact is perhaps made stronger by referring to Exodus 24:14, which reads: "And he said unto the elders, Tarry ye here for us, until we come again unto you; and behold Aaron and Hur are with you; if any man have any matters to do, let him come unto them."

These three men represent the presidency of the organization under God in the wilderness.

Referring to Joshua 4:4; we find the second quorum of the organization. "Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man." Thus was the quorum of twelve selected.

In Numbers 11:16,17, it is recorded: "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear

the burden of the people with thee, that thou bear it not thyself alone."

This not only signifies the setting aside of a seventy, but it also outlines some of their duty. The same spirit which was upon Moses was to be given to them, for the purpose that they might bear the burden of the people, regulate the affairs of the people, if you please, having presiding power and spiritual insight sufficient to regulate and set in order.—Thus were the seventy selected.

In Leviticus 21:10, we find mention of another officer. "And he that is high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes."

This High Priest had a particular function to perform in the church in the wilderness, he was a servant of the people, seemingly to be with them, and bear their sins by reason of certain rites delegated to him. So we place the high priest as the next officer of the institution.

In our reading of Numbers 11:16, I noticed a peculiar phraseology used which suggested more than that which we emphasized at the time of reading. Let us look at it again. "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them, and bring them unto the tabernacle of the congregation, that they may stand with thee."

These seventy who were chosen for a special work were selected from among the elders, suggesting other elders who were not in authority among the people as the seventy chosen. Hence we have elders.

In Exodus 28:1, we read: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons."

The context shows these priests to be of a lesser order than those officers which we have enumerated previous to this order of priests, and to honor the one on whom he first conferred it, the Lord caused that it should have the name of the Priesthood of Aaron.

Referring to 1 Chronicles 25:8. In the choosing of the choir for the temple service, were a chorus of 288 voices were elected to sing, we have mention of those who cast lots. "And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar."

Whether the "small and great, teacher and scholar," had reference to those interested in the song service, or not, is not perfectly clear, but as it mentions the teacher, we take it in the sense of "one who teaches." This is more firmly settled when we refer to Proverbs 5:13. "And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me."

The singers who were chosen to sing were compelled to render their service as much as any other officer of the church, it was their duty to sing, they must perform that duty before they were permitted to leave the service.

2 Chronicles 35:15: "And the singers, the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters (deacons) waited at every gate; that they might not depart from their service, for their brethren the Levites prepared for them." And in 1 Chronicles 9:21. "And Zachariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation." In this we find the deacons.

In 2 Chronicles 31:4,5; we discover the office equivalent to that of a bishop. "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites that they might be encouraged in the lay of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly." And in Nehemiah 10:37. "And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God, and the tithes of our ground unto the Levites; that the same Levites might have the tithes in all the cities of our tillage."

The Levites were virtually Bishops, as we understand the word. Those who have custody of

the tithes collected from the people.

According to our research we find Moses had an organization composed of a presidency of three, A quorum of twelve. A quorum of seventy. High priests. Elders. Bishops. Priests. Teachers, and deacons.

This was the type or shadow of the real church of Christ which was to come, according to scripture (Colossians 2:17.) therefore, we would expect to see these same officers in the Church set up by Christ when he organized his Church in the middle ages.

How was the Church under Christ organized?

Matthew 17:1-4; "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with them. Then answered Peter, and said unto Jesus, Lord it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."

We have here mention made of three, who are continually mentioned as the head of the church. Therefore we have a presidency of three.

In Matthew 10:1-4 we discover more evidence of the construction of the church; "And when he had called unto him twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: The first Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Labbaeus, whose surname was Thaddaeus; Simon the Cananite, and Judas Iscariot, who also betrayed him. Here we have the twelve.

Luke 10:1, records another factor in the organization: "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."

Some say the Lord had no great following, but this language portrays a considerable following at this time, for here is at least a second seventy of elders, which would be one hundred and forty-four elders in the field without the Apostles and himself, and their converts must have been considerable, so that he had quite a church at this time. We will add to our list now the quorum of seventy.

In Hebrews 3:1. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Here we have the high priest.

In Acts 14:23. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Thus we find elders.

The following quotation is supposed to be a priest of the lesser order, because of the peculiar circumstances surrounding the event. Personally, I am not prepared to say that such is the case, in this particular instance, though I firmly believe there were priests of the lesser order in the church over which Christ presided, in its early organization.

Acts 8:39,40. "And when they were come up out of the water, the spirit of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus; and passing through he preached in all the cities, till he came to Caesarea."

Acts 13:1. "Now there were in the Church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius and Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." This adds the teacher to the list.

Phillipians 1:1. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." This completes our list with bishops and deacons.

According to our research we find that Christ had in his organization a presidency of three, a quorum of twelve, two quorums of seventy, high priests, elders, bishops, priests, teachers and deacons.

How about the church of the Latter Day Saints? Does it compare with the shadow, and the real church as set up by Christ in organization?

We have a presidency consisting of Three.
 We have twelve apostles.
 We have quorums of seventy three, with provision for seven.

We have high priests, Elders, Bishops, Priests, Teachers, Deacons.

Oh, well, says one, we know you claim to have these officers in your church, but Christ only had twelve Apostles in his church and you have had several times twelve in your organization, by your adding to and releasing.

Yes, we acknowledge that there have been quite a number who have labored in the office of the twelve, but not more than twelve at any one time, and this in strict harmony with the Church of Jesus Christ which he organized in his day. The Reorganized Church has had at least thirty-two Apostles. But how about the early church? Did they allow this quorum to be depleted and gradually become defunct? Let us see.

Matthew 10:1-4 gives us the original twelve. Acts 1:23-26 tells us of the choosing of Matthias—thirteen. Acts 13:1-3 Barnabas and Paul are called and in Acts 14:14 within a year both are called apostles—fifteen. Galatians 1:18, 19. James the Lord's brother is an apostle—sixteen. 1 Thessalonians 1:1, Silvanus and Timothy are called—eighteen. 1 Corinthians 4:6-9 Apollos is called an apostle—nineteen. Romans 16:7 Andronicus and Junia are apostles—twenty-one. Hebrews 3:1 Christ is an apostle—twenty-two. So we see that in Christ's organization there were twenty-two apostles and probably more at a later date.

The twelve chosen by Joshua were continued also in the same way, and by choice, and the casting of lots.

We will all concede that Christ's organization was the correct one, considering which, how does these other organizations compare with it?

Organizations.

Officers	Moses	Christ	Latter Day S.
Presidency	3	3	3
Twelve	Present	Present	Present
Seventy	1	2	3
High Priests	Present	Present	Present
Elders	Present	Present	Present
Bishops	Present	Present	Present
Priests	Present	Present	Present
Teachers	Present	Present	Present
Deacons	Present	Present	Present

How about your organization, my friends? Are these several officers in your church? If not, can you truly say it is like the church Jesus organized when he was here? Turn on the light and be not satisfied with a shadow but seek for the true church, the bride, the Lamb's wife.

"Prove all things hold fast that which is good."

THE UNITY OF FAITH.

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise servants, and as harmless as doves."—Math. 10:14, 1. T.

This language spoken to the apostles was particularly appropriate as applied to the character of the work to which their office assigned them. Latter Day inspiration indicates more fully the character of the work, and the need inferred of experience, wisdom, caution, foresight, and spiritual direction in the administration of the duties of their office in the following statement:—

"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." D. and C. 104:12.

While the charge of our Lord may be applied with something more of emphasis to the twelve apostles in their work than to those in office holding less responsible or important positions of trust yet, in this last statement, containing as it does, the unwritten and unspoken summary of necessary qualification for successful leadership, it would seem to exclude, many times, the masses from an assumption of judgment,—power of regulating, or of discernment as to when and how, a minister called to be a servant of God, and Christ, first, and of men, afterward, may be justly criticised or commended for his action.

"Have faith in God," was Jesus' enjoinder to the disciples who had witnessed his exhibition of power over natural forces in the matter of the destruction of the fig tree:—but the power to know when a man is acting in concert with God in the regulating of affairs, the detail of which,

we may be partially, or wholly ignorant of; to be able to know whether or not he has "the mind of Christ," and is really acting under his orders or not, is a matter that calls for other than a partial, or superficial judgment that oftentimes may provoke hostility and hindrance to permanent work.

"The fear of the Lord," is said to be, "the beginning of wisdom," and when we allow personal prejudices, favoritism, special likes or dislikes, without reference to the good of the whole to control us, or to express a willingness to substitute these for spiritual direction because we have neglected to "take the Holy Spirit for our guide" as the only guarantee against possible deception, is a mistake to be avoided.

If "by one Spirit we are all baptized into one body," why should we so soon, after baptism be persuaded to walk in different paths, or follow different spirits?"

All men are subject to mistakes, but all under the law cannot be reasonably supposed to be equally subject to mistakes in the regulation of affairs of the church:—such a contention would involve an acceptance of the idea that the term AUTHORITY, was a meaningless word—an idea which is becoming so prevalent in the world today. "To some, it is given to know, that Jesus is the Christ,—to others, that they may believe on their words."

The call to leadership from authoritative sources presupposes in reason, that those selected, are near enough to the fountain head by reason of physical, mental and moral qualification, and power of spiritual discernment, etc., to become effectual leaders and workmen as an aid in "the perfecting of the saints," under the rule of duties imposed by the law, i. e., if it be really true, that God and not men, has really called and "set" them in the church for that purpose.

"Wherefore, let every man learn his duty, and to act in the office in which he is appointed in all diligence," etc. D. C. 104:44.

All are entitled to spiritual direction and blessing under the gospel covenant, but a spirit, or spirits that contravene the law may be safely discarded for it is certainly true, that as in the Apostle John's day, no now—are there "many spirits gone abroad into the world," and counterfeiting agencies of a most deceptive character are more prolific in successful warfare against the church of Jesus Christ and the restored gospel and the welfare and enlightenment of the people than in any other quarter, or among any other people in the world; and—when differences arise, or strife ensues, shall we conclude that the masses of the people may at once withdraw or ignore delegated authority in the question of settlement of questions pertaining to the regulation of affairs in the Church?

"Judge not according to appearances, but judge righteous judgment," said Jesus.

Is there provision made in the law by which we are more liable to be right, and less liable to be wrong in our conclusions, and our judgment than we might otherwise be?

For example:—Supposing there is an "exhortation, a tongue, a doctrine" promulgated, or a prophecy given, among, or in the assembly of the saints? Are they the only people among whom deception is possible? Supposing there may be a difference or divergence of opinion?—to whom, or where are we to look for judgment, or most liable to find safe counsel?

"And again, I will give you a pattern in all things, that you may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances." * * * "And again, he that is overcome and bringeth not forth fruit, even according to this pattern is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens." D. C. 52:4.

There are plenty of even profoundly religious people that have been, and are still liable to be deceived by carelessness or failure to study or heed "the word."

Many, very many, are the agencies and arguments with which Satan is enabled to successfully approach all classes and grades of intellectual or moral development in the world or the church, by which he is enabled to stir up strife and success-

ful opposition to the truth, or the peace and well being of the work of Christ.

To "be a wise servant, and harmless as doves" does not argue that he may always be able to prevent some one else from stirring up strife, or doing harm.

Indeed, it must be conceded at the outset by of undertaking to defer for peace's sake to *my* or everybody's judgment is, and was in Paul's day, who said:—"For do I now seek to please men, or God? for if I seek to please men, I should not be the servant of Jesus Christ," not only a thankless, but profitless experiment in government.

To "give to everyone their portion of meat in due season," suggests the thought that other appetites, desires, opinions, or needs than our own will have to be considered:

Indeed, it must be conceded at the outset by any man who is really called of God to do a work, that his mind should be made up beforehand that he will be called upon to encounter opposition,—that "spiritual wickedness in high places" is among the possibilities that he may be called to encounter, a knowledge of which, everybody is not supposed to possess, and that vindication of his work as a whole, will never be accorded by the masses, and hence, a resignation to the discomforts that arise from ignorance or misjudgment by those who may assume that he has not understood his business, or has neglected the performance of duty; and consequently must be obliged to console himself with a faith that God alone, who is able to survey the whole field of service and performance,—who is "a discerner of the thoughts and intent of the heart" as well, that he will finally, and openly reward him for a faith acquired that enables him to await the time of final settlement of the question as to whether, or not,—so far as the facts were concerned,—or to what extent he was "A wise servant, and as harmless as doves."

M. H. Bond.

FOUR HUNDRED THOUSAND DOLLARS WORTH OF GOLD ORNAMENTS

For several years there has been talk of, and several attempts, by different nations to build the Panama Canal but they have failed. Finally the United States by act of Congress decided to complete the great project, and their decision pleased us, believing as we did that the builders could not use the pick ax, the spade, the steam shovel, etc., in making that waterway of so many miles in length, through that country without uncovering and presenting to the reading world more archaeological evidences that the historical account in the Book of Mormon is true, and that the angel Moroni did visit Joseph Smith the prophet. In this belief we were not disappointed.

One point in evidence by Logan Marshall in his book "The Story of the Panama Canal" page 70 is as follows: "It is estimated that gold ornaments were uncovered to a value exceeding four hundred thousand dollars in the space of five or six years. They were sold for weight, or value in coin, and went into the melting pot." Wonderful indeed, but no surprise to students of the Book of Mormon for the sacred record gives account of the ancient inhabitants of that country becoming very numerous, having great wealth in gold, etc., and that they had "workmen who did work all kinds of ore, and did refine it; and they did become rich." (Helaman chapter 2.)

Over four hundred thousand dollars worth of gold ornaments was found, sold by weight and "went into the melting pot" says Professor Marshall. That being true it is probable that many dentists have bought of that precious metal, and it is also probable that some of the aching teeth of the anti-Mormon Association will have some of that Nephite and Lamanite gold pounded into their heads as well as quietly placed in their money purses,—a double cure for troubled minds. And when these same men lecture against the Book of Mormon they may be wearing and gazing at their audience through gold bowed spectacles rimmed with ore mined, refined, and worn by some of the accredited characters of pre-historic civilized times who helped to make the history, and who lived the blessed gospel principles outlined in the sacred volume they are laboriously trying to expose and disprove. Not only gold ornaments have been found in the Panama country but temples, palaces, and parts of ruined cities of former ages have also been uncovered by workmen in recent years, all of which is foretold in the book re-

ferred to, "the sealed book" of Isaiah, chapter 29. The expenditure of the

Three Hundred Million Dollars

in building the Panama Canal will doubtless be the means of taking thousands of land speculators, and hundreds of colonizers into that tropical country both north and south of the canal, who will in time subdue the land, build road-ways, which work will bring to the world's reading tables additional evidences of a wonderful civilization that flourished there centuries before the coming of Columbus. Hence as a church we are being benefitted directly as well as indirectly by that great expenditure of money by "Uncle Sam" our faithful missionary (?)

The special favors just mentioned have been supplemented by the expenditure of

Twenty Thousand Dollars

by the Yale-National Geographic Society under the able direction of Professor Hiram Bingham who with a company of archaeologists and other workmen discovered and uncovered the ruins of an ancient capital city in Peru, South America of about two hundred edifices built of white granite, and including palaces, temples, etc. The expedition did their work of uncovering the city about two years ago, and Professor Bingham furnished the National Geographic Magazine (April, 1913) of Washington, District of Columbia, with a graphic account of it, together with over two hundred fine photographs of the buildings claimed by him to have been built over two thousand years ago. One question arising in the minds of these men who uncover the ancient temples on this continent is "What has become of the sacred text book, or any part of it, used by the highly civilized people who held religious services within those hallowed walls?" Echo answers "Where?" But every Latter Day Saint could, with the Book of Mormon as his guide answer, hence the scientific and literary world must come to us for the coveted information.

There have been during the past few years books written against the faith of the saints making special efforts to discredit their claims for the Book of Mormon and the prophetic mission of Joseph Smith the Martyr. But while our enemies have spent hundreds of dollars publishing their stereotyped falsehoods there have been tens of thousands of dollars expended by the United States Government and private corporations PROVING the sacred claims of this church to be true, and the gospel of Christ restored to earth by a holy angel from heaven which we teach, is the world's great need today.

As a church we are very grateful to the army of willing workers who have such treasures of money, time and talents, who are spending some of them in our behalf, although they do not know it.

Saints, it will only be a few more years and the evidences in proof of the truthfulness of the Book of Mormon will be so wonderful and inspiring that we will appreciate the following words in hymnology better, if possible, than ever before. The first of the four verses reads:

"Book of Mormon, hid for ages
On Cumorah's lonely hill
Written by those ancient sages
Whom Jehovah taught his will;
Glad we hail it,
Fulness of the gospel still."

C. J. Hunt.

Deloit, Iowa.

THE PRINCIPLES OF THE DOCTRINE OF CHRIST.

Dear Reader:—Did you ever stop to think how simple the gospel of Jesus Christ really is? We don't refer to such questions as the Godhead, or transubstantiation, or what and where hell is, or other similar questions about which men have quarrelled for centuries, but to the essential principles which every man needs to know in order to set himself right before God. Were we to judge the gospel by the learned discussions of men we would likely conclude that it was beyond our powers of understanding, but judging it by the Scriptures we find it very simple and within the mental grasp of every man and woman of ordinary intelligence.

The gospel was adapted to the common people of the world of whom Jesus himself was one. He selected for his apostles unlearned men and empowered them to teach it. In the beginning

of his work he chose an unlearned man to prepare the way, a man who had been taught of God in the wilderness—John the Baptist who was sent to make straight the way of the Lord. Hear what he taught:

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.—Mark 1:4, 5.

Repentance and Baptism.

Here we see that John taught and practiced baptism for the remission of sins. That baptism was associated with repentance; in fact John would not baptize the people who did not show by their lives that they had truly repented of their sins, but when some who were hypocrites came to be baptized he said to them:

Bring forth therefore fruits worthy of repentance.—Luke 3:8.

So baptism is only for those who sincerely turn away from their sins and are willing to keep the commandments of God, and upon that basis baptism brings them a remission of their sins.

Faith.

Though faith in God and Jesus Christ is not mentioned directly as a part of the gospel taught by John, yet it is clear that he taught it for he pointed to the promises of God and their fulfillment, and testified of the Messiah, instructing the people to look to him for salvation, telling the people that "He shall baptize you with the Holy Ghost and with fire." This was the burden of his message—to tell the people of their Savior and to prepare them for his coming. Faith went before their baptism.

Baptism of the Holy Ghost.

While John baptized only with water, he gave the promise that the Messiah who should come after him would baptize them with the Holy Ghost and with fire. Jesus affirms the correctness of these teachings on the two baptisms, which are in effect but one; when he said:

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3:5.

The baptism, or birth, of the Spirit is as essential as the baptism of water in order that a man may have a full entrance into the kingdom of God. The baptism in water takes away sin and prepares the candidate for the implanting of the divine Spirit which gives him spiritual quickening, and makes him alive in Christ. Paul speaks of this Spirit as the "seal of our adoption." It is the means by which God and his truth are revealed to us, and by which we have communion with him, and are able to know of our sonship.

The Kingdom of God.

John also said: "The kingdom of heaven is at hand." Jesus spoke of the new birth as the means of entering into the kingdom of God. Paul says we are baptized into Christ, that is into his body, or his church. The kingdom of God, the kingdom of heaven, are often used synonymously with the Church. Jesus says he came through the door into the sheepfold when the porter opened to him, which can only refer to his baptism by John. So baptism, in addition to being for the remission of sins, is also the means of entrance into the Church or kingdom of God.

Taught by Others.

All other things in the gospel are but the developments of these simple beginnings. Peter confirmed them on the day of Pentecost when filled with the Holy Ghost. When the people who believed the apostles' teachings asked what they should do, Peter said: "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). Here again faith, repentance, baptism for the remission of sins, and the baptism of the Holy Ghost are taught. Paul also taught them, as we read in Hebrews 6:1, 2, where he speaks of "repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands" which is for the gift of the Holy Ghost.

Many other scriptures teach these principles, and Jesus commanded his apostles to teach them to "every creature." That means you and me. These principles apply to all men. They are so simple that all can understand them and obey them, and all who will may come into the family and fold of Christ. Ministers and churches, strange to say, have wandered away from them,

but Christ has sent them again to the world, and makes the same promises today as anciently, so that every man who obeys may know for himself that God is true. Will you investigate farther?



MRS. MADGE SIEGFRIED, Editor,
1417 W. Walnut St., 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, 711 S. Fuller Ave., Independence Mo.

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AN ECHO FROM THE CHILDREN'S HOME.

Dear Sr.—As I have a picture of our darling little girl for you, I thought I would write a few lines and send it. We do not know how we could get along without her. There is a vast difference in our home; it has even surprised us. Janie returns thanks at the table and she and I have our prayers and we pray that the time will soon come when we as a family can worship together. I believe her father will not wait many months more.

In reading the Ensign I always am glad to read the Auxiliary department. I never used to care much about it—but since we have our girls, I feel as though I am a mother, too.

You know how I always wanted children—but if it is to be that I am to raise some orphan child, I hope to do so in a right way. If we were better off financially, her father says we would take another child.

This is only a part of the above letter, but reading between the lines one can find so much to rejoice over; so much of good has come to a neglected child through our Children's Home first, and then through the good and lonely hearted woman who so fervently desired to fill her mission in life as a woman, a mother. And so much of good to the parents who so longed for a complete home, the impetus to lead and guide them into a fullness of life here and hereafter.

And the father is likely to come into the church in the near future! Who knows the far reaching influence of a child in the home, its love, its innocence and prayers!

I dare say these two who have lived several years alone together, can far better appreciate their added blessing now, than many who have the tie of flesh and blood to bind them to their children. This is no pleasant thought to those who realize its truth and so must spur us on to diligently examine ourselves and to study our children, that we and many others may all grow in knowledge and realize and receive the best in life for us as parents and guardians.

ONLY MOTHER.

Nobody knows of the work it makes
To keep the home together.
Nobody knows of the steps it takes,
Nobody knows—only mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on Baby Brother;
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the heavenly Father,
For the sweetest gift—a mother's love,
Nobody can—but mother.
—Kansas City Journal.

SEWING AND AID DEPARTMENT, OF THE WOMAN'S AUXILIARY FOR SOCIAL SERVICE.

At the last general convention of the Woman's Auxiliary, held at Independence in April, the undersigned was chosen as general superintendent of the Sewing and Aid department; and it is in this capacity that I desire to address every Woman's organization of this nature, in the Church.

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

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EDITORIAL

THE RELATION OF CHURCH AND PROPHET.

It is inevitable that Mormonism shall make the will of its prophet the law of its being.

The above statement taken from an editorial in "The Christian Statesman" the official organ of the "National Reform Association," while written with reference to the Church in Utah, presents a point of criticism which has been often made, and we believe unjustly too, against the original Church organized in 1830 and presided over by Joseph Smith until his death in 1844, and also against the Reorganized Church which was organized from the faithful remnants of the disrupted Church in 1852 and presided over by Joseph Smith, son of the first president, from 1860 to the present time.

This criticism is evidently based upon the unusual and misunderstood claim of the Saints that the head of the Church is by virtue of his divine call and ordination by the voice of the Church, a prophet, and as such is entitled to the Spirit or revelation, by which means God can speak to his Church whenever he shall choose, giving a revelation of such things as he may deem proper and necessary for the guidance of his work. The truth or falsity of this claim is not under consideration here, but rather the correctness of the criticism that has been so generally made against the Church that "the will of its prophet is the law of its being."

The effect of this criticism is to make the head of the Church an absolute dictator, and the members abject slaves religiously, which would no doubt be equally surprising to both prophet and people whose knowledge of the conditions within the Church gives full and convincing proof that the criticism is without proper basis whatsoever. The constitutional law of the Church is a perpetual bar to despotic dictation, nor would the liberty-loving people of the Reorganized Church consent to any such attempt upon the part of its officers. The history of the Church also shows that the attitude of its leading officers from the beginning to the present has been otherwise than despotic. The Church acknowledges its presiding head to be the leading representative of the Church, being made so by the voluntary choice of the members in general conference. It also acknowledges him as God's leading representative because of its recognition of his divine call, and the responsibility placed upon him by the voice of the Church, believing that when men are so placed in their offices agreeably to the divine will God acknowledges them and uses them as his instruments in the performance of his work, or his mouthpiece in the expression of his will. Such privileges and powers do not place in the hands of such officers any right of arbitrary control or power of dictation, but leaves them subject to the law which governs the whole body.

In the inception of the work, even before the Church was organized, when the divine command came for the ordination of the first elders, there came with it the command to defer the ordinance until the approval of those who had been baptized should be had. Men who are ambitious for office, or seeking dictatorial powers seldom wait to consult the wishes of the people, but here was

a precedent established by Joseph Smith holding the right of the people to determine who should be their officers. A revelation given through him giving directions how to proceed in the organization of the Church among other things says:

No person is to be ordained to any office in this Church, where there is a regularly organized branch of the same, without the vote of that Church.—Doctrine and Covenants, 17:16.

Shortly after when the time for organization came this rule was observed, and no steps were taken except upon the approval of the members.

As setting forth the law of the Church covering this point the following may be noted:

And all things shall be done by common consent in the Church, by much prayer and faith.—Doctrine and Covenants 26:1.

This rule of common consent is recognized in every department of the Church. It is a part of the fundamental law and every officer and member is subject to it. For an officer to force his will upon the people against their consent is for him to become a transgressor, and as such amendable to the courts of the Church from which the law says none are exempt. The law further says:

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.—Doctrine and Covenants 42:16.

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.—Doctrine and Covenants 42:5.

These statements show that the ministers of the Church are to be governed in their teachings by the Scriptures which had been acknowledged as the basis of faith and doctrine, and not that they were to heed the dictation of any man who might in disregard of the law advocate doctrines or practices contrary thereto. While the head of the Church is acknowledged as its chief exponent, his teachings and policies are to be judged by the law equally with those of every other man, and adopted by the common consent vote of the body before they become the doctrine and order of the Church.

It has been urged by some that notwithstanding these things, the fact that the head of the Church also occupies the position of a prophet gives him arbitrary powers to impose upon the Church any doctrine he might desire in the form of a revelation, especially since one of the revelations says that "his word ye shall receive as if from my own mouth." But this is a mistake for the rule of the Church has been to examine carefully the documents presented by the prophet purporting to be the revelations of God, and not until they have been approved by all the quorums and finally by the body in general conference do they become binding upon the Church. The Book of Doctrine and Covenants containing the earlier revelations was so adopted by a general assembly of the Church in 1835, and subsequent revelations are received in a similar way.

The prophet is respected and honored by the people of the Church because he is worthy of respect, and because the position which he occupies in honor also entitles him to their confidence. But the Church does not hold him in any other light than as one of its own number, subject to the same laws and rules as all other members, and liable to err or fall into transgression as are other men. His advice and counsel are considered with all due respect, though they are not forced arbitrarily upon the body, and are approved or disapproved according to the judgment of the body as to their wisdom. His position as prophet gives him no power to make his will the law of the Church only as the members may by vote make his will their own. At the annual conferences he is sustained by the voice of the people, and should the vote decide against sustaining him his office would be vacated. This rule applies to all the leading officers of the Church.

There may be some justification for the criticism as applying to the Utah Church with reference to which the quotation at the head of this article was made, but with that we have nothing

to do. The true Church of Jesus Christ organized under the law before mentioned and continuing in the Reorganized Church is not under this criticism either in its doctrine or its practice. Space will not permit us taking up any of the facts of history, nor even the many points of Scriptural teaching, touching upon this point, but what has been given will show the general intent of the law.

COMMENTS.

The Supreme Court. It is said that the supreme court of Missouri is over two years behind in its work of hearing cases. The court disposed of 702 cases during last year, and there are 1,011 others awaiting disposal. This may indicate somewhat the condition of the times, not alone in Missouri but in all other states as the crowded condition of the Missouri's court's docket is practically the same as in other states. Were the people living up to the law, and dealing with each other in equity and justice, there would be nothing for the supreme court to do except to adjust difficulties which might arise through unavoidable misunderstanding. But most of these cases represent wrongdoing upon the part of one or more defendants, if not upon the part of the plaintiffs, and make a sad comment on the loyalty to law of the nation's citizens. A higher regard for law and less desire for wealth would enable men to more fully keep within the bounds of the law and thus avoid facing it in judgment to the sorrow of many.

Does death deliver? In a farewell note left by a young woman who had taken her life was found the words—"Death before shame." Her effort to escape the consequences of sin is one of the many similar ones reported each week in the daily press. The banker who mis-applies the funds of innocent depositors, the man who forges the check upon the man who has befriended him, the man who because of some crime has brought disgrace upon his family, often seeks to escape the results by plunging himself into eternity. It is a most serious mistake. Life gives opportunity for repentance and restitution, but death releases no man from the penalties of sin except it be the penalty of the civil law. Such a course adds a greater sin to become accounted for before the bar of God, and it is far better to avoid such contingency and bravely face the demands of the law here, patiently bearing the penalty while courageously renewing the battle for the right. In this way one may live down past wrongs, and many a soul who has made the attempt has gained the respect and honor of men and has secured the forgiveness and blessings of God. A rash act plunges one deeper into spiritual death and cuts off the opportunities which life affords.

The unprecedented wheat crop. The whole nation, if not the whole world, ought to rejoice with Kansas and Oklahoma over the very large yield of wheat which is now being harvested. It is estimated that in Kansas alone the yield will amount to one hundred and fifty million bushels, or more than one and a half bushels for every man, woman, and child in the United States. With an abundant yield in other parts of the country the high cost of living ought to come tumbling down some. Calls have been going out for laborers to work in the harvest fields, and hundreds have responded because of the good wages offered until some of the countries have said "We have enough." The Lord has said of his harvest field in which precious souls are the wheat "Behold, the field is white already to harvest, therefore, whose desireth to reap, Let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God," but there has been no rush to this field and the laborers have indeed been few. It is that earthly gain appeals to men so strongly, and that eternal gain is undiscerned, that men answer so readily to the call of one and give no heed to the call of the other.

INDEPENDENCE ITEMS

Elder Joseph Luff was the preacher at the morning service. He read a part of the 10th chapter of St. John, using for the basis of his remarks the latter part of the 10th verse, which reads: "I am come that they might have life and that they might have it more abundantly." The sermon was full of good instruction. In the evening Elder A. H. Parsons preached the first of a series of sermons on the first principles of the gospel, this one being on faith, which was admirably handled, classing it under three heads: faith that cometh by hearing, faith the fruits of work and faith a gift from God, as is experienced in case of divine healing.

The president of the Branch called a meeting last Thursday evening of the officers of all the auxiliary, to discuss a readjustment of the meeting times of these societies. A proposition was presented that the Sunday school, Religio and other societies whose work is of an educational nature hold their meetings Sunday afternoon simultaneous or otherwise, discontinuing the Sunday School in the forenoon, and that the prayermeeting now held in the afternoon be held in the forenoon. The object of this, evidently, would be to conserve time, as it seems hard to find time for all the necessary meetings. An objection to holding a number of meetings at one time would confront those who wished to attend more than one. For instance, if the Sunday school and Religio were held at the same time a person could not take part in both. Did the Creator make a mistake in not providing enough time? or is the church making a mistake in following the strenuous all-work life of the business world at the sacrifice of the home-life? A prominent Elder in a sermon not long ago said it was rush, rush, till a man hardly has time to kiss his wife and babies—get up early in the morning and off to work, home at night just barely in time to swallow a bite and off to meeting, with no time to get acquainted with his family. Is it not setting the example to the young that home is only a place to eat and lodge over night, and a tendency to destroy the family circle? These are thoughts for reflection. No action was taken on the proposition, but the Religio will discuss it Friday night.

A mass meeting was held at the city hall last Thursday evening by the leading workers in the local option movement, and effected an organization with president, vice presidents and committees. A vigorous campaign has been outlined, and a semi-weekly paper will be published for a month or during the time of the campaign. With the ever-changing sentiment in regard to the saloon question, there are great hopes of a successful issue. As one man was heard to say, "What good are the saloons, any way? Can any body tell any good they are?" Though he prefaced these questions with language it would hardly do to repeat here, he put questions that it is hard for any one to try to answer.

Judge James Peacock, said to be the oldest citizen in Independence, died Sunday evening at the home of his son in Frankfort, Kansas, at the age of nearly ninety years. He had lived in Independence for seventy-two years, or since 1841, coming here when seventeen years old from Richmond, Ky., where he was born in 1824. When the Mexican war broke out he volunteered and enlisted under Col. A. W. Doniphan whom Latter Day Saints look upon as a friend in time of need, spoken of in the church history as General Doniphan. Mr. Peacock perhaps knew more of the early history of Independence than any other living person. He served as police judge for some sixteen years up to about four years ago, always being nominated by the Democrats and endorsed by republicans. The remains were brought to Independence Tuesday and the funeral held Tuesday afternoon.

Bro. Harry C. Smith, son of Bro. and Sr. B. C. Smith of this city recently graduated from the Massachusetts Institute of Technology, at Boston. His course was architecture, and he is associated with Guy Lowell a prominent architect of New York City.

Sr. Pearl Crick and two children booked for Liverpool on Gunard Liner Aquitania, New York, July 1st, to visit parents Bro. and Sr. R. May, in London.

W. H. Deam.

INDEPENDENCE, SECOND BRANCH.

Our mid-week meetings were all good and interesting. Sunday school at 9:30 opened with every officer and teacher present and a total attendance of 289, it being Children's Day all were happy and full of zeal.

At 11 o'clock a very beautiful and instructive program was rendered, consisting of songs and readings by the little folks. At 1:15 eleven were baptized.

Our 2:30 prayer meeting was especially for the children. The storm that threatened just before the meeting kept a good many away, and a good deal of time was used in confirming those that had been baptized. The time left was well spent.

At 7:30 the program was continued by the larger children of the school. The house was filled to overflowing and extra seats were placed in every available space and still all could not be accommodated. Much credit is due Sr. Sadie Bailey, chairman of the program committee, for a very pleasant day spent by all. Our 4th of July branch picnic will be held at Rock Creek and a good time has been planned for. There is plenty of room, shade and water. All come.

P. A. S.

ST. LOUIS, MO.

There were no services held at our church on Sunday, June 14th. This action was taken so that all might have an opportunity to attend the District Conference convening at Lansdowne, Ill.

An entertainment and supper was given by our Financial Committee on Wednesday evening, June 17th, for the purpose of raising funds to pay for some special assessments which are due. While the amount realized from this effort was not as large as anticipated, still it will assist greatly.

Bro. W. L. Christie of Independence, Mo., occupied the morning hour on Sunday, the 21st inst. He was blessed with a good degree of the Holy Spirit and the saints felt greatly uplifted and encouraged. Bro. Christie has been appointed to labor in this district during the conference year, and as he seems to be awake to the spiritual needs of both young and old and takes an active interest in the work of all the auxiliary societies of the church, we feel that his work among us should bring forth much good fruit.

Maude L. Parrish.

3869a McDonald Ave.

QUINDARO BRANCH.

The work in Quindaro is moving along nicely under the supervision of Bro. J. I. Kaplinger, our President. Six more have been added to our number by baptism and several others interested. Bro. L. E. Hills held two weeks' series of meetings, which were very edifying and greatly enjoyed by all. There is good interest shown in both Religio and Sunday school. We had our church dedicated Sunday June 21st. We listened to a very edifying sermon by Elder M. H. Bond in the morning, and at 2:30 p. m. after the opening prayer by Bro. J. A. Tanner the duet "Rock of Ages" was very beautifully sung by Bro. Lester Fowler and John Tucker. After scripture reading by Bro. Bond the choir, composed mostly of our young people sang "The Lord is the strength of my life," after which we listened to a very instructive dedicatory sermon by Bishop Bullard, following which was a solo by Bro. Fowler "The City Not Made With Hands." The dedicatory prayer by Bro. Bond, benediction by Bro. Tanner. Bishop Bullard remained and preached in the evening.

Maude Eason.

FIRST CHICAGO BRANCH.

Sunday was very warm until a welcome rain brought relief in the evening. The morning hour was well occupied by Elder Harry Passman, and the attentive audience received exhortation to "put on the whole armor of God" and "be strong in the grace which is in Christ Jesus."

At 3:30 p. m. was held the regular meeting of the Gospel Study and Social Club at which the Book of Mormon Normal Study is being taken up. A greater interest in, and appreciation of the Book of Mormon is already manifest because of this study which enables us to more quickly grasp the truths of the book.

At 7:30 Elder David Dowder dealt with the restoration in an excellent manner, giving an appropriate sequel to his discourse of the week before on the apostasy.

These sermons have been attended by several not of our number and we pray they may be constrained to weigh well the words of eternal life. Fair and unbiased investigation is all that we ask in behalf of this glorious latter day work, knowing that as soon as the honest in heart come in contact with the truth the blood of Israel will be stirred and we will thank God for the increase.

We gladly note that our name has been of assistance to several readers of the Ensign as a medium for forwarding of correspondence, securing desired information, etc., and we are happy that we have been able to assist. We therefore call attention to our new address.

G. A. Worrell.

4158 W. Congress St.

KANSAS CITY, SECOND BRANCH.

Several months have passed since our last report but for this the correspondent was to blame, illness having prevented activity along this line and also many others. Our branch is doing fairly well and we are progressing in many ways. Some of the meetings are well attended, but we have quite a number of sleeping soldiers. The Lord has been very kind to us and many blessings both spiritual and temporal have been given.

Several of our active workers who have been absent for some time have returned, among them Bro. Thomas Newton from the Isle of Pines and Bro. Ray Lloyd and wife from Minneapolis. We rejoice to have them with us once more and that they still have a desire to assist in the Lord's work.

Bro. William Holt and Sr. P. J. Raw will be in charge of the Religio for the balance of the year, and it is their desire and ambition to make the Religio even more interesting than ever before and to try to persuade some of those who have become weary in well doing to again become active members.

The Sunday school is doing well considering that the majority of those who attend come from homes where the parents are not members of our church.

Many sick ones have received strength and comfort through administration by the elders and many prayers have been answered. The correspondent desires to gratefully acknowledge that had it not been for the prayers of the saints, life's dream would have passed for her several months ago.

Have had no baptisms for some time, but quite a few not of our faith attend our meetings and some are investigating.

Mrs. Margaret Cleveland.

1816 Circle Ave.

CORRESPONDENCE

Bald Knob, Ark., June 14.

Editor Ensign:—Find enclosed one dollar for five dozen tracts. I feel that I now have a good opportunity to distribute them among the people, as we are now engaged in the mercantile business. And a thought has entered my mind that is, that with each package purchased we may place a tract therein, and leave the result with the

Lord. My earnest desire is to do what little I can for the upbuilding of this latter day work.

I so much desire to see the work built up at this place. My heart is often made sad because of the indifference of some of the saints.

I humbly ask the prayers of the faithful in behalf of the work at this place.

With a prayer for God's people and his glorious work, I beg to remain your sister in the one faith.

Leona Martin.

Chetek, Wis., June 17.

Dear Ensign:—The work is progressing in this part of the Lord's vineyard. We have Sunday school and preaching Sundays, Wednesday evening prayermeeting and Friday, Religio. There is quite a good attendance at each.

We have a full code of officers here. My husband is deacon of the branch. They take turns preaching. I have belonged to the church for about seven years. This latter day work grows brighter and brighter to me. I am so thankful for the knowledge I have of the gospel, and I realize the more we study the greater light we receive. We have two children—an adopted boy who was baptized last year, and a little girl, aged three. She has so much faith in the church. If she is sick or gets hurt the first thing she calls for is olive oil, and she is always healed. Hope we may live to set a good example always before our children, that they may see there is more pleasure in serving God, than to partake of the pleasure of this world. It makes our hearts sad when we see so many things to draw our young people astray. It causes us to watch and pray always. For the Savior says the Spirit is willing and the flesh is weak. The priest of our branch, Bro. McGinnis, is sorely afflicted and we sympathize with him. He has tuberculosis of the bone. No earthly power can help him. We ask the saints to pray for him that if it is the Lord's will he may be restored to health again, as we need him in our branch. He has a wife and three children that also need his assistance. I also ask an interest in your prayers in my behalf. I have a skin trouble on my face. Doctors say they cannot cure it. I so much desire to be healed of it. The Scriptures say the prayer of the righteous man availeth much.

I realize there is much affliction in the land, and many of God's people are afflicted. It behooves each of us to live humble and faithful lives, so the Lord will bless and heal us.

Let us move on with patience, knowing from whence our strength cometh that in the sweet bye and bye we shall reap an abundant harvest, when reward shall be given to the faithful, is the prayer of your sister in the faith.

Mrs. Leroy Colbert.

Dallas, Texas.

Dear Ensign:—I belong to the Reorganized Church. There are not many Saints here and the people are very prejudiced and blindly led, so they cannot understand. There is much wickedness in this city, but it makes me all the stronger in the faith. I am seventy-two years old, but I am strong and can do as much work as half of the middle aged women.

Your sister in Christ,

Mary Ballew.

Holton, Ind., June 13.

Editor Ensign:—We are pushing into new places here, where the work has never been preached by any of the elders. We are holding forth with a tent in this town where M. R. Scott lives and we expect to baptize some tomorrow. Three have asked for baptism, and the end is not yet. I had to run down to Louisville to speak the words that made Bro. James Welsh and Sr. Louisa Schmelt one. We wish them a long and prosperous life. As I came back to this place our train struck a hand car and killed the section boss instantly and hurt another man very badly. We have a rented tent and can't keep it long, but we will labor for the progress of Zion.

J. W. Metcalf.

De Fumak Springs, Fla., June 16.

Editor Ensign:—Have been reading the good letters of the Ensign for some time, and learning a great deal from all the dear saints. My husband has been a member of the Latter Day Saints Church for some time, and I was a Missionary Baptist until Brother F. M. Slover came through and preached ten sermons. I was baptized March 22, 1914, by Elder F. M. Slover and am glad in my heart that I accepted the true gospel of Jesus Christ. Have been afflicted for several years and was unable to do my work. Two years ago I had a serious operation, and I feel in my heart that God spared me for some purpose. There are only three members of the Reorganized Church here and the Ensign is our only preacher, and we enjoy the privilege of having it. Would be more than glad to have a visit from some of the elders and hear them preach. I ask the prayers of all the Saints for my recovery.

Your sister in the faith,

Mrs. Ada Cooper.

Holton, Ind., June 15.

Editor Ensign:—I left home May 14 and was permitted to attend the conference at Louisville, Ky., May 15 and 16, and rejoice to see the interest manifested there. Bro. J. W. Metcalf and I are at this point holding forth in a tent that was rented by Bro. Ferris Jolley. We began preaching Wednesday night, June 3, and quite an interest is being shown. When we first came here we only had one place to stay, but now we have plenty of places to go. Sunday June 14th, Bro. Metcalf led three into the water and buried them beneath the wave. Sunday night, owing to the meetings in other churches, we

SERMONS AND ARTICLES

AN ACCEPTABLE SACRIFICE.

Sermon delivered by Evangelist Frederick A. Smith, at Kansas City, Mo., November 11, 1913.
Reported by Belle Robinson James.

In the 12th chapter of Romans you will find this language, beginning with the first verse:

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so ye, being many, are one body in Christ, and every one members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation, he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves! but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

I have sometimes thought when reading this chapter very carefully that a person could just read that and stop. It is so applicable to the conditions in which we find ourselves today. It is so wide in its range, finding a place for nearly every one of us, touching us in some vital spot. The Apostle undoubtedly felt the touch and impress of the divine Spirit when he gave utterance to it, but the chief thought we want to call attention to tonight is found in the first and second verses.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world but ye be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Now I am conscious of the thought that will come into the minds of a good many, that what the Apostle Paul has asked here means effort upon our part; service, diligent means, close application, and I am also aware that when you talk about service, doing something, working—well, we don't like it. Most everybody seems to think they have work enough without calling attention to it in connection with our religious duties. And it is just possible that there is a feeling in the world that they would like to have this religious question made just as easy as possible. But when we come to canvas that question, there is another one that presents itself and that one must have consideration. The brother told you last night in his talk that in every place you go, no matter what stage of life you may find humanity, you will discover that the question of religion enters in. It is true, whether of the savage, the semi-savage or whether you go to the civilized nations—no history of those people is complete without the history of their religion. You will find no history without finding that feature of it mentioned, and it is an interesting one, too.

Whoever has studied the history of the world has been forced to recognize in that history that one of the features that performed its peculiar work, played its important part in the civilization, or of the life of the family, of the community, of the state, has been its religion. It is true now, and whether we worship the true and living God, or whether it be an idol or a totem pole or what it may be the fact remains that we cannot get away from that peculiar part of human nature. It will find vent somewhere, and the individual

may scoff at God, despise the idea of Deity in every sense of the term, and yet set up his peculiar idol and bow down before it. For in some way, in some place, it must find vent, for it seems to be a part of our being.

Now while that is true why not take into consideration the thought that it becomes the duty of civilized people to see to it that their religion is a reasonable service unto God. Now when we use that term "reasonable service," I want it to be used not only with the idea that it is reasonable that we render a certain service unto God, but I desire that you should exercise the further thought that that service should be of a reasonable, rational character. In no place in the Scripture have I discovered anything that would indicate that God asks at the hands of his children here upon the earth a fanatical, unreasonable, religion. He doesn't ask that. On the contrary, the more I have studied his requirements of the human family, the more it has appealed to me that he has had an object, a purpose, deeper and grander than the majority of the human family have been willing to give him credit for.

Now I want to examine that thought a little while tonight and see, for I know just how some of the human family today are looking upon the idea of the service that we are supposed to render to God. They look upon it grudgingly. Now I want you people here that are members of this congregation, that worship in this church, to just gather that thought. Some of them are looking at the service that they are asked to render unto God as being arduous. It takes too much time. They are too tired; they have other things that they want to do. It costs too much to meet their share of the expenses. All these little details enter in and become a part of the excuses that we make in justifying ourselves, possibly, in neglecting the service that we believe justly belongs to God. If you didn't believe it, you wouldn't make these excuses; you would simply stand back upon the ground that "I don't believe it. I don't consider it necessary and won't do it;" but not you make an excuse; you justify yourself in not doing, and the fact that you seek to justify yourself becomes evidence upon the face of it that you recognize and believe down in your heart there is a duty that devolves upon you.

Now in making yourselves "holy, acceptable unto God," offering your bodies a living sacrifice there is a deep-seated purpose, and I am going to try to bring that out tonight, if I can; for we are living in an age of lightness, of frivolity in many things, when we don't want to think seriously. People would like to have someone else do the serious thinking for them. So that in the canvas of these questions, we want you first to take up the thought—what does it mean to offer yourselves "a living sacrifice?" That would not mean that he wanted you to offer your bodies a sacrifice upon the altar, for you see that would be the burning of the sacrifice and would end the life. He doesn't want that; he doesn't want a dead sacrifice, but a living one.

There are many ways, possibly, in which this could be accomplished, but what is the especial feature that he asks in this? That this sacrifice shall be "holy, acceptable unto God." Now the Apostle says that is a reasonable service. If it is a reasonable service there must be some good and sufficient reason why humanity should offer such a sacrifice.

I am frank to make the statement that in this proposition that the Apostle has presented unto us, he has unfolded before us a work that means everything, and I told you last Sunday night that the responsibility rested upon us to do the will of God if we would enter into the kingdom of heaven. In that very lesson that we read our attention was called to the fact that Jesus presented this idea: "He that heareth these sayings of mine and doeth them" was likened unto a wise man that built his house on a rock and it stood the storms of time and could not be beaten down. "He that heareth these sayings of mine and doeth them not," he is likened unto a foolish man that built his house on the sand and as soon as the winds came and the floods beat upon it, it fell. Now we don't want to be foolish; we want to be among the wise, so that in reading the sayings of God, it means to do them.

Now if we do anything let us do the things that God has required, this making of a sacrifice is comprehended in that making; the bringing of ourselves to that condition of holiness that will

be acceptable unto God is the required feature of the work. Now that may mean something to do for each of us, and in the careful consideration of a few of the little items that I shall mention tonight, I want you to bear in mind this thought; that what is hard for one and with which he has to struggle with all his might to overcome, another person would not be troubled by it in the least. You mustn't get the idea for a moment that because you don't have to struggle over that and it is no difficulty for you, that it is not a trial, that is not a struggle, that it is not a sacrifice for the other; for you will probably discover, if you watch carefully that something that staggers you and that compels you to hesitate even to stumble on, the other individual smiles at as being insignificant and not worthy of noticing at all, and you discover again that you cannot afford to take any stand foolishly along that line for you are meeting a trial and making sacrifice, just as he was on the thing that did not bother you.

Now that feature I want you to keep in mind, so that when we refer to these things, if they don't strike you, just congratulate yourself that you are getting along easily but remember that others are having troubles along that line.

What does it mean to make ourselves "holy?" What has the Master asked at our hands who says, "Follow me?" "Keep my commandments?" And when we begin to look over those commandments—he enumerated them in the 19th of Matthew to that young man—"Thou shalt not kill; Thou shalt not steal; Thou shalt not lie; Thou shalt not commit adultery"; "Honor thy father and thy mother" and a few others; the young man replied "All these things have I kept from my youth up, what lack I yet?" You may have had no trouble with these evils. You have easily avoided them all, and haven't broken those commandments; but Christ says to him: "Sell what thou hast and give to the poor, and come take up thy cross and follow me." There is the Master's statement. We are told that the young man was possessed of great worldly goods, and he went away sorrowful and sad. Now, my friends, I have thought of that question. I have tried to study it thoroughly and have asked myself the question—Where was the struggle for the young man? Now, where was the struggle? "All these things have I kept from my youth up. What lack I yet?" "Sell what thou hast" does not imply that he must sell everything he had in the world, but it implies, "Sell what thou hast to sell and give it to the poor—that which you can spare." That was the real thought in it.

But the selling of his possessions was not the only thing required. That would not bother very much. He might have sold all and made himself famed as a philanthropist, but that would have been the hardest thing. The thing to my mind that actually tried the man was the call to "Come, take up thy cross and follow me," for being a young man of great riches, a man of influence in his community, a man that moved in the higher circles, as we sometimes call it, to yield to the call would be a terrible blow to his pride! He must humble himself. He must give up his associations, for he knew that his associations that he had been accustomed to, were opposed to the lowly Nazarene—His friends had no use for him. Why? They questioned his birth—they called him an impostor, a false Christ. To heed the call was to make a sacrifice, humiliating from a worldly standpoint at least, which the young man could not do.

So we discover in this case he had something to meet. With some of you it may be an easy matter to resist certain evils, or do the things required. You may be perfectly willing to lay down the associations of the world, to cast them to one side in order that you may interest yourself in Christ and follow him, let him lead where he will. Your struggle probably comes in something else. You may be of a very fiery temper that gets you into trouble every once in awhile by virtue of setting your tongue loose just at a time when it ought to be still, and you say things that you can repent of at your leisure, though it is a very humiliating thing to repent of it after you have said it, and that is a trial for you, a conflict, my friends, and you must learn to bring yourself into subjection along that line, if you would make yourself holy, like unto God. It is a duty then and becomes a part of the responsibility that falls to the individual that would follow Christ.

There may be others who are not troubled in the least with a fiery temper or with a disposition to talk too much. They may have another fault which is bad or perhaps a little worse in some way and they have to fight to overcome that. There is another thing that sometimes presents itself that I often like to call attention to and that comes to us in this: How often, Oh how often, we know of those little things in our own hearts, in our own disposition that we subject to a certain kind of covering up and hiding from the eye of our friends and those around us and they don't know it—but we do. We know it is not right and because we know it is not right is one of the reasons that we are so particular and so careful to hide it from view; and yet, my friends, how many of us have fought and struggled and prayed and wept alone that we might overcome this thing? That we are conscious of the fact that no one else knows, possibly but ourselves and our God, but he knows it. They don't know that we are making that struggle, but, my friends, did it ever occur to you that to make ourselves holy, acceptable unto God, will require sacrifice. We must do it. We must cleanse ourselves. It is a part of the peculiar work that lies before us, that we must rid ourselves of sin in some manner. Work we must! We cannot afford to relax our diligence, or for one moment to step off guard, for if we do the danger is there.

Think of the individual who has an inherited love for strong drink. It is there, that craving gnawing constantly at his vitals? Nobody else may know it. He may keep it in subjection—hidden from his friends; but how many of the friends know of the fight, the sacrifice, that is being made by that individual to overcome that terrible thing which if yielded to must bring sorrow to his loved ones and destruction to himself? There is where some of this peculiar work comes in—a living sacrifice. We have appetites that we yield and give up. Why? Because we know we dare not gratify them. We have desires, we have ambitions often that we would not whisper to a soul, not one. We cannot possibly yield to them and be holy, acceptable to God. We must put them away. We must sacrifice them.

We say sometimes to the individual who goes out as a minister for Christ, a missionary—you must lay down your ambitions to accumulate in this world, your ambitions to be a success in the professions, your political aspirations; all of these must be laid aside. You must sacrifice the interests of your family; you must leave the home and the home comforts and pleasures and go out—for what? In the interests of your fellow being? We ask them to do that. Only those who have gone and those who have remained at home can answer the question as to what it costs, what it means. It is a living sacrifice, friends, for one that does it, and for those that remain at home it is a constant one.

Now then, you stop a moment and say: that is a sacrifice. Oh, I should not put it that way, should I? Why? Because you say: "You will be rewarded." Well, you too will be rewarded, won't you? As members, as followers of Christ, as believers in him looking out into the world longing for better conditions, are you not looking for reward? Do you not expect it? What sacrifice, what effort are you making?

You say to the minister who goes out: you must walk in the paths of righteousness, of virtue, of honor, of honesty, of uprightness all the way through. You say to that minister's family: you must conduct yourself in such a way as to reflect credit and honor upon the man who represents Christ that you call husband and father. What right have you to dictate the conduct of these people? What are you doing? Are not similar sacrifices made of every one?

You say you are sacrificing. What are you sacrificing? Are you maintaining righteousness, uprightness, virtue, honesty—all of those peculiar characteristics that go to make us like unto God? If not friends, what about the teachings these men have been giving you, the instruction they have laid down, the example they have set, and that the Master has set? Right there you will begin to discover at once the responsibility that comes home to the child of God.

You talk to the world. You invite them to come to Christ, to accept of him and the gospel. You tell them of its beauties and of its power to save, of the glory in the world to come. They look at you and ask in their own minds—"What

has it done for you?" If your life has not been what it ought to have been, holy and acceptable unto God, I want you to answer, what influence will your advocacy of the gospel of Jesus Christ have with the world? Think now, all of you! And the more you think of it the more you will discover that as each individual assumes this responsibility of making himself holy, and moves along in the accomplishment of it, there will be reflected from the general body the light of the gospel of Jesus Christ and its power to save that will speak and bear witness to the truth of the testimony borne by the minister and by you and by the Christ himself.

Now then, as to its reasonableness, and why we should bring ourselves into this condition of holiness, of uprightness, sincerity and earnestness and develop our individual and spiritual features to such a point that we shall reflect the Christ and his truth. What are you asking for? What are we in the gospel for? I told you that God had a deep-seated purpose in all these things, that he is asking at our hands a deep-seated purpose. I want you to think for a few minutes this evening on just this thought—what are you looking for? What is the most valuable thing that you have got in the world? You answer—Life. It is the one thing in this world for which you would sacrifice every material thing. Think of it! That mortal life, which is surrounded with trouble, disappointment, conflicts, sickness, sorrow and separation you prize so highly. There comes to us the little mead of happiness and joy and satisfaction along this line, it is true, but at the end lies separation, death; and yet, my friends, you will give everything you have got in the world to save your life; and why not? What are worldly things without life? You say, "Of no value at all."

I remember a little incident that impressed this upon my mind quite forcibly a number of years ago when I was working in the mill. They sent me out to settle some difficulty that had arisen over a contract they had made, and I was required to go out into the country to an Indian agency in order to accomplish my work. I anticipated getting back the next morning on a certain train. Having accomplished a settlement and finished my work, I then drove hastily to the depot only to discover that I was too late—the train had gone. It meant a good deal to me, for my work was piling up at home and it meant 24 hours' delay before I could get there. There was nothing to do but to wait and I confess that it was not a pleasant situation and I was not in the best of humor over it. I frankly acknowledge that I didn't control my temper as I should have done. I walked restlessly up and down the hotel office. Back of me was a row of rocking chairs; seated in one of which was a gentleman of about sixty years of age—a very nice looking man, but he bore the marks of disease. After I had tramped around there awhile and given vent to my impatience, this gentleman said in a very kindly tone: "Young man, sit down here a moment; I want to talk to you." I was a young man then. I sat down, glad to do most anything to divert my attention. If he wanted to talk, I was willing to let him. I didn't stay there but a few moments until I was interested. He says: "You are disappointed; you are anxious to get to your work." I told him I was. He says, "You are fretting under it." I had to confess I was fretting some under it. Now, he says, "My boy, stop it. Stop it. I know just how you feel. I have been through that mill. You are anxious to succeed and make success in life. I was anxious myself and determined to do it; he says, 'I fretted, I worried, I stormed, I did everything of the kind that a nervous man does. I finally made success as far as this world counts success. I am a successful man. I have got plenty of money, and now after I have made my success I am spending my money to correct my error.'" Well, I looked at him then straight. "What error?" He says: "I fretted, I worried, I worked until I succeeded financially and ruined myself physically. I am spending my money now to try and prolong my miserable existence." Those were the words he used. "Young man, don't count success in dollars and cents." I'd give every dollar I had in the world if I could be back where you are without a single thing but my hands and my brain. Every dollar of it." He'd give it all for the few years that lay before him; he'd give his fortune if he could have life and enjoy it. Everything.

Friends, did you ever realize that in the religious service that you are rendering to God, you are working for life? Everlasting life? The most precious thing that the human family can have. That is what you are after, and in carefully watching and guarding yourself along this line, my dear friends, this service is to bring us life eternal. Is it no a reasonable service that God is asking at our hands. Now when I think of that, I begin to ask, what do we ask of God? What do we want God to give us? And I will tell you, friends, I have heard people talk about getting the world and having a fence around it, or wanting it—but, don't you know that the most of us are not stiefed with that? We want more than that. We want the world, without question, but we want God to cleanse it and purify it and glorify it to make it just as levelly as God can make it, clear beyond the comprehension of man's power; and then we ask him to give us life eternal to enjoy it and to give us every glory that would be for the good of mankind. We have no limit in asking, but let me ask you the question: "What are you willing to give for that? Do you want to receive this glory for nothing? Is that the thought? Are there any of you who like that policy? Why, no, you say. You would like to come up there with a consciousness in your own soul that you have done something worthy, had qualified yourselves and put yourselves into position to entitle you to some reward, wouldn't you? Surely, and you would like to feel when you get over there that you have fought a good fight, you have kept the faith, you have done the duty that God asked at your hands; and when he says: "Blessed art thou—enter thou into the joys of thy Lord," oh, what a sense of satisfaction will come to you! Think of that and you will get just a little glimpse of why Jesus Christ has asked us to keep his commandments, to make our lives a living sacrifice, holy acceptable unto God.

And now, just a little more. I will try and make it plain. It is not simply the thought that he is going to reward us in the world to come, alone, that comes there; for when I go back and begin an investigation of the commandments of God and investigate what the underlying object and purpose of God has been, I am forced to recognize that God knew humanity a good deal better than humanity knows itself, and in the recognition of that, he knew their weakness. He knew their peculiar disposition, and consequently he has laid down these rules and commandments and requirements for the governing of our lives, the regulating of our existence here and for the directing of our good—yes, our good.

When you carefully examine it, you will discover that God has never given to us one single commandment that has not been for our betterment—for the upbuilding, the uplifting of the human race; and when you look at it again thoughtfully you will make this discovery that every time man complies with the requirements that God has laid down, it makes him a better citizen, a better husband, a better father. It makes the woman a better wife, or mother, or teacher. It increases our influence and our usefulness. It increases our happiness—it makes us free in the full sense of the word; and when you grasp that, my friends you will begin to discover that in the service God asks us to render, it is a service unto ourselves and for our betterment and final redemption. Yes, every service you render to God, every service you do in the interests of Christianity; every time you fulfill the commandments of God and move in direct harmony with the divine will that God has mapped out for us in the gospel of Jesus Christ, you are doing that much toward your own advancement and your own eternal glory and welfare.

The service that God asks at our hands of making ourselves holy, acceptable unto God, and putting ourselves into a position to enjoy life is a reasonable service. Why, my friends, if you only obtain the thousand years that have been promised to the faithful to reign with Christ upon the earth, and work the whole allotted time of man, seventy years, to accomplish that, I wonder if that is not an ample reward for which such service could be reasonably expected? It is a pretty good return on the time spent. Seventy year's service brings us ten hundred years of glory, honor, life, happiness, peace, joy.

I wonder what kind of an investment you people want that would be better than that!

I am confident you will discover when you look at it carefully that the service of God, gives advantage over that individual that does not render any such service, or does not believe in anything of the kind. "Take two men starting out in this world; one of them says, "I don't believe in God. I am not going to serve him or have anything to do with religion for when we die we are like Rover, "dead all over." He goes out to have a good time in this world, and he has it. He enjoys the worldly pleasures of all description until death comes. If there is nothing after this life it is all done. What has he done? Anything in the world? Has he bettered humanity much? He has been out for a "good time"—he has had it. That is the end of it.

The other starts out and says: "I believe in God, I am going to serve him." He takes joy and satisfaction in that service. He attends his meetings. He does good to his fellow-beings as he thinks he ought to. He may make sacrifices and give of his means and all that; and when he gets through he dies. Now if there is nothing in the world to come, one is just as well off as the other, isn't he? But what is the record of his life? Who has the advantage in history? Who stands the highest in the community? Who has left the best record? You answer. And if perchance, when they both step from this scene of action and stand on the further shore looking into the eternity before them, they discover that the belief of the Christian is true, that there is a God, and that God has an eternity, and there is within man a spirit that shall live. Who is in the advantage there? Who has gained then? It is too late then for the first one to say: "Well, I will correct my mistake now." He has gone too far. The other individual has the advantage. He has prepared for that condition; he enters in to enjoy it. He is qualified for it; he has earned it. Now, just think a moment! Who has the advantage then? What does this service offer to humanity? The more we dwell upon it, the more comes the statement of the apostle home to us over and over and over again, "It is your reasonable service." You are working for yourself; you are working for your own interest; you are working for your happiness; you are working for your salvation. And then some have said it is selfishness on the part of God to ask us to do that for the glory of God and the establishment of his kingdom; but oh, who inhabits that kingdom? Who enjoys its glory? Who enjoys its beauty? Who is the dweller in that kingdom, I wonder!

Now, friends, get the thought again and let it come home to you once more; the servant of God, the child of God, the individual who accepts God and moves in lines with his divinity, inherits that kingdom, reaps the benefits of the kingdom, becomes the citizens entitled to all its privileges and benefits and glories and honors that God has to give.

I have tried to picture this scene, and with this I am going to close. The time that shall come when we have got to stand before the bar of judgment. Turn to Revelation 20, and you have a picture of it there. The great white throne, and on that throne sits the King of the universe; at his right hand Jesus, the Redeemer; on his left hand the angel with his records. Back of him the hosts of heaven. Before him the nations of the earth both great and small. I have thought often of it. My imagination cannot do it justice. My vocabulary will not admit of my telling you the story, but I have thought this: when we come before that great white throne, we look up into the face of that King, there will come to us the keen consciousness that we cannot hide anything from him. We may have deceived our friends, deceived our enemies, but we cannot deceive him. He knows our every thought, our every act, everything about us and we have that consciousness come over us that he looks right down into our hearts and souls and sees us uncovered and naked before him.

I have thought, that as we stand there and that consciousness comes stealing into our souls and we begin to tremble under its influence, there would come a hasty retrospection, and we would go back over the life that we have lived. Like a little span in the moving picture, it would flash rapidly before our brain and we would see ourselves just as we are, without any modifi-

cation—naked and bare. We have neglected our duties; turned our back upon God; refused to obey his commandments, or to heed his invitation to "follow him," what must our feelings be? I have thought, my friends, that with downcast eyes we would turn our backs upon the white throne and start away; we would not wait for the angel to say: "Nay, Lord, his name is not written in the Lamb's Book of Life," and hear that declaration: "Depart from me, ye workers of iniquity." We would not wait for that; we would have that keen consciousness of our own guilt, of our own mistakes and sorrows, our own failures, our own wilful negligence and gratification of desires and pleasures contrary to that that was right, and we would turn away! And Oh, the regret! The sorrow that would well into our soul! The lamentations that would be ours to carry out into that darkness where there is weeping and wailing, and gnashing of teeth.

Then I have thought of the other picture. If we have striven hard—we may have fallen down and had to get up—we have made mistakes and had to apologise; but if we have striven faithfully, earnestly, diligently, thoughtfully, to qualify ourselves to be acceptable unto God, and holy in his sight by doing all that we could, we look up into the face of that King, and that consciousness come to us that he could see everything and know everything; then, my friends, when by retrospection our past comes rushing past us and we look upon our past life we see it speckled and spotted, weak and failing in many respects, yet showing the sacrifices and struggles to overcome, the Lord would speak up quickly: "Father, this is my child; he has kept my commandments; he has fought against the temptations and the evil that beset him; he has striven hard and diligently; and the angel hastily running over the leaves of the book of life would say, "Yea, Lord his name is written here." Though we might recognize our faults and failures, there would come to us overwhelming satisfaction as the great King would say: "Blessed art thou! enter into the joy of thy Lord," and we would turn to the beautiful gates of that kingdom, walk into the glories of it and when there, there would come to us the consciousness that we had eternity to enjoy; eternal life was ours; all tears were wiped away; sorrow was no more, and death had been forever banished from us.

How our hearts would rejoice! How they would swell with gratitude unto God! Our tongues would break loose in praise and thanksgiving unto our King, our Redeemer, our Lord who sacrificed and died for us and redeemed us; when he looked out over that throng and heard that song, oh, how his soul will swell with joy and he would say? "Father, it is enough. It is enough."

You may remember that when he had finished his work on earth he did not ask for any glory more than he had before the world was. "Father, give me the glory that I had with thee before the world was" was all he asked for.

I plead with you to think, to study over the situation, to answer for yourselves the question, Will we serve him with all our hearts, with all our souls, with all our power, that we may be worthy? That you may stand redeemed in the great and glorious kingdom of God.

I plead with you in Jesus' name to look at it and see and recognize what it will do for you, and realize that it is a 'reasonable service' that he asks at your hands. And may God grant that when you shall have carefully canvassed it, that you may be able to decide to walk in the paths that he has laid out and do his will and keep his commandments making yourselves "holy, acceptable unto God" which is your reasonable service, that you may be crowned with everlasting life.

THE CHURCH ORGANIZATION.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.—1 Cor. 12:28.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.—Ephesians 4:11

These officers, with bishops, (1 Tim. 3:1); elders (Acts 14:23); and deacons, (1 Tim. 3:8); were found in the early day church, having been set there by the authority of God. How long were they to remain? Upon this point the Christian world has not agreed. Most churches agree that apostles and prophets were intended to remain only until the church was properly set up. Other

churches reject also evangelists, and some reject bishops. Some reject all except elders and deacons. The churches are not agreed as to the position in the church and the duties of such officers as are retained, all of which show that the churches have wandered from the original design of God.

But what did the Lord and his inspired ministers say about the matter? If these officers which God set in the church, or any part of them, were intended to be only temporary, surely Jesus or some of the apostles, or others would have said so. But not one word is found in the New Testament which says the Lord did not want them all to continue. The purpose for which they were set in the several offices remained the same, the need remained the same, the same gospel to be preached, the same church needed to be cared for and built up if it was to accomplish the work for which God established it.

The New Testament shows that the apostles were to be permanent, or should have been permanent, and the only reason that the office has not continued until the present is because men became so corrupt that they killed the men whom God placed in the Church, and substituted others which more fully pleased them but which God could not approve, and thus the Church went into apostasy and was rejected of God. When Judas fell by transgression leaving only eleven, it would have been a good time for the apostles to have said that there could be only twelve, and so they would not dare to look for another to fill the vacancy. But no! as soon as the Lord has ascended they began to look about for a successor to Judas, (probably by the Lord's direction too) and being uncertain they selected two whom they presented to the Lord asking him to show which he had chosen. The lot fell upon Matthias "and he was numbered with the eleven apostles."—Acts 1:26.

Some years later there seemed to have been other vacancies. At least the Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2. These men were ordained, and immediately after were spoken of as apostles. (Acts 14:14) Others are mentioned in the New Testament as being associated with the apostles, which shows that the policy of the early Church was to perpetuate this office. It is clear that the office was permanent though the individual occupying it may be only temporary, for in the case of Judas it was said: "and his bishopric [or office, see margin,] let another take."—Acts 1:20.

In the twelfth chapter of 1 Corinthians the Church is compared to the human body having a head, feet, ears, eyes, and all other parts, and the apostle says about this figure: "But now hath God set the members every one of them in the body, as it hath pleased him." After commenting upon this illustration he applies it to the Church when he says: "Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers," etc. If the illustration is worth anything it shows that the officers God placed in the Church were intended to be just as permanent as the various parts and organs of the human body were designed to be permanent when placed there by God in the creation. We would not think of a man fulfilling the divine purpose in the things of this world with a majority of the parts of his body taken away. No more can the church fulfill its purpose with a majority of its officers taken away.

The Apostle Paul speaks plainer yet upon this matter in the fourth chapter of Ephesians where he says of the gifts given by Christ: "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 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." Here is stated plainly the work of the officers, and the time when their work would be complete, which is when the saints are all brought to a unity, to a full knowledge of God, and to the standard of righteousness as measured by Jesus Christ. Such a great work will not be completed this side of the righteous reign of Christ upon earth, and these offices will remain whenever Christ's church has an existence on earth until Christ shall deliver up the kingdom to the Father perfect in all things.

In this chapter last mentioned the apostle does on to say that through the help of these officers the saints "may grow up into 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." The same particles which compose the hand do not remain as part of the hand, but the hand remains a part of the body because new particles are supplied to take the place of those which decay. So the individuals which compose the apostolic quorum may not remain always in the church upon earth but the office remains as a part of the body, new members being divinely called to take the place of those who because of age or other reason pass away. In this way only could the work of the officers and the Church be consummated.

The rule holds good in all the offices of the Church and with the men who fill them. The men pass away, and new ones take their places by divine call and direction according to the pattern given in the New Testament and as these officers work in harmony with their calling the Spirit of God works with them confirming the word which they preach with signs following in the same manner as anciently, for not only the officers are permanently in the church but the gifts of the Spirit and the signs which Jesus said should follow the believer. A prayerful investigation of these things will bring you confirming assurance of truthfulness.

MISCELLANEOUS

CONFERENCE NOTICES.

The Texas Central Conference will convene July 30, 10 a. m. with the Texas Central Branch. All of the branches will please send a correct report of changes made since last report. According to resolution the District Sunday school association will hold a session the night of July 29. The district decided to hold a reunion this year which will begin July 25 at same place of conference at 8 o'clock p. m. We extend an invitation to all missionaries of this part to attend reunion.
J. M. Nunley, Dist. Pres.

Florida District Conference will convene at the Fairview Church, near Pensacola, Fla., Saturday July 11th, 1914. The Sunday school convention will meet on Friday before. Bro. J. A. Gunsolley is expected to attend the convention, and it is hoped that we will have a good representation at the convention as well as at the conference. Kindly mail all branch and other reports to the undersigned at Brewton, Ala., in time.
E. N. McCall, Sec.
Brewton, Ala., June 19th.

CONVENTION NOTICES.

Florida District—Sunday school convention will meet with the Fairview Sunday school near Pensacola, Fla., on Friday July 10, at 10:30 a. m. Sunday school association and prayer meeting followed by speeches by the missionaries and Sunday school workers till 12 m. 1:30 p. m. business. The remainder of the afternoon will be given to Pres. J. A. Gunsolley, of Lamoni. He will attend our convention. Let every school in the district be well represented.

District program at night. Let all those who can, come prepared to take part on the program. Sunday school superintendents please see that your school reports are sent to James Cooper, Pensacola, Fla., R. F. D. No. 1, in time. District officers send or bring reports.

Remember the last Sunday before the convention collection to be sent to the district treasurer, Helen Jernigan, Dixonville, Ala. Those of the missionaries who will attend conference come in time to help us.

Those wishing to be met should write to Bro. James Chestnut, Pensacola, Fla. Our district secretary Sr. Gladys Barnes has changed her name to Mrs. Gladys Wolf.

Mrs. Bessie Clark, Sup.
Milton, Fla., Box 33, Star Route.

The Alberta District Sunday School Convention will convene with the Michigan Branch near Macklin, Sask., July 3rd, 1914, at 2 p. m. All Sunday school workers are cordially invited to attend.

Mrs. Herbert Burton,
District Sunday school Sec.
Ribstone, Alberta.

Elder H. E. C. Muir has been released from his appointment to Chatham, Ontario District by his own request.
J. F. Curtis, Minister in General Charge.
Port Huron, Mich., June 19.

PASTORAL.

To the Saints of the Seattle and British Columbia District Greeting:

As per resolution our semi-annual conference convenes August 15th, with the Westminster Branch at Vancouver, B. C. After consultation with the saints of said branch it was decided that Vancouver was the best place to

provide for the visiting saints, etc. It was also voted at the February conference held in Seattle that we have a reunion in connection with the conference, but the matter was to be left to the discretion of the B. C. saints and the district officers, after due consultation with the saints of B. C., and associate officers. It was decided to cancel the reunion, therefore there will not be a reunion this year. The Religio and Sunday school conventions will convene at the same place one day previous to conference, details of which will not doubt be given by the proper authorities. Those attending conference will take the East Broadway car to Scott St., which is only a half block from the hall. The car is easily identified by the number sign 2. This year we expect to have several new faces there. We have reasons to believe that our missionary in charge will be there, also Bro. Terry, Davis, Budd, and possibly Bro. Shipley and Hedding.

Branch clerks will please have their reports sent to the district clerk at least one week prior to conference. There is another matter I will call attention to: the demands on the Bishop for our district are greater than ever before. You who are consistent with your testimony of the work of God will need no farther reminder than that faith unsupported by works is an abomination to the Lord. Dear Saints, the consistent and persistent observer of the law is the true disciple, "Thou hast been faithful over a few things I will make thee ruler over many." Shall we lose our reward? God forbid.

Come in the strength of the Lord.
Wm. Johnson,
District Pres. and Bishop's Agt.
3632 Evanston Ave., Seattle, Wash.

To the Saints of the Mobile District, Greeting:—

Having been elected to serve you for the coming year as your District President, and realizing the responsibility of the position, I take this means of expressing my appreciation of your confidence, and ask for your support and co-operation in every way that will be conducive of good. There is a lack of system and unity in our work. This we must correct. New problems and advanced thoughts and ideas are confronting us day after day. These we must meet and handle judiciously. We need more co-operation upon the part of the District and Branch officers, and a more united effort in every department of church work. Branch Presidents are requested to report promptly, and to feel at liberty to report conditions as they exist, so that if there are matters requiring special attention they may be adjusted. Let the Sunday school and Religio officers co-operate with the Branch officers, and if there be any criticism to offer, let it be friendly and given in the spirit of love and meekness, thus proving beneficial.

Let us all remember the Divine injunction that no one can assist in this work unless he is humble and full of love. Let us seek to manifest the Christ Spirit in all our deliberations, and in fact seek first to build up the kingdom of God and to establish his righteousness. If you need the District officers in your Branch, Sunday school, or Religio Work, do not hesitate to call on them. We have some grand promises if we do our part. Let every one learn his duty and do it.

Your brother in the cause,
A. E. Warr.

AUTOBIOGRAPHY OF SR. EMMA BURTON.

Sr. Emma Burton has written her autobiography and the manuscript is lodged with the Church Historian, Bro. Heman C. Smith. This autobiography will be published on condition that sufficient orders are received to warrant the expense of publication. The book will approximate four hundred and fifty pages, and will sell for one dollar, cloth binding. Those desiring to secure this autobiography please write to Sr. Emma Burton, Santa Ana, California, placing their order with her, but not inclosing any money. Money may be forwarded later on condition that the book is published and when it is ready for mailing.

TWO-DAY MEETINGS.

- In the Far West District.
- First St. Joseph Branch, July 18 and 14, in charge of A. McCord and C. P. Faul.
- Second St. Joseph Branch, July 18 and 19, in charge of W. P. Pickering and Henry Taddiekin.
- Third St. Joseph Branch, August 8 and 9, in charge of A. W. Head and T. H. Hinderks.
- Wyatt Mission, St. Joseph, August 1 and 2, in charge of John Pepergardes and C. F. Householder.
- Stewartsville Branch, September 26 and 27, in charge of Charles Fry and Elias Hinderks.
- German Stewartsville Branch, September 26 and 27, in charge of B. R. Constance and Thomas Feddick.
- Elderton Junction Branch, June 27 and 28, in charge of Cove Archibald and D. C. Wilke.
- Oakdale Branch, September 26 and 27, in charge of Charles Morton and A. R. Daniels.
- Kingston Branch, August 8 and 9, in charge of T. T. Hinderks and D. H. Smidt.
- Alma Branch, September 26 and 27, in charge of B. J. Dice and D. E. Povell.
- Far West Branch, September 19 and 20, in charge of N. V. Sheldon and J. McCord.
- Cameron Branch, July 11 and 12, in charge of John Ford and Fred Ehlers.
- DeKalb Branch, September 19 and 20, in charge of Colman Snider and Hoewald Hines.
- Pleasant Grove Branch, September 12 and 13, in charge of John L. Bear and A. St. Louis.
- Delano Branch, September 19 and 20, in charge of S. H. Simmons and H. E. Johnson.

CONFERENCE MINUTES.

The conference of the Kentucky and Tenn. District convened with Farmington Branch June 6 and 7, 1914, with J. R. McClain in the chair. Reports from the follow-

ing branches were read: Farmington, High Hill, Liberty Hill and Foundry Hill.

The following officers reported: Elders: J. R. McClain, J. A. Roberts, Willis Oliver, W. J. McClain and S. E. Dickson. Priests: W. B. Cobb and C. A. Nolan.

A resolution was read as follows: Whereas a resolution appears on the minutes of the conference of October, 1912, disapproving the ordination of any one to any office who uses tobacco or strong drink in any form; be it further resolved that we disapprove the selection or election of any officer to preside over any branch of the Kentucky and Tennessee District who used either tobacco or strong drink. The resolution was adopted. Preaching by J. R. McClain, C. A. Nolan and J. A. Roberts. Conference adjourned to meet at Farmington Branch at call of District President.
S. E. Dickson, Sec.

Kewanee District.—Conference convened at Peoria, Ill., on May 30 at Odd Fellows Hall, 622 Main St., presided over by J. F. Curtis minister in charge, and vice president of the district, Chas. L. Holmes. Mary E. Gillin acted as secretary. Statistical reports were read from Kewanee 135, Millersburg 90, loss of 8; Joy 84, loss 11; Twin City 81, loss 24; Buffalo Prairie 74, gain 3; Dahinda 63, loss 8; Mathersville 47, gain 1; Rock Island 30, (organized Jan. 25, 1914); Peoria 54; Clinton 58, Media no report. Reports showed one new branch organized; total membership 716, of which 64 held the priesthood, four baptisms, one death, 300 absent from branches.

Owing to the district president, O. E. Sade, being under quarantine for small-pox, there were no reports from him, nor from the branch presidents, except that of D. S. Holmes and Wm. Willets. Bishop's agent, Chas. L. Holmes reported, the totals were, receipts \$1132.20 plus balance at last report \$263.12 making total of \$1395.32 less total expenditures \$801.01 leaving balance on hand May 26, 1914, \$594.31.

Chas. L. Holmes reported that he and Elder O. E. Sade had visited Canton Branch as directed by the last conference, but after looking the situation over had deemed it inadvisable to disorganize the branch there. Had not visited Media as yet and had no report to make on that. Secretary reported that after consultation with general recorder, she had awaited further action before making purchase of new "record." She was authorized to purchase the loose leaf system. The matter of giving letters of removal to the scattered members of the Henderson Grove Branch was referred to the district secretary and president for attention and correction. A resolution expressing sympathy for Bro. O. E. Sade and family in their trial of sickness was unanimously carried. Annual election of officers resulted in choosing Elder O. E. Sade for president, with permission to choose his own assistant; Mary E. Gillin, secretary; Chas. L. Holmes, treasurer; Carrie Holmes, librarian; Henry Zigenhorn, recommended by Buffalo Prairie Branch, was organized to the office of elder by J. F. Curtis and Chas. L. Holmes. Sherman Hartsock of Moline, Ill., was called to the office of elder by Apostle J. F. Curtis and the matter was referred to his branch for recommendation. Hannah Hardy from eastern Illinois was baptized by J. K. Grice and confirmed by F. A. Smith and David Holmes. This was the result of the labors of Henry Zigenhorn. A child of Bro. and Sr. Eugene Hegwood was blessed by F. A. Smith and J. F. Curtis. The preaching was done by F. A. Smith, J. F. Curtis, C. E. Willey. Other elders in attendance were J. R. Grice, David Holmes, J. L. Terry, Chas. Holmes, Wm. R. Norris. A pleasant, quiet, peaceful spirit attended the sessions during the conference and all seemed to feel benefitted and encouraged thereby. The saints expressed themselves much comforted by the attendance of Patriarch F. A. Smith with stenographer. Apostle J. F. Curtis' first visit to a Kewanee District Conference was also much appreciated. Official strength of the meeting was 1 Patriarch; 1 Apostle; 1 Seventy; 5 Elders; 5 Priests; 2 Teachers; 3 Deacons. Adjourned to meet at Moline, Ill., on Oct. 31st and Nov. 1, 1914.
Mary E. Gillin, Sec.

115 Clarke Ave., Peoria, Ill.

Northeastern Illinois.—Semi-annual conference convened at Mission Branch, June 6th. Elders J. O. Dutton and J. F. Curtis presiding, F. E. Bone and F. F. Wipper, secretaries. Statistical reports were read from Central Chicago, Deselm, Belvidere, First Chicago, Plano, Mission, West Pulman, Sandwich, and Piper City Branches. Bishop's Agent's report was read as follows: total receipts \$1971.17, disbursements were \$1423.05, district treasurer's report shows a deficit. Reunion Committee reported Plano, Ill., as place of our next reunion which will be held the last ten days of August. The speakers were J. O. Dutton, J. F. Kier, F. F. Wipper and J. F. Curtis. All who attended were blessed by the good Spirit which prevailed, the only regrets being that it did not last long enough.
F. E. Bone, Sec.

MARRIED.

Oehring-Wright.—At the home of the bride's sister, Mrs. A. C. Silvers, Walker, Mo., March 22, 1914, Bro. Robert O. Oehring to Sr. Nina E. Wright, both of Rockville, Mo., Elder A. C. Silvers officiating.

DIED.

Pomeroy.—David R. Pomeroy died at his home in Plano, Illinois, on the evening of June 11, 1914. Bro. Pomeroy was born at Castleton, Canada, May 7, 1840. Was united in marriage with Miss L. V. McDonald, July 3, 1866. He was baptized about the year 1864, in Minnesota by Elder E. C. Briggs. He came to Plano, Illinois, in the year 1865, and Plano has been his home ever since. The funeral services were held in the L. D. S. Church at Plano on Sunday, June 14, 1914. Elder L. O. Wildermuth in charge; address by Elder Charles H. Burr.

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EDITORIAL

THE MASTER'S QUESTIONS.

"If any man serve me, let him follow me: and where I am, there shall also my servants be: if any man serve me, him will my Father honor."—John 12:26.

Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay his head.

Have ye carried the living water,
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole"?
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "golden land"?

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door
And fitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
You might hear me whispering beside you,
"Tis the pathway I often go!"
My brethren, my friend, my disciples,
Can ye dare to follow me?
Then, wherever the Master dwelleth,
There shall the servant be!

—Selected.

ON WHAT DOES THE DIVINITY OF JESUS REST?

In the examination of the candidates for the ministry of the New York Presbytery of the Presbyterian Church recently, one named Wicks expressed an uncertain belief regarding the divinity of Christ, but was nevertheless granted a license to preach. While under examination Mr. Wicks said:

I am in the fullest sympathy with the all-important truths of Christ's divinity and full humanity which the virgin birth enables many persons to hold. As to the historic fact I do not think the evidence for it is as strong as for many other facts of the gospels, but it is by no means so insufficient that I can deny it. I am more than ever inclined to believe it. As to preaching it I don't feel that there would be any reason why I should. As far as I can remember I have never heard a sermon on the virgin birth. The question was asked about my teaching it, and I replied that I should endeavor to show that the divinity of Christ rested on deeper reasons than the virgin birth; the character and selflessness of Christ make the virgin birth intelligible and reasonable.

There has been a growing tendency to question, if not deny the virgin birth of Christ involving his divinity, as also to deny other important historical events recorded in the Bible. The spirit of unbelief in those who have no association

with organized believers is usually absolute in its denial of the divinity of Christ, but when found in those who are associated with a Christian organization it is indefinite and subtle, often expressed with "I don't know," or a more verbose statement having the same import.

To us it seems strange that a minister of the gospel should hold that there is no reason for teaching the virgin birth of Jesus, nor do we see what "deeper reasons" could be presented in favor of his divinity that the virgin birth. While the historical evidences given by Luke are not so conclusive of themselves as to come up to the rules of evidence required in a civil court, yet when taken in connection with the statements of prophecy given long before, with the remarkable character which Jesus manifested before the world and which has not had a parallel before or since, with the exercise of wonderful power in the works which he did, and in the remarkable fulfillment of his many prophetic statements, the truth of the event which is doubted by this young minister is fully sustained.

As far back as Eden God said to the serpent (which is the devil, or Satan, Revelation 12:9) that the seed of the woman should bruise his head, and this prophetic statement is almost universally understood to have reference to Christ who as the Son of God would be born of woman. Christ is not spoken of as the seed of Adam. The history of the Old Testament points unmistakably to one who should come, mightier than Adam, mightier than Abraham or Moses, or Joshua, greater than David or Solomon, and these were among the greatest men of earth, but the lives and work of all these and many other grand men pointed to the mightiest of all, who ultimately came in the person of Jesus Christ. Was he altogether of man? If so then we have the fact to meet that man is able to save himself, a thing which the Scriptures everywhere declare to be impossible.

Isaiah declared centuries before its fulfillment: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Immanuel means "God with us," and hence it must appear that this prophecy clearly speaks of the virgin birth of the Son of God. He was to be the seed of the woman but not of man, being the Son of God. Of the absolute superiority of this Son over all other men, Isaiah further says:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.—Isa. 10:6, 7.

Could mere man ever claim so much for himself? Could he attain so much? An unending government belongs to no man under the conditions of this world, for death makes it impossible. Such a kingdom belongs only to one who has the power of an endless life, and there is only one such—Jesus Christ the Son of God, the Son of the virgin. He said:

For as the Father hath life in himself; so hath he given to the Son to have life in himself.—John 5:26.

He held the power of life. Of it he said: "I lay it down of myself. I have power to lay it down, and I have power to take it again." From whence came such power? If it came to him because he was good, then others who might also be good would have the same power. If it came to him through a consecrated life then others who have consecrated their lives to the service of their fellow men and to God would have the same power of life. Many have desired it, some have claimed it, but only one ever gave evidence of possessing it, and that was Jesus Christ when he rose from the dead. From whence did it come? From a higher source than man. It came from God through Christ's virgin birth. It could not have been given through any other channel.

Jesus Christ was what he was by virtue of his virgin birth. Without that fact there would not have been, and could not have been a son of God.

But God sent HIS Son; he was God's Son when he came into the world which can be said of no other one, but it is said that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Others may become sons of God THROUGH HIM by faith and obedience, and there is no other that can give them this power:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

If the young minister who doubts the divine birth of Christ finds support for his doubt in the fact that he has never heard it preached, he might do well to take that subject for his first sermon and make a thorough search of the Scriptures for the direct and corroborative evidences, and by comparing these with the need of man manifest everywhere today, he would find that history and reason sustains that doctrine. The divinity of Jesus Christ rests upon his virgin birth, otherwise he is not divine. His power to make others sons of God is dependent upon his sonship. The gospel of salvation is likewise based upon his claim of being the Son of God. Destroy faith in that fact and you destroy the only hope of sonship in man, the only means of salvation, you take divinity from the world and leave mankind prostrate and helpless at the feet of the old serpent who brought death upon all men.

The virgin birth, as one part of the great scheme of redemption, fits perfectly with every other part—with the doctrine of the atonement wherein God and man were united in the one person by whom others might also be brought to the same unity, the resurrection of Jesus, the resurrection of all men through him, the judgment, the establishment of his everlasting kingdom. Without this birth the whole scheme becomes useless and death like a river with its water diverted or dried up. To leave out the virgin birth would be to sever the one link which connects man with God, to close the one door through which divine light and power can come to this world. Can we afford to yield it?

It has been said that other teachers taught long before the high ethical principles expressed by Jesus in his sermon on the mount, and therefore he was nothing in advance of them. Others have truly taught noble principles but Jesus Christ is the only one who made those principles effectual for the salvation of man. His presentation of them was with a deeper purpose than any other man ever knew. Others gave promise of present good and perhaps of indefinite good in any indefinite and uncertain future life, but Jesus couples his ethical teachings with the doctrine of his sonship and his divinity, his right as a leader and a commander, and his dominion over the world; and required specific things of man in the way of allegiance, and upon the condition of the requirements being fulfilled gives definite promise of a certain and definite future life. No man ever dared to make such promises as he made,—promises which would in part have their fulfillment in this world, coming from heaven itself. The fact that many have had these promises fulfilled proves their truthfulness and his power to fulfill even now. No man has approached him in his power to discern truth, in having a proper and effectual remedy for every need of man, in the greatness of his love and self-sacrifice, in depth of sympathy and compassion, in humility and forbearance. He towers so exceedingly above the greatest of men in every quality of character that the mystery of his greatness can only be solved by an acceptance of the doctrine of his immaculate conception.

"Behold, I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the Scriptures, concerning my coming, are fulfilled. And as many as have

SERMONS AND ARTICLES

A TREATISE ON PRAYER.

By Elder S. S. Smith.

Figuratively speaking, on the map of the ages there is said to be three places of refuge and strength, to the souls of men,—the "Island of Vision," the "Desert of Meditation," and the "Mount of Prayer." This mountain stands out boldly on the landscape of time as a noted landmark, and has furnished a reputable resort to the lowly travellers of earth. All nations have had pilgrims who have resorted thither. What then is this secret allurements that has urged mankind to this refuge of prayer?

Proposition Stated.

We introduce the subject with these texts. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint."—Luke 18:1.

"Pray without ceasing."—1 Thes. 5:17.

"Ask and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you."—Matt. 7:7.

In this treatise we desire to show reasons for prayer. We hope to point out that it is a becoming acknowledgment of the all-sovereign power of God; that it is the appointed means for the giving of spiritual and temporal blessings; that it is a spiritual exercise that is especially ennobling to the individual; that it strengthens the faith and gives mankind confidence in God; that it should be offered for things necessary and in harmony with the will of God; and that it should be attended with a confession of our sins and a genuine repentance of the same. We will try and demonstrate prayer is not unreasonable, but highly justifiable, and in every way when rightfully observed is of great utility to us, and thus contributes to the salvation of men. We believe prayer should consist of thanksgiving, praise, confession and petition, without fixed forms of expression, only so far as the scriptures may justify, in as brief and simple, yet comprehensive manner, without unnecessary repetition to the one and true God in the name of Jesus Christ his Son and mediator. The proper prayer is not one of a mere form of words but that which springs from the deep recesses of the heart, and in the language of the worshippers.

Chambers defines it, "A universally acknowledged part of the worship due to God, a simple and natural expression of dependence, which seems almost necessary to follow from a belief in the existence of a God."

Webster explains it as "A solemn address to the Supreme Being consisting of adoration of an expression of our sense of God's glorious perfections, confession of our sins, supplication for mercy and forgiveness, intercession for blessing on others, and thanksgiving or an expression of gratitude to God for his mercies and benefits."

And too, we might add Montgomery's beautiful lines.

Prayer is the soul's sincere desire
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of the eye
When none but God is near.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters heaven with prayer.

Prayer we then say is truly an expression of our faith in providence, for it is the offering up orally or otherwise of our desires to God in the name of Jesus Christ for the things agreeable to his will, with a confession of our sins and a thankful acknowledgement of the excellency of his greatness and perfection, and the unbounded mercies of his being. It is the seeking for, the realizing that oneness through the agency of the Holy Spirit which begets a condition of unbounded trust in God. We believe it can be expressed orally or by deep feeling and thought, and holy desire that is sincere. It is the true art of devotion that leads to that self-inspection, and the overflowing of thought and emotion toward the object of our desires. By no means is it a talisman of a superstitious and fanatical brain, but the simple communication of the rational

mind with that of God by which our will merges into his.

To Whom Shall We Pray?

It would hardly seem necessary to treat on this sub-heading of the subject, considering what has been written before in defining the proposition. The true and living God of course is the object of our devotions. Our reasons for writing on this is; there are so many false conceptions of God, there are so many skeptics and infidels ready to challenge the fact of a God as a fallacious idea, and then only about one-seventh of the population of the world is nominally Christian. It was Ingersoll that said, "If you can ever find a God, just let me know, and I shall kneel. Until then I shall stand erect."

The gross injustice of the foregoing statement to the overwhelming evidences of God, found, in the Christian religion, and outside of it, is apparent to the candid mind. To ignore these evidences means the substitution of an unseemly materialism and even atheism. The irrationality if this is noticeable when they say this wonderful systematic and law-governed universe is merely the result of chance and not that of intelligent mind. This idea would destroy the only basis for true brotherhood, for such brotherhood can only exist by reason of a common Fatherhood. Such decay of belief has its tendency to drift outside the eternal province of law and produce such a condition as that which obtained when this experiment was tried during the French Revolution. In fact it is a denial in toto of all the human witnesses, Christian and otherwise, of all ages, who have affirmed from positive knowledge there is a God. The spiritual consciousness of these myriads of humanity who have borne witness is challenged, yet their testimony and veracity would never be questioned only on religion. To falsify this chapter on human experience, and history, is a piece of credulity we are not prepared to accept.

Thus the "God of saints" is the only one to whom we should pay our respects devotionally. He is not a being of fiction or imagination, "without body, parts or passions," but the true God of Israel whose being possesses all. The strictest injunction of ancient time as also in latter days was, "Thou shalt have no other gods before me." "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."—D. C. 17:4.

A sense o'er all my soul impressed
That I am weak, yet not unblest,
Since in me, round me, every where,
Eternal strength and wisdom are.
—Coldridge.

To create a vagary of an indefinite, indefinable something without material form or members not even capable of exercising the passion of love or hate and call it God, would be tantamount to erecting a false god as truly as did the children of Israel when they worshipped the golden calf. The true God will admit of no substitute. He is immutable. Our estimate of him is one of continual growth and enlargement, for as we study his wondrous attributes and commune with him, our finite minds grasp new accessions and are continually becoming more and more increased and refulgent. His character and being borrows no splendor from any source, for he is the acme of perfection, the magnet of all power, and subordinates to himself all things. He sits as the center of the universe, and is the highest ideal of dignity, order and perfection. He indeed is the object of our worship, our prayer, and our praise, as the established and perfect precedent, of moral excellence, by the contemplation of which through spiritual communion, the human nature rises above the groveling things of earth and level of carnal flesh. So then, as we contemplate this effulgence, and transcendent elegance, and beauty of his real character, cannot we in humble reverence to his great and holy name, pray, "Our Father, who art in heaven, hallowed be thy name," etc.

Purposes of Prayer.

In the consideration of this question it is opportune to state, it is a rational belief that prayer produces in us a condition of moral fitness to receive whatever blessing God sees fit to give. Some have supposed by the act of prayer the divine Being is led to suspend some of his infinite regulations which otherwise would not have obtained. In other words, by the willing act of prayer on our part, God the infinite One has become con-

vinced by our special pleading, and argument of our prayers, that the thing that he had intended was not for the best and he therefore changes his mind. By persistent entreaty, we are thus told by some, God is led to cease a certain course and is induced to go another. This concept of Deity is wanting in rationality. Such a notion is gross and crude, to say the least.

By prayer it should more properly be said, has wrought in us that moral preparedness of soul that the humble act has induced, and by reason of such we are brought to that condition where God can bless us. It is not therefore, the swerving of God to our purpose, but the humanity of our nature being conformed to the image of the divine. The secret of the giving of the blessing is not because God has changed, but the evidence of regeneration with us. This evolution or change in us causes repentance, and such fits us for blessing afterward. Prayer is therefore one method of sanctifying in us nobler resolves, and higher ideals to do right. The soul's desire, sincerely expressed, brings that oneness of agreement with the Infinite, that passeth all understanding. A prayer may be formulated in speech, or it may be unexpressed vocally, but to be attuned to the Father's ear it must express the heart's desire and longings in sincerity. Such desire expressed in faith, coming from the heart that is at one with God, is sure to merit the Lord's approval.

The discord between God and humanity is explainable in this way. For us to act in harmony with law, sanctifying the character, we have come from discord into harmony and our nature is become at least to some extent like that of God, hence we get the blessing because no barriers exist. We conclude then, the most acceptable prayer, is that, where all obstacles that impede spiritual force, be removed. How then is it possible to come fully into union with God's law of love, when there is that lack of forgiveness, and malice rancor and ill-will are manifest in our hearts? Reason would teach us, to get the benefits craved, the finite mind must be attuned to the vibrations of the eternal. Before there can be perfect unity, and intercommunication, the human mind must divest itself of every agency of evil. Neither can there be acceptable prayer, unless there is sincere desire coupled with abstraction from the things of carnal sense, concentrated upon the thing desired, with a living, glowing faith. When such conditions are complied with, we know "the effectual fervent prayer of a righteous man availeth much." For—

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

—Coldridge.

So we say, the Father must rule supreme in our thoughts—in our lives, to have the medium of divine correspondence open continually.

We then, are not prepared to accept, that our allwise Father has contemplated that before the time we asked, he had concluded to do a certain thing, he will then modify this intended action, and do something else in obedience to our importuning. Such a conception, we must say, would denote God's erudition was so defective that our entreaty could persuade him to change his design. Would it not signify his purpose was fluctuating, and therefore invalid, if he would surrender his will to our solicitation? Those who believe Jehovah would thus deviate from his designs in honor to our simple petitioning, and disrupt law and order, and rearrange the divine schedule to satisfy our every wish, and then still venture to call upon God, would indicate they had an unenviable interidity. To do so, would show they believed, God was willing to surrender the throne of his mighty authority to the rulership of finite men. If we entertain this fickle idea, are we ready for this tremendous responsibility?

In view of this position, it may be asked, how is it God apparently has changed his plan in certain instances of past time? Citation may be given where, "The Lord hearkened unto the voice of a man, and in consequence, instead of the sun pursuing its naturay course, it stood still in the midst of heaven, and hasted not to go down about a whole day."—Josh. 10:12-14.

Here it may be asked, did God not give this mighty exhibition in consequence of the faith and prayer of the general Joshua? Another instance may be called up, where Jonah was commanded to go to Nineveh and tell them, "Yet forty days and Nineveh shall be overthrown."—Jonah 3:4. It

may be asked, was not God's original decree changed, when he says in the tenth verse, "and God turned away the evil that he had said he would bring upon them"? Again, in the circumstance of the translation of the plates by Joseph Smith, when one hundred sixteen pages were stolen through the lack of faithfulness on the part of those who had them in charge, and to frustrate the evil designs of men, God apparently changes his course and instructs not to translate those particular plates farther. It may be asked, was the Lord's mind faulty at first not to have foreseen this difficulty and warded it off by not translating those plates in the first place?

In answer to these queries we might remark, the respond to prayer is not an irregular thing, but the very rule of the universe. Answers to all prayers is not adverse to the divine code, but in unison with it, and illustrates the very method of the agency of law. Such is merely the provisional decree provided in the interminable foresight given of God. True, God does hearken "and his ear is open to the cries of his children, but that hearkening is contingent on the spiritual reliance, and humble yielding of our wisdom, to that of his immeasurable erudition, and perfect benevolence and mercy. It may appear at times, God has overstepped the system of eternal law and fixed arrangement, (such as Joshua's experience) to gratify the wishes of his faithful, but who can say, such intervention was not premeditated and thus intended? It is evident, in the case of Joshua, God so instructed him while in prayer, to tell Israel what to expect, so when the opportune time arrived, the prophet general so said the words that was honored of God. Thus what appears as prodigies and wonders to us, may be natural events with God.

Some may say, the reversal of a former decree to destroy Nineveh, certainly was to change or modify his original intent; but we should remember, this circumstance when viewed in the light of God's sovereignty, and infinite wisdom, what appears as a change of plan was that which was intended provided the citizens of the city came fully up to the requirements and truly repented.

Again, what may appear as a deviation from the plan first inaugurated in relation to the one hundred sixteen pages of manuscript, was evidently a circumstance designed of God, to test the faith and fidelity of those having the great and important work in charge. Certainly we could not say, the scheme of heaven was defeated by the unwise and evil intents of men. Thus, the true conception of prayer is one that must correlate with the design of Providence.

Its Benefits are Ours.

We have endeavored to impress the fact that the benefits of this significant exercise are wholly ours. The condition of sense, which expresses itself, in humble devotion is the indispensable stipulation of our welcome through the threshold of these gifts of divine beneficence.

The objection is urged, since God is infinitely wise and good, his erudition and allwise jurisprudence will lead him to give whatever is suitable for us without petition, and if it is not the thing for us to have, we cannot secure it by petition; hence he will always do that which is for the very best, from the maturity and perfection of his nature whether we pray or not. To this we reply, we have the specific command to pray. (Isa. 55:6; Matt. 7:7; 26:41; Luke 18:1; Rom. 12:12; Eph. 6:18; Col. 4:6; 4:2; 1 Tim. 2:1; D. C. 18:6; 30:4; 32:3; 61:6; 2 Nephi 14:12; Alma 16:218-234.) To those who believe in God, this really is the best answer we have to offer, and is no small confirmation in our judgment.

It is no doubt agreeable to the perfect attributes of Deity, to grant that acknowledgment to our entreaty, which would not have been compatible to the same wisdom to have supplied us with, without the effort on our part. This objection as above stated, supposes, there is but one, and only one manner of graduation of acting for the best. Upon certain conditions, we will say, the lack of duty, a certain mode of procedure is for the best, yet had we been more active and consecrated there may have been a radical change of the attitude of God toward us, and who will say in either instance, His wisdom was not for the very best? It is unfair to say, the Divine will is always committed to one mode of action only, and cannot reach the results contemplated any other way. True, God will always do that which is best, yet it will always be the thing most consistent with his perfection and holiness. When

we have a disposition to pray, the very achievement on our part may involve other circumstances, and bring into operation new conditions of unending variety.

When we anoint with oil and lay on hands, and pray for the sick of our number as is authorized in the Word, (Jas. 5:14,15) this action within itself is a part of the eternal arrangement of moral and spiritual ethics, the carrying out of which brings the benefits to us, provided, of course, that our action meets that approval of God. It may be reasoned, if healing the sick through the intervention of Providence is a natural event with him, and so designed, why pray at all—why spend so much time in importuning for that already arranged and settled by eternal law? We answer, while God's line of demarcation may not be according to our standard, yet we can see by the exercising of ourselves in a certain way, and elevating our lives to a certain condition of righteousness purity and faith, certain benefits come, while if we failed to do this they may be withheld. These benefits, as well as all others that effect our immediate lives, are conditional; in fact the reconciliation of mankind to God, is one in which terms are specified and which is contingent on gospel law. To tell you, upon your fulfillment of a certain contract you would get a settled remuneration, you would understand, unless you diligently complied with your necessary part the stipulation would be withheld. God has so stated, and it is an unalterable decree that our actions and wishes must be conformable to those of his. An example of this was set by Jesus when he said, "Ask and it shall be given you; seek and ye shall find." If we ask amiss, it signifies we have not fully understood the Divine mind, or in some way we are out of harmony with him. It is for this reason, we should always try to be in possession of the Holy Spirit, so when it is necessary to ask for specific gifts in true faith, we will get what we pray for.

It does seem that many of the saints take a narrow view of prayer, and think it wholly consists of asking for something. Can we not see the greatest incentive is to get our hearts and minds in rapport with the divine, that we may sense the larger and higher attainments? More time then should be spent in praying for holiness of life, and purity of purpose, that our low condition may be elevated to a higher altitude of spiritual existence. We should remember prayer is not necessarily definite or specific petition, as the crying child coaxes and pleads for the tempting dough-nut, but in its broadest range and elevated sense, it is the fellowship of holy communion of the human with the divine. While our Father has not barred us from asking for the little trivial things, and specific benefits, yet we should remember the highest and best results accrue, when we seek him in holy life, and genuine communion of true devotion and filial love. In other words, it should be a companionship of holiest bonds and associations. When this condition is reached, if it ever is fully, what more can the soul desire, truly, than to realize this oneness with our heavenly Parent, to be conversant with the fact that his omnipotent arm protects, to realize that his omniscient mind overrules, and to be encircled with his love: The potent thing is, to be subject to his wisdom and to be subservient to his will. When we are conscious of such association, all other things pale into insignificance. What need we care for the material wealth of earthly possession, when we have the riches of the Father at our command? Why should we be provident for earthly sagacity, when the Father's wisdom rules us? Why should we be concerned for fame and earthly honor, when we are vassal of a heavenly King? So we join with Kipling and say:

God of our fathers known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine:
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.

How, and For What Shall We Pray?

A set form of prayer should hardly be insisted upon, only so far as restrictions are justifiable in the word of God. A few suggestions on this may not be amiss. Some seem to get the idea it is a continual dinning into God's ears, or a transmission of information which he does not know, or possibly putting him in remembrance of those things he is in danger of being neglectful of and is liable to forget. Is God so absent-minded we have to do this? Christ seems to want us to

know differently, for he says, "Your Father knoweth what things ye have need of before ye asked Him." While God evidently has not restricted us from asking him for the oft recurring wants and needs and things of a less specific value, yet we should not continually ask for specific favors and leave the larger and better significance of this holy privilege neglected.

The utility of supplication lies not in the uniformity of its rhetoric, with high sounding praises of theistic philosophy, or extravagant metaphors; but in genuine natural expression, showing unbounded trust laden with desire, and expressing filial companionship, and mutual agreement. We have heard of those who have used some big or uncommon word in their prayer, and then follow it with their definition for fear the Lord might not know as to its meaning. Some may pray for a Pentecostal shower and then deny, and fight bitterly the gift of tongues. Some are prone to pray for the sick, and then restrict the power of God to the ages gone by. A miracle of this character with them, can only be canonized by age. Such praying is inconsistent, and discordant. It invites skepticism. In life as we move onward we have a deepening experience, and as our concept of Divinity and the law enlarges, it is possible our prayer will also express in a larger sense the manifold grace of God; but in every period of moral, intellectual, and spiritual development, the order of prayer most acceptable is that which is natural and springs voluntarily from the recesses of the heart. Above all our hearts should breathe loyalty to God, loyalty to his cause, and loyalty to the brotherhood. "Lovest thou God as thou oughtest? then lovest thou likewise thy brethren."—Longfellow.

In endeavoring to impress this fact, that prayer should be honestly expressed, and come from the heart of the righteous in holy communion, yet we would not justify the idea that no other should pray. We are told "for we know not what we should pray for as we ought; but the Spirit maketh intercession for us with groanings which cannot be uttered."—(Rom. 8:26.) This text may lead us to the conclusion one should possess the Spirit that a proper intercession should be made.

Again, "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." Prov. 15:8. A literal rendition of this may deny to the wicked any rights to our Father's grace and love. Such texts should be viewed in the light of all that has been revealed on the question. Prayer without desire, it truly has been said, "is like an altar without a sacrifice or without the fire from heaven to consume it." The very act of prayer itself is an evidence of repentance. All prayer to be acceptable, should be offered in faith or at least in a believing frame of mind. "If any man [no matter whom] lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him. But let him ask in faith nothing wavering."—Jas. 1:5-7. Again, "O thou that heareth prayer; unto thee shall all flesh come."—Ps. 65:2. This coming must be by faith, for "He that cometh unto God must believe that he is and that he is a rewarder of them that diligently seek him."—Heb. 11:6. So from this it would appear, all men may pray and come to God, but in making the effort the act is one seasoned with faith, and not of unbelief. Prayer without faith and a corresponding desire for betterment is no prayer at all, for these conditions enter into every nature of the thing itself. Daniel's prayer was accompanied by confession,—"I prayed unto the Lord my God, and made my confession."—Dan. 9:4. Paul besought the saints at Rome to pray for him, that he may be delivered from those of unbelief, that his service he had for Jerusalem may be accepted and that he may come unto them with joy by the will of God, and may with them be refreshed. (Rom. 15:30-33.) Here was a welling up of desire, as it were, by this effective missionary, for his soul felt his insignificance, and was in need of divine assistance that his soul might burn with love and zeal.

The question is often asked, what posture shall we assume in prayer? We believe the most acceptable one, is bowing the knees,—at least we have the greatest number of precedents on this way, although other attitudes certainly are acceptable. Jonah prayed from the belly of the fish (hell)—Jonah 2:1. The congregation of Israel fell on

their faces—Num. 16:22; Joshua fell on his face—Joshi. 5:14; Solomon stood before the altar,—1 Kings 8:22; again he kneeled—2 Chron. 6:13; David lifted up his hands,—Ps. 28:2; Jesus fell on his face,—Matt. 26:39; he instructed "when ye stand praying,"—Mark 11:25. He also kneeled down,—Luke 22:41; Paul with the elders kneeled down,—Acts 20:36; so we have a variety of postures represented in precedent, and we have no reasons to doubt they were all acceptable when performed in singleness of purpose and purity of heart.

When we address the throne of grace our common sense should teach us not to ask God for some things. Shakespeare rightfully says:

"We ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so find we profit,
By losing of our prayers."

It would be a foolish thing for the brotherhood to ask God to lengthen all future days to twenty-five hours instead of twenty-four. We should not expect God to change the seasons, and make summer come in the winter time, or do away with the law of gravitation, or change the great system of nature. Such would be asking amiss. We should ask for those things, if need be, that are consistent and reasonable. Having faith as a grain of mustard seed is said will remove mountains, but we should remember when asked to give a demonstration of our faith, by those inclined to scoff, that if God wanted a mountain, (or a sycamore tree either, removed by faith, the faith to that quantity would certainly do it. It is really consistent to expect it when he uses it as an illustration, unless God has so willed it? We have but one illustration where such was done (Book of Ether 5:30,31) to "manifest thyself unto thy disciples," so today if it was needful, God's power would be unchanged. It is fallacious to give argument or exhortation to those who may be praying with you, like the zealous brother who not having a favorable opportunity beforehand to exploit the belief, and raid the domain of another preacher that belonged to another denomination while at his meeting, and explain the virtues of his own; when called upon to offer the opening prayer for this minister bowed down and there under the sanctity of this holy obligation, told that preacher just where he was wrong and disparaged his faith, and for twenty minutes there was rehearsed the good features of the gospel which he believed, and of the goodness of God in bestowing the gifts to the church.

We can express our desires with brevity without fixed forms of speech. We should avoid circumlocution, and oft repetition. We can hallow God's name without prefacing each sentence with "Heavenly Father" or "Oh God." We should remember it is God we are addressing and not man. We should bear in mind it is an holy act, and not a formula of words. It is an occasion of joy and happy privilege, and not a lament or a reproach. Amid all the variation of earthly change, prosperity and adversity, our faith should be serene and triumphant, as has been so beautifully expressed by the Psalmist:—"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul."

We are told "always to pray and not faint,"—Luke 18:1, and to "pray without ceasing,"—1 Thes. 5:17, and "praying always with all prayer and supplication in the spirit,"—Eph. 6:18, and "for I pray continually for them by day, and mine eyes water my pillow by night,"—2 Nephi 15:4. All these references surely does not mean we must be on our knees continually, and without ceasing give an unending petition of words. A broad conception is here taken; for it is understood as being not so much of a specific act, as it is an habitual state of life and consecration. Such a view shows it is a perpetual recognition of God in all the details of life. It is therefore a business—an occupation in life, for it enters into the warp and woof of our very being. Humility and meekness of the spirit wherever found, is indicative of this state of being in the lives of those who possess it. He who attains this true ideal of prayer will have no reason to regret, in their finality of human endeavor.

(To be concluded next week.)

The heart should always be open, the ears often, the mouth seldom.

PERFECTION OF CHARACTER.

By Elder J. E. Vandervoord.

The prime object of all religion is the unfolding, developing, and perfecting of character, since the character of man must determine his place both in this world and that which is to come, therefore it is quite obvious that the making of character is paramount.

In the first place it should be understood that no man's character or life can transcend his conception and vision of Deity, and it is therefore very essential that we observe certain fixed and immutable laws in the growing of that thing we call character. Character is grown from seeds just as plants are, and the nature of the seeds we plant determines the kind of a character we shall reap, and it is well therefore to remember that the thoughts we permit to enter into our minds, are the seeds that will eventually grow for us a character, a life. Our thoughts are the causes that eventually produce the results, and when we become conscious of the fact that we are able to govern our own thoughts and make them just what we would have them to be, how essential it is that we exercise that function and begin by a process of careful meditation to plant the seeds that will day by day unfold and grow until they shall in a day to come ripen into a perfect character, a complete and transcendent life.

James Allen has said that "spiritual meditation is the pathway to Divinity," and it is indeed very suggestive since meditation is a dwelling intently in thought on any given theme or object, it is quite obvious that if we desire to grow a perfect character, to produce a perfect life, we must meditate daily upon that which is pure and perfect, and it is well therefore that the object of our meditation, our secret musing, be noble and exalting so that every time our mind reverts to it we are lifted up. Let us not forget that thoughts are forces, and that our most secret thoughts will take form in action and word, an act, or a word repeated becomes a habit, and the aggregation of our habits determine the sum total of our character.

Before we can develop a character that is Christlike in its nature, the sole object of our meditation must be Truth; mere opinion and theory must be entirely eliminated and a love for truth must be enthroned, and thus by dwelling intently in the truth, contemplating nothing but truth, we will open our hearts and lives to its Divine inflow and thus acquiring, thus conforming ourselves to the demands of truth, do we admit into our lives the Spirit of Divine love that emanates from Christ and by its purifying influence do we subdue, and transmute our selfish propensities into the pure gold of Divine and altruistic love, and by reason of that Spirit operating within us we will admit into our minds the things that are related to that Spirit, since truth begets truth, love creates love, and knowledge attracts knowledge, and as we bring into our lives the things that are Godlike, do we more and more attract to ourselves that which corresponds with the Divine, and the things we invite or admit into our lives become working forces gradually by slow degrees at first, and by more rapid strides thereafter transforming our lives and purifying and perfecting our character, that it shall eventually become one with God, completed and rounded out in all its parts, a glory to God and a benediction to men.

If you would attain unto these blissful heights, relinquish all selfish desires, subdue and conquer every uprising of self, cultivate your heart, water it with the refreshing dews from heaven, of divine love that is so absolutely pure that it seeks nothing for self gratification. Curb all your fleshly passions, and continually open your life to that Divine and rejuvenating spirit of peace that is so replete in the Christ life and by it thou shalt mightily prevail for thou shalt be one with God. Thy life will correspond with the most perfect of all environments, and the fruitage of your planting shall ripen into a perfect character, a divine life, and the blessedness that comes to one by reason of a Christlike service will more than compensate for every trial he may have endured in the beginning, or for any sacrifice he may have made. By this means shall the life that is more abundant be realized, and our lives will preach many eloquent sermons. By this process shall we know the truth, and thus knowing will attain unto that condition of freedom that can only be understood by a clean mind and a pure heart.

Great possibilities await those who learn, that apart from the Divine character, there is and can be no real life, and our exhortation therefore is that our religious life should be such that it brings us into constant rapport and conscious oneness with the Divine. And as the grandeur and beauty of this greater life is unfolded to us, we shall wonder how we could ever have been content or satisfied with a warped, stunted and self-centered life.

The appeal and admonition of the wise Solomon to his son was "with all thy getting get understanding," but our paramount appeal to the human race is *With all thy getting get a pure heart and a clean mind that a perfect character may be thy graceful adorning, that in your very person the Sun of Righteousness may arise with profound and perpetual healing in his wings.*
June 15, 1914.

DARE TO BE A DANIEL.

It requires more courage in the average youth to do right than to do wrong. Strange as it may seem, it is easier for both young and old to do the latter than the former. Hence it is that he or she who dares to do right at all times and in all places stands forth prominently among the rest. Only here and there one of this class is to be seen, and these few win golden opinions.

This virtue is indispensable to a really successful career. There are so many opinions among men on both secular and moral questions, and so much opposition, even to the noblest action, that one must do and dare in order to be true to God and man.

Every Bible student knows the story of Daniel and how the enemies of God sought to remove him out of their way by having him cast into a den of lions. You know the result, if not read the sixth chapter of Daniel. There is both truth and inspiration in the following extract from Faber's well known poem.

THE RIGHT MUST WIN.

Oh, it is hard to work for God
To rise and take his part
Upon this battlefeld of earth,
And not sometimes lose heart!

He hid's himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad;

Or he deserts us at the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need him most.

Ah, God is other than we think;
His ways are far above,
Far beyond reason's height, and reached
Only by child-like love.

Workman of God! Oh, lose not heart,
But learn what God is like;
And in the darkest battlefeld
Thou shalt know where to strike.

Oh blessed is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

And bless'd is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye!

God's glory is a wondrous thing,
Most strange in all its ways,
And, of all things on earth, least like
What men agree to praise.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

Earl F. Hoisington.

MARVELS OF ELECTRICITY.

At the convention of the National Electric Light association, which was held recently in Philadelphia, among the other speakers was Dr. Steinmetz, the leading man in his line. In a substantial, accurate and humble manner, he told of the marvels which were already looming up in the electric field. According to him, the electric automobile is to come within the reach of every man of moderate means, and will supplant the ordinary means of locomotion, as the bicycle supplanted walking. The common possession and use of these machines will destroy their present exclusive character, and they will cease to be used

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EDITORIAL

THE LIFE OF THE BODY.

The development of every physical organism is primarily due to its inherent germ of life which operates from within outward. Other things are essential to such development but they are acquired from without, being appropriated by the living organism and made a part of itself, and having the same quality and degree of life possessed by the other parts. In its early stages of development the organism may lack many of the parts which will be acquired later on, while some other parts, though present may be in a dormant condition, but in every case the line of development will be according to the kind of life from which the organism springs. Thus the life of the oak centered in the acorn will of a certainty develop an oak tree; that of the apple will develop an apple tree, and so with every other kind.

The rule holds good in the animal kingdom, also, each form of life developing its own kind according to the perpetual law of creation established at the beginning of the world. Were it otherwise there could be no knowledge beforehand of what form of life would be developed from the seed planted in the ground, or other forms of young life, and man would as likely gather "grapes from thorns" and "figs from thistles," and vice versa, as the fruit "after their own kind." Animal life would assume new forms and characteristics, some the most ridiculous to imagine, and even man himself would not be free from extreme variation until many new developments would produce creatures having little resemblance to the original man. All nature would be chaos.

But the law of life relating to natural things is invariable; like produces like; the development of each form of life is along fixed lines and the result can be known with certainty. By this law order and permanency are maintained and the purposes of the Creator fulfilled.

In the Spiritual Realm.

But does the rule apply in the spiritual realm? The Scriptures say "Yes." They teach that a man not only may be, but must be "born of the Spirit," if he would have the life of Christ. That birth of the Spirit is the complement of the birth of the water, the two constituting the means by which a man becomes a part of the living body of Christ. As an individual organism having the germ of divine life implanted within him, his development will be along a definite line, so long as the inherent life force is given opportunity to work, producing results as absolute and certain as those of the growing acorn. These results are mentioned by Paul as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance, and Jesus embodies them all in one term—eternal life. There can be no other result of the operation of the Spirit of life within him.

The Body of Christ.

The individual man having the life of Christ within him is however but a single part of a greater organism—the body of Christ which Paul says is the Church. The term "body" which Paul so frequently uses with reference to the Church carries with it the thought of life—to be a body it must have life—and that life will

produce after its own kind, developing a form and character as absolute and definite as any physical organism.

The body of Christ, or the Church, of the New Testament times was possessed of this life. It is generally held that its life was given at Pentecost and that the Church was born that day, but we hold that the Church as a living organism existed before that time, for Jesus spoke of it as existing in his day (Matt. 16:18; 18:17; 23:13.) Multitudes were baptized prior to Pentecost and Paul says "For as many of you as have been baptized into Christ, have put on Christ." Being baptized into Christ can only mean into his body—the Church. Paul says "God hath set some in his church; first apostles," etc. The apostles were set in their place before Pentecost, and as Jesus sent them out "he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." (Matthew 10:1.) So not only were the apostles set in the church before Pentecost but the power—life was also implanted within it by which it could grow. Pentecost brought an endowment upon the already living Church.

The life of the Church was given it of God, and under the law governing the development of all forms of life, that like produces like, the development of the Church was along definite and fixed lines after the pattern designed of God in the beginning. As to outward form the Church was composed of apostles, prophets, evangelists, pastors, teachers, bishops, deacons, etc., besides the local organizations and individual members; as to qualities of character it was the embodiment and exponent of truth and righteousness; as to its manifestations of life there were the spiritual gifts of wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues. (The results designed of God were to bring all the parts to a perfect unity, a perfect knowledge, a perfect character—"unto the measure of the stature of the fulness of Christ.") This final development of the body of Christ is spoken of by the prophets as Zion, the city of God. Zion is the full-grown body of Christ.

Maturity Not Reached.

It seems apparent that the Church in the early centuries did not reach maturity. Through wickedness and corruption the vital parts of the body were removed—the God appointed officers no longer being retained in their places, while men heaped "to themselves teachers, having itching ears." Men turned away their ears from the truth unto fables, and the manifestations of divine life ceased within the body. The results designed of God were never reached and there has been an increasing division instead of unity, a confusing rather than a clarifying of truth. There has been no Zion.

Living Church Renewed in Latter Days.

But the purposes of God were to be accomplished. He has restored the Church in latter days to its former life and it may be found today just as it was anciently having the same form, and characteristics, and aiming at the same results.

It is a notable fact of Church history that when the six individuals met at Palmyra, New York, on the sixth day of April, 1830, according to previous command of God, to begin the organization of the Church, the Holy Spirit was poured out upon them to overflowing, imparting divine life which has remained with the Church until the present. Search the history of any other church of modern times and such an implanting of divine life at the time of its origin will not be found.

Follows the Same Line of Development.

The developments of the Church of Jesus Christ organized under the manifestation of divine life in 1830 have been along the same lines as in the New Testament times. Having the same life the same form has developed having all the parts had by the original body. There could be no other line of organization under the Spirit of

God. It has the same characteristics, the same manifestations of life, the same aims. True it is not yet fully developed either in form or character but the line of development is indicated and the perfect Zion set for its final attainment.

Other Forms.

Apart from this divine life other forms of church organization have sprung up which seem to be governed by no law, each becoming a law unto itself, determining its own line of development in opposition to all known law. Under these conditions it is not strange that a multitude of organisms have developed all radically different from the one true body of Christ. Instead of apostles some of them have substituted bishops and archbishops; instead of prophets other officers have been installed. Others dispense with many of these officers altogether. The life-manifestations are rejected altogether, and the final collective unity and perfection, termed Zion, are lost sight of. In the natural world similar things would be looked upon as monstrosities, but in the realm of religion men have become accustomed to them and think of them as the divine forms of creation. Is it that the true body of Christ is so little known that men fail to discern the true nature of the others?

The fruits of these strange forms of religious life are indefinite and uncertain. They give no promise of maturity in this world, and the anticipated results in the world to come differ in the different bodies. In the body of Christ law governs its development, and the operation of that law will produce the same form, and characteristics and results at all times.

Evil in the Body.

But some may say "Has not the evil grown out of the organization formed in 1830? and does not that prove that it is not the Church of Jesus Christ having his life within it? Evil men have gone out of the church following the corrupt doctrines, but the evil did not spring forth from the spirit of life within. It is neither strange nor new that evil should be found in the body of Christ, but the life within operates to eliminate it, just the same as the life forces of the physical body tend to eliminate disease which has found place within it. When the body is diseased or sick we do not say it is because there is no life in it, or that it sprang forth from the life within. The Church, like the net cast into the sea, gathers of every kind, and the individual parts which do not cast evil from them must themselves be cast away. The spirit of God working in the Church will expose evil and seek its elimination. So the fact that evil men have gone out of the Church with their evil practices is but one evidence of the operation of the law of life within.

The Church is moving along its appointed lines; not all discern its developments perhaps, but the purposes of God for which it was established are being wrought out. Those who come in and continue in obedience to its law will share in the joy of an ultimate Zion.

"And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice or judgment; therefore they must remain filthy still."—Doctrine and Covenants 85:8.

CONVICTS ASK A DRY STATE.

Philadelphia, July 6.—One thousand and eight prisoners, out of a total of 1,478 men confined in the Eastern Pennsylvania penitentiary, having signed a petition which will be submitted to the next legislature seeking statewide prohibition.

The petition is probably the strongest and most unique sociological argument ever made against the liquor traffic. Without even a suggestion from Warden McKenty, the prisoners signed their names, and, in many instances, volunteered to go before a legislative committee and tell how the saloon evil has wrecked their lives.

"It is the most unique and manly document ever sent from a penal institution," was the terse comment of Warden McKenty tonight. "It is an appeal to decent

SERMONS AND ARTICLES

PHENOMENAL REPATRIATION

The following article from "The Truth," a Jerusalem paper, is interesting, not only as showing the progress of the Zionist movement and the gathering of the Jews to Palestine, but as showing the attitude of at least some of the Jews toward Jesus Christ in whom they have never believed. Many Jews take a modified view of him and freely admit his greatness, but it will take the mighty workings of God's hand to convince them all that he is their Savior and Redeemer. The Lord has promised to reclaim Judah: "Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness."—Zech. 8:7,8.—Editor.

When we reflect upon the amazing fact that, notwithstanding the stringent edicts and exceptional restrictions promulgated and enforced during the last decade by the Ottoman authorities for the suppression of Jewish immigration into Palestine; yea, when we realize that, notwithstanding the base underhand intrigues of Judeophobic Germany, pagan Rome, and chauvinistic Islam; yet, in spite of all these adverse influences, the number of Hebrews in the Holy Land has increased from twenty thousand to two hundred and forty thousand, we cannot but exclaim in the words of the royal Psalmist: This is truly Jehovah's doing, it is marvellous in our eyes!

We well remember that when we arrived here, about eighteen years ago, we only found here and there a few struggling and forlorn-looking Jewish settlers—dry bones—; whilst now we can count sixty flourishing model colonies with seven thousand robust families, thriving by their own labor,—colonies adorned by sumptuous synagogues, gymnasiums, schools of art and music, Maccabean clubs, philanthropic institutions, lecture rooms and many other requirements, social and religious, so that even the most hardened Anti-Jewish Ottoman statesman and legislators are constrained to own, like the discerning magicians of Pharaonic memory, that it is nothing short of the finger of Jehovah that has wrought the great miracle of transformation and remarkable change of attitude on the part of the authorities towards the Jews.

One has only to visit Palestine to see and hear for himself how the old dead Hebrew tongue has become, as it is this day, a living language, with all its pristine beauty of expression and fluency.

We have interviewed a good many intelligent Hebrews, who have just returned from the Diaspora, as to the immediate circumstances that led them to Palestine, with the result, that one and all acknowledge a divine purpose in the peculiar ways and means by which they were urged on to take up there abode in the land of their forefathers.

Beilis, for instance, when asked why he preferred to make his permanent home in Palestine rather than in America, where he was promised substantial pecuniary help and other mundane advantages, replied to the following effect: "I am thoroughly convinced that my untold sufferings and afflictions have been ordained by the All-wise Jehovah in order to purge me from my stoic indifference towards him and his revealed word. Whilst yet in bonds, I vowed in my heart that when once liberated I would direct my steps to the Promised Land, to which, previous to my unmerited incarceration, I never gave my attention. Now, I intend to spend the rest of my days in meditation and prayer for the redemption of my people."

Positive evidence of a more palpable and tangible nature is not wanting to prove to demonstration to all reasonable thinking men that Zionism and her kindred associations tending eastward are divinely-appointed agencies for the carrying out of the last part of the prophetic programme of Israel's historic drama.

Indeed there is not a ghetto, of Jewish community in the whole civilized world, that has not heard and responded to the bugle call of Zionism.

The message: "Ye brethren of Judah that have escaped the sword, go away, stand not

still, remember Jehovah from afar, and let Jerusalem come into your mind," has echoed and re-echoed throughout the diaspora.

Zionism is the breath of Jehovah which is gradually, but miraculously raising an exceeding great and mighty army from the dry bones of the house of Judah, as so beautifully depicted in the thirty-seventh chapter of the book of Ezekiel.

This must be obvious to all who have eyes to see and ears to hear!

But alas! there are still to our knowledge, not a few benighted clergymen of the Church of England who persistently maintain that all those Hebrews who have dared to escape from the throes of relentless persecution and sought a place of refuge in the land of their forefathers are doomed to destruction.

According to these excellent ecclesiastics, the Holy Land is intended as a trap, intently laid by Jehovah in order to ensnare the Christless Jews for their utter ruin.

It is perverted men of this calibre who also assert that it would be a gross iniquity on the part of British Israelites to purchase land in Palestine, because it is written in the book of Leviticus that no land should be sold or transferred in perpetuity.

Oh! what a preposterous incongruity! what idiotic irrelevance!

What connection, one may ask, with amazement, can possibly exist between redeeming the land from its present Gentile possessors, and the Old Dispensational Mosaic laws and regulations of mortgage between the children of Israel themselves?

It is beyond our comprehension how men so ludicrously illogical, and ignorant of the true spirit of the Hebrew Bible should occupy important positions in the church as exponents of Holy Writ.

But, of course, the rules of reason and logical deduction, as taught at Oxford and Cambridge, may possibly differ from those inculcated by the Hebrew theologians in Jerusalem.

After all, what can we expect from narrow-minded mentalities of the Athanasian type that can conceive a threefold diety in the Almighty God? and moreover consider it quite logical that the man, Jesus of Nazareth, is at the same time his own Everlasting Father and His only begotten Son!

Horrors of horrors! what blasphemy! what an absurd anomaly! what ignorance! what aberration of intellect!

Is the judgment or opinion of such ignorant divines worthy of consideration or regard?

We scarcely think so.

Bibliophile.

PRAYER FOR MOTHER.

Lord Jesus, thou hast known
A mother's love and tender care;
And thou wilt hear, while for my own
Mother, most dear, I make this birthday prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
The deepening glow of life that comes from Thee.

As once upon her breast
Fearless and well content I lay,
So let her heart, on Thee at rest,
Feel tears depart and troubles fade away.
Her every wish fulfill;
And even if Thou must refuse
In anything, let thy wise will
A comfort bring such as kind mothers use.

Ah, hold her by the hand,
As once her hand held mine;
And though she may not understand
Life's winding way, lead her in peace divine.

I cannot pay my debt
For all the love that she has given;
But thou, O Lord, wilt not forget
Her due reward—bless her in earth and heaven.
—Henry Van Dyke.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM COMPARED.

In a paper called the "Light of Truth," will be found the following statement, "Primitive Christianity and Modern Spiritualism are identical, and per consequence a pure Christian, and a pure Spiritualist are identical."

As there may be some honest seekers after truth, both among the saints, and the cult known

as Spiritualists who may be halting between two opinions, who may have read the above statement, it has seemed best to the writer to institute a comparison between Primitive Christianity and modern Spiritualism. While the writer is willing to admit that there is some truth in what is known as Modern Spiritualism, it is safe to affirm that whatever of truth there is therein Satan has stolen from primitive Christianity for the sole purpose of catching the unwary, and thus entrapping them into practices foreign to, and forbidden in the word of God. The first thing then is to enquire, What is primitive Christianity, as to its teaching and practice? and for answer, it is evident that we should go to the Bible as the rightful expositor of that teaching and practice, not forgetting the injunction, "To the law, and to the testimony, if they [the professing teachers] speak not according to this word, it is because there is no light in them."

The Bible teaches that the law and the testimony consist of what Christ and his followers taught and believed. And what was that? He taught that his Father, Jehovah, was a personal being, and that he, Christ, was his only begotten Son, through whom alone salvation from sin and its environments must, or can come. Also the necessity of repentance, to be followed by baptism in water for the remission of sins. Then the reception of the Holy Spirit as the seal of regeneration, or the new birth. It is thus very easy to identify a primitive Christian on the basis of belief. And it is neither consistent or fair claim or admit that primitive Christianity has been, or ever would be changed, or modified, in any degree. The term itself precludes any such thing for if any system of faith and practice other than the original, were presented to the world at any time, would not be primitive Christianity, at the best it could be a counterfeit and may be a poor one at that.

Any change or modification of the basic principles of any system, would be a change, or departure, from the original, and compelling a change all the way through would be in effect a new system. Primitive Christianity may be briefly defined as God's plan for the uplift of humanity and its reconciliation to himself. And as to the possibility of any change or modification of his plan, we need only refer to the fact that Jehovah, or the God of the Bible declares himself to be unchangeable and that when he devised the plan he knew just what was needful for the uplifting and redemption of the human race. Jesus Christ declares that he "came not to do his own will but the will of him that sent him. We must therefore believe that whatsoever he taught by way of ordinance or precept, for the government and conduct of the lives of his followers was but an expression of the will of Jehovah, his Father. To conclude otherwise would be equivalent to an assertion that Christ was a deceiver, or was himself deceived, when he said, "I came not to do mine own will, but the will of him that sent me." To conclude this part of my subject I suggest that whatsoever was the will of God in the past must be his will today.

Modern Spiritualism.

So far from being identical with primitive Christianity, its utter dissimilarity will appear as we proceed. As before remarked, the mere fact that a few scattered truths that may be found in modern Spiritualism can never establish its claim of identity. For there is no system however false it may be in the main, but must, or does have in it some truth, or truths, to give it a seeming appearance of cohesion. We have seen that primitive Christianity is based upon the alleged fact, or truth, that there is a personal God, known to both ancient and modern times, as Jehovah, and his son Jesus Christ, and one Holy Spirit, the co-worker of the two first named.

For, this Trinity modern spiritualism has no use save for purposes of denial or ridicule. For it also denies and ridicules the personality of God, and the divine sonship of Christ, the fact and office work of the Holy Spirit, the resurrection of the body, the second personal appearing of Christ to reign on the earth, for a thousand years, and its final renewal and restoration to its primitive or Edenic condition.

Modern spiritualism teaches as a substitute for the revelations of the Holy Spirit from an unchangeable God, the wild vagaries, and senseless

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EDITORIAL

HOPE

As years shall come and years shall go,
And trial may distress thee;
If sorrow and the weight of woe
Shall heavily oppress thee;
Look up! for clouds do pass away—
There is the silver lining.
For every night there is a day;
What use then of repining?

—M. H. Bond.

THE DOCTRINE OF CHRIST.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—1 Timothy 4:16.

Doctrine is defined as "that which is taught or set forth for acceptance or belief." The doctrine of Christ includes all that he taught and which he sent his servants out to teach to the people for their acceptance and obedience.

The Means of Salvation to All People.

As the chief Exponent of the gospel—which is but another name for the doctrine of Christ—Jesus came as the Light of the whole world. The angel which promised his coming declared that the good news should be to all people. The doctrine which he taught Jesus held was given of his Father and it was given as being essential to be believed and obeyed, and he at the same time warned men against receiving any other doctrine as the means of salvation. Paul urges Timothy to continue in the doctrine because in so doing he would both save himself and those that heard him. John wrote:

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. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.—2 John 9.

To be without God and Christ is to be without life or salvation, and in order to have God in our lives it is absolutely essential to abide in the doctrine of Christ. Outside of that doctrine, or outside of an obedience to it there can be no salvation.

The Scriptures also emphasize the universal application of that doctrine, showing that it is the same to all men in every land and in every age. Jesus said it was to be preached to "every creature," "all nations," and Peter in giving promise of the blessings following those who receive it said "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." Nowhere has the Lord made any exceptions to the necessity of men receiving his teaching but the universal adaptation and unchangeability of the gospel are clearly set forth.

The Doctrine of Christ a Unit.

The teachings of Christ are all included in that system of doctrine known as the gospel and which is complete and perfect within itself. Every part is an essential part, having its proper relationship to every other part, in a similar manner as every part in the mechanism of a clock is essential and bears a proper relationship to every other part. Any omission or change of any part of the clock by which the relationship of the parts is changed will destroy the utility of the mechanism for the purpose designed in it. The ad-

justment of the several parts to the whole of the doctrine of Christ is so perfect that no part can be rejected and yet the divine purpose in giving that doctrine be accomplished. As well omit some of the vital principles of mathematics in the solution of a problem and expect to get the result as to omit some of the vital parts of the doctrine of Christ and then expect to attain the salvation for which that doctrine was given as the only means of attaining. As well omit some of the sections of the United States Constitution and dispense with some of the officers provided for therein and expect the affairs of government to run smoothly after the original pattern as to discard some portions of the teachings of the gospel and dispense with some of its officers and expect the Church to carry out the divine purpose.

The gospel is a unit, indivisible, unchangeable, indispensable. Paul says there is "one faith," as well as one Lord. Jesus could not have taught more than one system of truth, nor could he have included conflicting teachings as are found in the religious world today in that system as to do so would have been to defeat the very purpose for which he came to the world. He presents his teachings under the figure of a rock, saying "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.) The contrast with the teachings of others is also made, which teachings are represented by the sand which is shifting and uncertain being susceptible to other influences such as wind and wave. The rock gives the impression of fixedness, and endurance and fittingly represents such qualities of the gospel of Jesus Christ.

No Effectual Substitute Possible.

The doctrine of Christ being perfect and complete within itself, having been formulated by the infinite mind of God as the effectual means of salvation for man, needs no substitute from God, and can have none from man. Any attempt upon the part of man to supply a different system purporting to effect the salvation of man, even though that system embody much of the truth which Jesus taught in his gospel, must utterly fail in the attempt. That men have sought to substitute their own teachings for the doctrine of Christ is a fact of history and is in evidence at the present time. Jesus warned his disciples against the leaven of the Pharisees which he said was their doctrine. Men arose in the Church which taught doctrines out of harmony with the true gospel, and Paul said to the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ." No substitute of the gospel can take its place for the gospel is made effectual because of the fact that God is the Author of it and that it was given through Jesus Christ his Son who sealed it with his own blood, and both stand back of it to fulfill every promise made in it both as pertaining to this world and to the world beyond. Nothing is promised outside the gospel and neither God nor Christ guarantee any promise of men based upon substitute teaching.

Systems of doctrine originating in the minds of men though containing much of the truth of God may sometimes pass as the gospel in this life, like the counterfeit bill which may be received by innocent parties but which when presented to the bank of the government will not be honored nor paid. The doctrines of men may satisfy some in this life, but when those who have followed them demand of God the fulfillment of the promise of salvation their demand will not be honored, because the conditions upon which God made the promise have not been complied with. These doctrines of men are formed in close imitation of the system given by Christ and most generally have the name of Christ stamped upon them, being called "Christians" and received by many for what they purport to be. Paul reproved the saints at Colosse for remaining subject to or-

dinances which were "after the commandments and doctrines of men, which things have indeed a show of wisdom in all worship, and humility, and neglecting of the body." So the fact that a doctrine may appear good, having a show of wisdom, and being taught in humility and without apparent selfish motive, does not make it divine and effectual as the means of salvation, but the more nearly it imitates the true doctrine the more deceptive it becomes and the more disappointing will be the ultimate result.

Jesus gave no credit to the doctrines of men but discarded them as worthless for the purpose for which he gave his doctrine, and urged a full reliance upon the things which he taught and upon them alone. He required of his servants that they teach "all things whatsoever I have commanded you," showing that no part of his teaching was to be omitted, all being essential to the welfare of the children of God.

Teaching Doctrine Today.

Many pastors and most evangelists of the Christian churches today avoid the teaching of doctrine because it is held to be the cause of division between the many churches, and in order to develop a closer unity it is necessary to avoid it. As already seen the doctrine of Christ embodies all his teaching, but sometimes it is applied to the basic principles of the gospel. The New Standard Dictionary says: "Doctrine primarily signifies that which is taught, principle, the fundamental basis on which the teaching rests." This agrees with the statement of Paul in Hebrews 6:1, 2, in speaking of the "principles of the doctrine of Christ," and which principles he names as repentance, faith, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. These are the basic principles upon which the teaching of Christ was based, and without which the teaching would be valueless, yet some of these principles which professing Christians and ministers today reject as the cause of a division but which the Lord gave as the means to unity. The moral precepts, the ethical teachings of the gospel will accomplish little toward the work of salvation without the basic principles upon which those teachings rest.

The Scriptures should be our guide in determining the truth and in the manner of obedience. "He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Having been appointed to pastoral work in the City of Saint Joseph, Missouri, the editor and his family have removed to that city. He will however continue the work as editor of the Ensign, caring for the editorial department and the article and sermon department. Other matters must of necessity be under the charge of those in the office and hence letters for publication, notices, announcements, reports, etc., should be sent to the Ensign Publishing house or to Bro. W. H. Deam manager. Articles and sermons, and all personal matters should be sent to the editor at 720 So. 17th St., St. Joseph, Mo., though if they are sent to him at the Ensign Publishing House, Independence, Mo., they will be forwarded. Matters of business should not be sent to the editor.

We take occasion here to again invite the brethren of the ministry and others to liberally support the periodicals of the Church with their literary contributions. A little effort, and especially repeated efforts, upon the part of many who think they cannot write will bring results which may be surprising to the writers and helpful to the readers. A variety of authors gives a variety of thought thus reaching the varied necessities of the readers. The inspired thought preached to a few with profit when put into print becomes profitable to thousands and is well worthy of the effort necessary to write it.

The Bible is like a wide and beautiful landscape seen afar off, dim and confused; but a good telescope will bring it near, and spread out all its rocks and trees and flowers and verdant fields and winding rivers at one's very feet. That telescope is the Spirit's teaching.—Chalmers.

SERMONS AND ARTICLES

THE ORGANIC FORM OF THE CHURCH.

All life operates through organic forms. There can be no manifestation of life in this material world without organic form. The church is the organic body through which God works for the perfecting of character and the salvation of men: "And the Lord added to the church daily such as should be saved."—Acts 2:47.

Associated with this is the thought that every organic form that God has created is perfectly adapted to perform the work that it was originally intended to do. Every part of every organic form is perfectly adapted to the work that it was originally intended to perform. The foot of the camel is perfectly constructed for its work of treading the desert sands. The wings of the eagle are perfectly adapted to their work of beating the upper air. The fins of the fish are exactly in accord with the needs of the fish as it moves in the channels of the great deep. Every creature is organized according to its wants and needs. Otherwise existence would not be possible.

The human form when in a normal condition cannot be improved upon in any particular by the skill of man. To remove a single organ would be to impair, perhaps destroy. To add some part not included in the original plan of anatomy would be to produce a deformity.

In the church, the pastor should, not say says that the church is the body of Christ: "Now ye are the body of Christ, and members in particular."

He also says: "For by one Spirit are we all baptized into one body." Also: "But now hath God set the members every one of them in the body, as it hath pleased him."

He goes on to say that the eye can not say to hand: "I have no need of thee," nor can the head say to the feet: "I have no need of thee."

In the church, the pastor should not say, "We have no need of the apostles and the prophet." Yet we have heard pastors make that declaration in apparent sincerity. Evidently forgetting that God has set the members in the church as it pleased him.

For when Jesus organized his church, in full accord with and in constant communication with God the Father, he organized it after a certain plan. Some people argue that Christ never built up the church. But he himself said: "Upon this rock I will build my church."—Matt. 16:18.

He kept his promise. He did build his church. And to assume that he proceeded in a haphazard manner is to discredit divine wisdom. He followed a carefully considered and foreordained plan upon which the divine architects were fully determined and agreed. Human presumption could go no further than to attempt to altar or improve that plan.

When Jesus built his church he set in it certain officers, including apostles, prophets, seventies, bishops, evangelists, elders, pastors, priests, teachers, and deacons. The reader is asked to consider carefully the following passages of scripture:

"And God hath set some in the church, first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then the gifts of healing, helps, governments, diversities of tongues."—1 Cor. 12:28.

"After these things the Lord appointed other seventy also, and sent them two and two."—Luke 10:1.

"And when they had ordained them elders in every church."—Acts 14:23.

"Now there were in the church that was at Antioch certain prophets and teachers."—Acts 13:1.

"Paul and Timotheus, the servants of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the bishops and deacons."—Phil. 1:1.

"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 in the unity of the faith, and of the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind

of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From 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, 17.

The passage last quoted is especially fruitful of thought. From it we learn that Jesus set these apostles, prophets, and other officers, in the Church for certain purposes. They were for the work of the ministry—surely the work of the ministry still needs to be done. They were for the perfecting of the saints—surely the saints still need perfecting. They were to keep the people from being tossed about by every wind of doctrine—that work still needs to be attended to. They were to continue their ministry until we all come in the unity of the faith and attain to the stature of men in Christ—we have not yet reached that stage of development, is attested by the lack of unity among so-called Christians.

Thus Jesus set these officers and members in place, "joining" and "compacting," that the body might increase and grow, and they were to continue there. The Apostles understood this, and they kept these offices filled by direction of God. Even in the quorum of twelve apostles, when a vacancy occurred it was filled, and that was the rule from time to time, for these were perpetual offices in the church. (See Acts 1:23-26; Acts 13: 2; Acts 14:14; Gal. 1:18, 19; 1 Thess. 1:1; 2:5, 6.)

The church had a certain organic form through which to express life, growth, activity, power.

This was a divinely appointed form. In the organization of the church Jesus and the Father brought to bear upon their work the same divine wisdom that designed the form of man, and all other organic forms, so perfectly adapted to perform certain acts.

The church, as they designed it, was perfectly adapted to perform the work which it was originally intended to do.

Consequently in these latter days, when God moved upon Joseph Smith the Prophet to restore his church, he directed that it should be organized after the original plan. When Joseph Smith began his work of organization, April 6, 1830, he proceeded upon that plan; and though he started with only six members, and there was little to indicate that in his poverty and with his limited influence, he would ever have more, God worked with him, drawing the hearts of men toward the great work that had been projected.

And so men came, as they were led, from here and there, and in due time were called and ordained, as of old, until the church was fully organized according to the New Testament plan.

It seems strange that other church builders had never thought to organize after the original pattern. But they had failed to do so. There were fragmentary organizations, some with elders, and some with deacons, or pastors, or evangelists; but none like the original, until this church of Jesus Christ of Latter Day Saints stood forth in the nineteenth century, unique, unlike any other spiritual organization on the earth, yet exactly like the old New Testament Church, in which God had "set these members as it pleased him."

This is the manner of church to which we invite your attention and allegiance.

Through this organic form, God, true to himself, works for the perfecting of the Saints, and for the salvation of men, and to it he adds daily such as shall be saved.

HOW FAR DOES THE PRIEST'S DUTY EXTEND IN AN OFFICIAL CAPACITY, WHEN THE PRESIDING ELDER IS PRESENT?

By Elder W. A. Sinclair, M. D.

I take up this subject by request, and not from choice, for I consider the subject one of a nature that might cause considerable criticism, and that too, of an unjust nature because of the limited amount of research done by the majority of our people; nevertheless, I am always ready to voice an opinion that has been formed by an array of facts gleaned from the written word, and not from the private interpretation of any individual or class of individuals.

Believing that facts should be presented on all subjects that our knowledge may be enlarged, and our minds clear, so that we may work har-

moniously, and for the best good of all, the following is submitted.

There have been many opinions set forth on the latitude and restrictions, that are enlarged, or curtailed, relative to the priest's office, under the presence or absence of the presiding officer; some of these have a fair amount of facts to substantiate the claim made, while others are but the opinions of men, regardless of fact, and unsupported in almost every particular.

The law seems to be very plain on the major portion of the duties of both officers; but there are some points which it seems are left open for discussion, and in order to solve properly and clearly, may require the interpretation by spiritual intervention.

In the Doctrine and Covenants, Section seven-teen, paragraph eight; latter part, when speaking of the elder, it states: "And to take the lead of all meetings." This of course, seems very plain, and coupling it with paragraph nine, it adds strength thereto; if such a thing is possible. "The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God."

This makes it imperative that the elders preside over meetings; and as we analyze the thought presented, it seems to point more particularly to those meetings where the saints take part as a whole, such as the prayer meeting, sacrament meetings, meetings for instruction, etc.

Now if a close analysis places the interpretation thus; that an elder must (if possible) conduct the prayer meetings, it also presupposes a cause for such an arrangement, and it is our duty to fathom if possible the underlying cause for such a demand.

We read in Doctrine and Covenants section one hundred and four, paragraphs seven and eight: "The high priest and elder are to administer in the spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present. The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchisedec priesthood, and has power in administering outward ordinances."

Now we begin to see a light percolating through the gloom of our minds; The prayer service is the spiritual service wherein spiritual manifestations are presented, and it becomes necessary for one of the Melchisedec priesthood to preside, in order to direct the workings of the spiritual evidences as they are presented. For while he is specifically mentioned as the one to lead; the gifts are distributed to the membership composing the assembly, and as Paul has very plainly outlined it in 1 Corinthians 12:7-11; for our instruction, we will read what he has to say:

"But the manifestations 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."

And also in 1 Corinthians 14:26: "How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation."

These gifts being distributed throughout the congregation, it becomes necessary to have one who can discern from which source they come, because, John's admonition to us in his first epistle, fourth chapter, first verse reads: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

And the Doctrine and Covenants, section 120, paragraphs 4-7, sets forth the order of things beyond the shadow of a doubt: "Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, They are given for the

benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited, that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts."

"And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church, for all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God: to some it is given one, and to some another, that all may be profited thereby; to some it is 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."

"And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again, it is given by the Holy Ghost to some to know the diversities of operation, whether it be of God, that the manifestation of the Spirit may be given to every man to profit withal."

"And again, verily I say unto you, To some it is given, by the Spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues; and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God."

This very plainly explains why an elder should be placed in charge of every prayermeeting, as it is his right to possess the spirit of discernment, and to so conduct the meeting that nothing of an evil nature be allowed to disturb the tranquility of mind or spirit, by interjecting false ideas or impressions upon the receptive assembly.

We find that the lesser, or Aaronic priesthood has not this gift given to them, but that their work more specifically, and I might add absolutely is, as recorded in Doctrine and Covenants 104:8: "And has power in administering outward ordinances." But says one, are there no modifications of this? According to the law regarding the subject, I know of no modification of the above statement with the elder present. But in his absence, there is provision made as we shall see later.

Now if this interpretation regarding the elder holds good in relation to the prayer meetings in general, how does it fit in the special or specific prayer meeting, where the sacrament is administered, and the gifts more abundantly displayed?

The Book of Doctrine and Covenants states regarding the Priest: "The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member; and exhort them to pray vocally and in secret, and to attend to all family duties; and he may also ordain other priests, teachers, and deacons, and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires."

We have here rather a peculiar state of affairs; It states what the priest may do, and then immediately modifies the same duty under certain circumstances. You will note particularly that he is not to take the lead of meetings when there is an elder present, that is specifically stated.

There are two omissions in his qualifications, which he is qualified to perform under conditions wherein the elder is absent; but which seem to depart from his authority as soon as an elder appears upon the scene.

We contended before in our argument that the priest should not be in charge of a prayermeeting when it was possible to obtain an elder for that position; that thought is made iron-clad by this statement that, "he is to take the lead of meetings when there is no elder present," there is only one interpretation that can be placed on this language, and that denies the right of leadership, when the elder is present.

Now how about administering the sacrament? Is he denied the right to administer the sacrament also when the elder is present? He is surely not to take the lead in this meeting, that is expressly stated. Then how far shall he assist the elder during the service?

Some contend that he has the right at all times to officiate in the sacrament, that that is his specific duty! but is it? Have you analyzed the statement carefully? Let us see! A specific word or duty, would be that which under every circumstance would be unaltered. Have we such a duty described in relation to the priest? We read twice in the one paragraph regarding the priest's duties, and that which is written must be of particular moment.

Here is what the Lord says a priest's duty is when an elder is present, and it appears twice to lend emphasis to the instruction: "He is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties."

According to this, you will notice that he has nothing to do with the sacrament, or the leading of meetings when an elder is present. On the other hand, it would be his duty to pass the emblems as that is one of the outward ordinances. And the closing thought of the paragraph states, that he is to assist the elder in all the forgoing outlined duties if occasion requires. The blessing of the sacrament is a spiritual exercise and belongs to the higher order of priesthood particularly, therefore the priest's assistance would naturally come under the outward manifestation.

Reviewing the argument, it looks to me, that the priest can under certain conditions, i. e. when the elder is absent, administer the sacrament and take the lead of meetings; but when he is present, for reasons set forth and probably others known to the Almighty only, he is denied that right; it only becoming justifiable under the conditions cited.

EVOLUTION, OR CREATION, WHICH?

Does truth, and reason, most favor evolution, or creation?

In the "Century Magazine," issue of May 1886 in an article by T. T. Unger, entitled "Evolution and the Faith," in which an effort is made to show that God's method of creation was by evolution. In a paragraph beginning on page 113, the author presents some thoughts, which appear to me, fatal to the theory of evolution as accounting for man as the ultimate end, or purpose of creation. Speaking of evolution as taught by Darwin, and endorsed by Huxley, and Tyndall, he says, "But this theory is now an outcast in the world of thought, and is branded with rejection by every science that uses thought, for the simple reason that it renders thought impossible. These fears would be well grounded if the theory were established, that what is called force or the forces were invariable—never more, or less, that they worked by transmutation and within the original limits. That that force itself is an entity." This theory also, has no tenable place in philosophy. What is called force is the method of the action of a cause (Force and will are synonymous, and interchangeable, and one of the attributes of intelligent personality, i. e., every intelligent person has will in proportion to the intelligence developed and that will is the force that results in action.)

It is therefore absurd to say of any inanimate thing, that it has force or will. It may transmit force, but only as it has first received it. "Force cannot be conceived only as proceeding from will, nor can it be observed, except as acting under a thought relation—that is intelligently working towards an end by design. Nor, is it the invariable and eternal thing it is claimed to be. [This last clause has a rather uncertain sound.] Matter exists logically, if not otherwise before force; [Better to say that matter existed co-eternally with force, or will] and must have received its force (or impulse to action) from some source,

or resource or reservoir, and as it works in thought relations, it must have come from an intelligent source, that cherished design." "Force begins—where we know not, till we postulate God * * * and it is idle to say that the changes wrought by man on the face of the earth are not the products of his creative will."

All change is creation, or reconstruction, for will is ever active, never absolutely at rest. If evolution even in its milder and more modern form be true then revelation is false, for there is in revelation not a single word that even hints at evolution, but on the contrary it plainly taught that man was created, but not evolved, from the dust of the ground. Revelation says that, "in six days the Lord made heaven and earth and all the host of them." But evolution says not so, six days, or six thousand years is not enough.

Evolution demands more than this and as taught by Darwin, doesn't need an intelligent designer, for "All nature aspired to be man." But revelation says that God said to some one other than himself, Let us make man in our own image, and in our likeness. It is reasonable to suppose that it required five or more long periods of duration, for an intelligent personal Being, such as God is represented to be, to study, and experiment just how to make a man? Just as if he didn't know just how to do the work, and had to take a million or more years to study over the job.

That the truth of God may prevail over error is the prayer of the writer.

Robt. Fuller.

OUR SANITARIUM.

It is greatly to be desired that every Latter Day Saint should feel that the Sanitarium at Independence is our institution. Could the ambitions of those in charge be known and appreciated all would feel an interest in its success not now felt in many quarters. That ambition is succinctly set out by Dr. Harrington in a letter to the undersigned. He wrote:

"The goal is to make this institution that which God intended: a place where God is sought for His direct blessing on the sick and also for the direction His divine counsel will give to the workers that represent the human part or side of the institution."

Wide as is the field of activity and usefulness of the Sanitarium as at present organized, its activity and sphere of utility could be much widened under proper conditions, to the benefit of many not now reached but who are needing its help. There are many Saints who desire to send to the Sanitarium their tuberculous relatives, while other requests have come to admit cases of mental disorders, some of which, without doubt, under proper observation and treatment would be found to be temporary and curable. Cures in such cases mean lives saved from restraint in asylums. Neither tuberculous nor mental cases are admitted to the Sanitarium now because of lack of proper quarters and facilities for such.

From our Sanitarium should radiate activities tending to inculcate and propagate among our people a better and more adequate knowledge of the laws of health. To do this demands a corps of workers to go into the homes and teach not only the care of the sick but those not sick as well, so disease may be prevented. Therapeutics are good but prophylaxis is better. Not infrequently there are those who while not suffering from any organic troubles are yet unable to co-ordinate their activities with the demands of duty, who could by proper rest and a rural sojourn be so recuperated from overwrought nerves that functioning as a worker and citizen would again become a pleasure.

The foregoing contains a hint of the possibilities before our institution. I shall hope that its supporters and friends will be so many and strong that before long it shall be enabled to enter into broader fields of activity.

Many have already been blessed by its good work. May its good work go on.

Bro. Leonard Harrington, now in charge, comes to the institution peculiarly qualified for its work. Along with a splendid training and long study of medicine that has qualified him as a pathologist and diagnostician, he brings a consecration to service that is cheering to us upon whom great responsibility has been laid. We feel that his devotion to the cause we love cannot but have a good effect as an example to others who have

talents to consecrate to a good cause. We suggest that those of the Church who are studying medicine and allied subjects get in touch with Dr. Harrington with a view to broadening the scope of the Sanitarium by Sainly coordination of consecrated effort and co-operation.

Frederick M. Smith.
Independence, Mo., July 9, 1914.

CHRIST'S SECOND COMING.

Synopsis of a sermon by Elder D. A. Kemp, Conifer, Colo.
For my Scripture reading this morning I wish to call your attention to the twelfth chapter of Luke, the 31st to 40th verses inclusive. "But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants. And this know that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when you think not."

We wish to notice one statement as recorded in Matt. 16:27; "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." We hope we shall have to offer no apology this morning, if we read one or two statements recorded in Doctrine and Covenants, which is the word of the Lord reaffirmed to his people in this the last gospel dispensation. God being unchangeable, has also spoken by the mouth of his prophets to this generation. It is in keeping with what has been spoken by the ancient prophets.

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming forth of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire; and vapors of smoke; and before the day of the Lord shall come, the sun shall be darkened, the moon be turned into blood and the stars fall from heaven, and the remnant shall be gathered unto this place; and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off."—Doctrine and Covenants, 45:6.

"For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man and the poor shall rejoice." 56: 6, D. C.

"And that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness, with men on earth a thousand years, and the wicked shall not stand." D. C. 28:2.

An appropriate text is found in Heb. 9:28. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Another text is found in Mark 13:37. "And what I say unto one, I say unto all, watch."

The books seem laden with scripture, which speak in thunder tones, as it were, to the nations of the earth, to every kindred tongue and people; of the coming of the Messiah, even a Savior, Christ the Lord.

The Jews have been looking for this Savior, for over twenty centuries. However those who comprehend him, whose minds were made clear, and who were convinced that he was the Christ,

have only been looking for him since his return into heaven; and the angels that stood by, as he ascended, exclaimed, this same Jesus whom ye see ascend, in like manner shall also descend. Yes he shall come again to earth, to complete the redemption of man. He says "I go to prepare a place for you, that where I am there ye may be also; if I go away I will come again and receive you unto myself. Yes, the angels chant his praises, telling us of his return, and the Spirit of the Father, in each anxious heart doth burn, and proclaim to all the true believers he is the Christ of Bethlehem. Does it not seem a pity that the Jews could not comprehend the Savior, and realize the message of the angels, that chanted his praises to the shepherds years ago on Judah's plain, "For unto you is born this day in the city of David a Savior which is Christ the Lord." "Glory to God in the highest, and on earth peace, good will toward men." The Jews realized not the saying of peace on earth, good will to men: they were looking for a national Savior, one that would come as a great king, and deliver them from bondage, and also deliver other nations into their hands. Exaltation and superiority, were their desire, and when he came as a peacemaker and a mediator between God and men, they rejected him, hung him on the cross, and consequently have never realized a Messiah. The same prophets, (and many who spoke not of his first coming) have foretold of his second coming, when he shall come without sin unto salvation, as King of kings and Lord of lords.

"And what I say unto one I say unto all, watch." Can we comprehend his near return, or will we go heedlessly on, blinded by the traditions of men, and in the face of all the evidence, will we say, "Our Lord delayeth his coming, and to eat, drink and be drunken. The Lord of that servant will come in a day when he looketh not for him, and will appoint him his portion with the unbelievers. I tell thee thou shalt not depart hence, till thou hast paid the very last mite." (Luke 12:46, 59.) Can we not discern the signs of these times, shall we be as the hypocrites, who can discern the face of the sky, and not discern the times of the coming of the Son of man. There shall be signs in the sun, in the moon, and stars, upon the earth distress of nations, with perplexity; the sea and waves roaring. Is not the distress of nations discernable, regarding the great treaties, and conferences, for the benefit of solving some of the conditions that confront the world, surely men's hearts are failing them for fear of those things coming upon the earth. Wars and rumors of wars, that are so prevalent through the nations, wickedness and crime of every nature, increasing together with the portentous notices of the great sea disasters, pestilence, earthquakes, and other disasters, which God says shall be his judgments, and his testimony, as a witness of the end, surely indicates to the careful observer, that the time of his coming is near, even at the door. Lift up your heads and rejoice ye people, (ye that have named the name of Christ,) for your redemption draweth nigh.

O, that the world would receive the words of God unto this generation. O, that it was not blinded to the fact, that we must live by every word that proceedeth out of the mouth of God. Look out into the world and especially upon the waters, that seem so turbulent in their nature, and then say there is no more need of God's revealed word. In former days and even until some time after the landing of the Spaniards upon the American continent, when it took months to cross the mighty waters, there seemed but very little loss of life, but in these last days, when we are equipped with the great steamships, that can cross the waters in a very short time, we see more destruction, and disasters taking place; many are caught in her snares.

It is conceded now by a great many of the religious bodies that the end of the world is near, or that we are living in the closing scene of man's mortal probation, nearing the second coming of Christ; and many things are now admitted in regard to his coming which when uttered by the latter day prophet nearly a century ago, were almost wholly denied. So God made known unto man, what it has taken years of study and research for others to find out, and had the world heeded the message it could have been prepared even now, for Christ's return; but because of the blindness that cover their eyes, and hardness of heart, the world is not prepared for his return,

neither will it be, even to the day of his coming.

Jesus said: "Nevertheless when the Son of man cometh shall he find faith on the earth." (Luke 18:8.) "And as a snare shall it come upon all who dwell on the face of the earth." (Luke 21:35.) It will be a surprise unto all, even those who profess to have obeyed the gospel. Ye Saints, take note! Discard vanity, pride, and all wickedness, and worldliness, with its many lustful, and covetous pleasures, and watch ye therefore and pray always, that ye may be worthy to stand before the Son of man, have on the armor of righteousness, and be God's people at heart, as well as in name, lest this day come as a thief in the night, and find us wholly unprepared. Be on your watch tower, lift up your heads, rejoice for your redemption draweth nigh. Ye are living in the evening time of the world's history, when he shall come to wed his ready bride; even to the marriage supper of the Lamb.

While looking at the betterment of the world along inventional lines, and also educational, fail not to see the great storm of trouble among the nations, that rush like the rushing of many waters, and make a noise like the noise of the seas, they shall be rebuked, and chased as a rolling stone before the wind; and in the words of the prophet, "Ye shall see him in the clouds of heaven, clothed with power and great glory. Therefore I say unto all, WATCH."

Yes sin increasing, crime prevailing, tell us that the end is near;
War and bloodshed, men's hearts failing,
Causing grief and causing fear.
The boisterous sea and wild waves roaring, heaving way beyond their bounds;
Causing many souls to perish, listen to the resonant sound.
Soon will we see our Lord in person—he who was pierced on Calvary;
Then we'll know him as our Savior, he who died to set us free.

He has sent to us a message, listen to the gentle call.
Till the gospel of salvation, we must heed it one and all.
Waiting for a Savior; repent and be made free from sin;
Just have on the wedding garments, and he'll bid you enter in—
Into joys of life eternal, free from sin, and pain, and death;
And with God, and Christ the Savior, ye shall have eternal rest.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR.
147 W. Walnut St., 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, 711 S. Fuller Ave., Independence, Mo.

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BABY'S SUMMER FOOD.

My neighbor's baby was fat and extra large for six months; just fine! I happened one day, to ask her if she kept it entirely on milk. She laughed derisively and said, "Oh, I couldn't be so cruel. Why the poor little soul just sits in her chair at meal time and jumps and begs and keeps her arms a-waving in her anxiety for some of our food. I let her try everything. Never hurts her a speck."

In vain I argued that it was likely merely the baby's desire to imitate its elders, that caused its excitement. Baby's think of their mouths most of their waking hours at any rate, if it is only to chuck in needles, pins and thimbles—or fists. It must be something, for a year or so.

And I also argued that moreover, had she never have let such a baby taste the food of its elders, taste anything but milk or strained gruels, its excitement would not have been so keen. The spoon with a sip of milk therein would have filled the bill from the start, and all risks have been avoided.

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EDITORIAL

HEALING AS RELATED TO THE GOSPEL.

During many centuries of the Christian era healing as a divine gift in common with other gifts given by the Spirit of God was denied by nearly all professed followers of Christ, but within the last generation a change of belief has come and now many people regard it as a prominent part of the gospel work. Some in an extreme zeal have made it the all in all of their religion, and it is often pointed to as a sure evidence of God's presence and approval of the whole system of doctrine of which it is the leading part, and of the organization in which it has place.

That divine healing was a part of the gospel work in Bible times no Bible believer will deny, but that it has any place in God's work today many do deny and those who accept of that principle seem to give it a place out of all proportion to that given it by Christ and the apostles. Believing as we do that the gospel is unchangeable, being adapted to and having application to all men everywhere, healing must remain a part having the same relationship to the whole as it had anciently if the gospel is to appeal to us at the present time. Any other gospel in which healing is either omitted altogether, given an unwarranted pre-eminence, or otherwise removed from its original purpose and relationship, will not be the gospel to answer to our ideals according to the Scriptures.

The Gospel Paramount.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on the Son hath everlasting life." This was the mission of Christ to the world, to bring to man everlasting life. No greater necessity exists nor higher purpose be found in that mission, and all else done by Christ during his ministry, and all the work done by the ministers of Christ under his direction, and the ministrations of the Holy Spirit as they are perpetuated in the Church, are all for the purpose of consummating God's greatest purpose in the world, viz., "To bring to pass the immortality and eternal life of man."

Healing Incidental to the Gospel.

In this great work man has a part; he must believe and co-operate with God in order to attain this eternal life. But oftentimes the afflictions and diseases of body retard or altogether prevent his accomplishing the work, and then it becomes necessary for the Lord to extend relief and healing if the work is to be accomplished; hence healing meets an absolute necessity in the work of God. But it is incidental to the divine purpose.

Christ ever held his power of healing in its proper relationship to his advocacy of the truth, and in his instructions to his disciples the same relationship was observed. The following scriptures may be noted:

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. Matt. 9:35.

These twelve Jesus sent forth *** and as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Matt. 10:5, 7.

And they went out, and preached, that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them. Mark 6:12, 13.

From these passages it may be seen that the primary work of Jesus and the apostles was the preaching of the gospel of the kingdom by which men were called to repentance, and in that work the appeal was made in behalf of the truth and not in behalf of healing or any other outward sign. Healing was never held out as an inducement to an acceptance of the message which these men bore. That the work of healing was incidental to the preaching of the truth is more fully set forth in Mark 16:15-20 where Jesus said 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; but he that believeth not shall be damned. And 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; they shall lay hands on the sick and they shall recover *** and they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

The great mission of the apostles was the preaching of the gospel by which salvation might come to all men. Every man needs the gospel, but few men proportionately need physical healing; they are the exception.

The last quotation also sets forth the thought that by the signs here promised the Lord confirmed the word, again showing their subsidiary character. The word of truth is the great vital force in the lives of men; it works for reformation of character, a transforming of man's sinful nature; it aims at the healing of the soul, and if the soul be healed it matters little about the body now. But as before stated physical disease may stand in the way of perfect soul healing, in which case the power of truth, living truth with which God works, is sufficient for the healing of the body as well. Nothing, whether disease, satanic power, or death can stand in the way of God's purpose when men conform to the divine truth of the gospel. This brings us to the next topic:

Healing is Dependent upon Faith.

The purpose of physical healing being to clear the way and make possible the healing of the soul, it at once appears that there must be some desire upon the part of those afflicted or diseased, or of those most vitally concerned, leading to such an attainment. Physical healing with no other motive or purpose attending than to be physically well will bring only incidental good to the one healed and add nothing to the glory of God, thus failing in the purpose for which it was given. The faith required is not merely a desire or expectation to be healed, but faith in God, in his promises, and in his truth. It must be a faith born of repentance, or at least a desire to repent, and which has been begotten by a hearing of the truth. In God's work we have seen how that the preaching of the gospel is paramount and healing the sick incidental, so upon the part of man—to believe the gospel is paramount, faith in which is justification for God to interpose in his behalf and heal the distressed body, such healing coming as one of the secondary though necessary results of his faith—it was to "follow them that believe" the gospel.

It was the people who "came to hear him," that Jesus healed. (Luke 6:17). The healing practiced by the apostles was done as they "went through the towns, preaching the gospel." (Luke 9:6). The centurion manifested a faith in Christ which secured the healing of his servant. (Matt. 8:13). It was the multitude of believers which were added to the Lord who brought their sick for Peter to heal. (Acts 5:14, 15). The healings by Philip at Samaria came because "the people with one accord gave heed unto those things which Philip spake." (Acts 8:6). In no case did the Lord or his ministers use the power of healing for display to satisfy the curiosity of any, or for the purpose of making believers. Believing the message given for the healing of the soul indicates a desire to co-operate with God in

that work, and if physical defect stands in the way of its accomplishment God co-operates with man and heals the body of that defect. Sometimes man becomes indifferent to the great purpose of his life after having once deluded, or loses sight of it altogether, and yet when sickness comes he desires to be healed. If his desire for healing be without greater purpose it is liable to be unavailing.

Forgiveness and Healing Associated.

As showing still further the relationship of body and soul in the matter of healing may be noted the connection of healing and forgiveness in the Scriptures. David praised the Lord "who forgiveth all thine iniquities; who healeth all thy diseases," (Psalms 103:3). The man sick of the palsy received a forgiveness of sins before being healed, (Matt. 9:2-6). In showing the manner of dealing with the sick James instructs them to send for the elders of the Church who are to pray over them, anointing them with oil in the name of the Lord, and gives promise that "the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (Jas. 5:15).

Spiritual and physical healing are so closely related that it is difficult to consider them separately, though we often lose sight, in large measure, of the spiritual as to see only the physical need. We plead with God for physical help while often indifferent to the spiritual conditions and doing little to bring ourselves to a right attitude before him.

Can Healing Come when Conditions will not Admit of Spiritual Blessing?

Since healing of the body is so closely associated with the healing of the inner man as expressed in the forgiveness of sins, it may be assumed that if conditions are such as will not admit of forgiveness that the same conditions will be a bar to healing. Some cases of sickness are brought on by man's own sinful conduct. It must be apparent that so long as the man continues such conduct that he could not receive from the Lord either forgiveness for his sins nor healings from his infirmities. The impotent man whom Christ healed, and who presumably received a forgiveness of his sins, was told to "sin no more, lest a greater evil come upon thee." Since the Scriptures show that forgiveness is also dependent upon repentance, we may safely reason that repentance is one of the pre-requisites of healing, at least in such cases where the sickness is the result of sin.

It is said the disciples of old "sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened." (D. C. 64:2). Some of the elders of the early Church failed to observe the commandment to teach their children the gospel by which they were brought under condemnation and as a result the Lord said, "that wicked one hath power as yet over you, and this is the cause of your affliction." (D. C. 90:6). In these cases it must be apparent that in order for these men to have received physical healing they must repent of the evils which caused the affliction upon which repentance they would not only receive healing but forgiveness and other spiritual blessings as well. The man who is consciously under condemnation can have no other than a wavering faith, of whom James says, "Let not that man think that he shall receive anything from the Lord." If he be unconsciously under condemnation the blessing may be withheld in order to stir him to a self examination of his condition and bring him to a right attitude before God.

Many suffer innocently and from causes which cannot be determined, and notwithstanding prayer and administration the blessing is not received. There may be many reasons for this, but in any case the sick are in the hands of the Lord, and many cases are known where great spiritual blessing has been given but without physical healing. Perhaps afflictions are sometimes essential for working out of spiritual development

and the transformation of character in which cases they prove the greatest blessing that can be given, and require patience in order that they may accomplish their work. "Our light affliction *** worketh for us a far more exceeding and eternal weight of Glory."

INDEPENDENCE ITEMS.

The Sunday morning's discourse was delivered by Bro. Elbert A. Smith, using for a lesson part of the 30th chapter of Deuteronomy, his subject being "Waiting at the Door." Jesus said, "Behold, I stand at the door and knock." While Jesus stands at the door a shadow also stands there, who is the devil, and we must make choice between the two, not only as individuals, but as a nation and as a church. He quoted from Rom. 7:21—"When I would do good, evil is present with me." He briefly reviewed the establishment of this great Republic when God dictated its foundation, but evil was also present, and slavery was granted in the Constitution. As an evil we also have the saloon, an institution of the devil, but the church placed itself on record over eighty years ago against that evil. The Latter Day Saints were pioneers in the temperance cause. Away back in 1836 Kirtland declared against the sale of intoxicating liquors. In the 1811 State Election in Missouri, according to the Kansas City Star, the Latter Day Saints carried the election in Independence for prohibition, and the Star said the saloon keepers would starve to death if they depended upon the patronage of the saints. Passing along, the speaker said that while God stood at the door of the church, evil stood there also—referring to the evil that crept in through the apostasy (meaning, no doubt, polygamy). When one would do good evil is always present. Some have said, "Why does not God kill the devil, so all would be compelled to be good," and "Why not make it so one cannot do evil." God gives the devil his free agency, and he gives his children their free agency. He does not want slaves. He wants his children to be free to choose, and if they choose right it will be more to their credit than if compelled to be good. Bro. Smith said we should be boosters and not knockers, that we should help the weak climb, by our efforts and by suggestion. By suggestion one may be discouraged and sent on the downward road, or by suggestion he may be encouraged to ascend. He told the story of a man who had been given a job of building a fine house, and that instead of doing his work honestly and putting in good material he idled away his time and used poor material. When the man came home and found the building had been finished he decided it to the man who built it. The builder said that if he had known it was to have been his he would not have cheated in its construction. The moral is that when we attempt to cheat God or our fellowman we are cheating ourselves.

The afternoon service, usually a prayer and testimony meeting, was in the interest of local option, and rousing speeches were made by Bro. Joseph Luff, E. L. Kelley and B. J. Scott on the side of local option, also at the close Rev. Pendleton made remarks in regard to the buying of the negro vote, dishonest officials, and the local option work that was being done and that to be done in the two nights and two days preceding the final results of the election, of the work of over two hundred men to patrol the business part of the city all night Sunday and Monday nights, included in which were the full quota of Latter Day Saints, the Ensign force being well represented. These men were assigned beats, in twos and fours, and were to go about in an orderly manner with their eyes and ears alert for any crookedness that might be attempted. The object being to "get on to" all that was irregular and make strenuous efforts to prevent vote buying and election stealing. Our Elders and ministers of other churches were among the number. As many of these men who could possibly do so were to be at the polling places, especially where the worst deals were expected, a half hour before opening, at 6:30 in the morning. This was all outlined by Rev. Pendleton. Hundreds of women also to be there. A petition on a large sheet and containing the names of about 3000 women signers was printed and sent out to the voters. Who could turn down such a great army of wives, mothers, sisters and daughters? (*This is before election—results later.)

In the evening Bro. John W. Rushton occupied the stand, discoursing somewhat on sociology and making oneself worthy of the gospel of Jesus Christ. This a sort of preliminary or basic structure for a short discourse on local option, the all-absorbing question.

A beautiful poem entitled "A prelude to Voting," an appeal to Jesus to know how he would have the christian vote in the local option election, was composed by Bro. Luff, and five thousand were printed and distributed in the virgous churches the last two Sundays prior to election. The poem in beautiful word-setting of ninety lines appeals to the Savior as to how the petitioner should vote, naming various conditions and excuses given for voting "wet," and how to vote in order to receive His divine approval, and concludes with the following four lines: "As your professed disciple, Jesus, I cannot well afford to aim at less than this, lest I betray my Lord. In view, then, of these circumstances, and clam'ng that beset, How would you have me cast my vote, dear Savior—"dry" or "wet." This poem would be splendid for the "drys" in similar contexts in other places, in behalf of consistency on the part of the professed Christian.

No such interest in any election has ever been manifest. Great crowds of both men and women were on the streets all day, many of both being on hand as early as six in the morning and staying till after sundown when the polls closed. The women did effectual work, not only by the effect of their presence, but also in their detective work ferreting out suspicious characters and questionable places where crookedness was or might be carried on. While this had a tendency to check boldness the

crooked work was done under cover so it was hard to detect it. In doing this work the women did not disgrace themselves nor lower their dignity or womanhood in the least. God bless the women. If the influence of their vote could be had as well as the influence of their personality and work of detection, such questions as the one before the voters of Independence on Tuesday would soon be settled.

Cameras were focussed on the polling places to get snap-shots of suspicious characters, also numerous kodaks were carried around by women and men for the same purpose. There was quite good order as a rule, but an accident happened in the early part of the day that reflected discredit on the "wet" side, and 5,000 dodgers were gotten out by the "drys" giving an account of the affray, in which Rev. H. K. Pendleton and Mr. E. R. Lee were brutally assaulted and a revolver thrust in the face of Mrs. Twyman, wife of Dr. Elmer Twyman, because she protested, the police being appealed to said they were too busy to look after the matter.

Dr. Twyman has probably been the foremost citizen in the local option movement, giving a large amount of money for the prosecution of the campaign, besides sacrificing several weeks' lucrative practice. But the real live wire, the one who planned the work, organized the men, and organized the women and planned their work, was E. F. Jones of St. Louis, once a citizen of Independence, who has won fifty out of fifty-two campaigns he has conducted. We would not fail to mention Dr. Bushnell of Kansas City, an old soldier in the temperance cause, who assisted Rev. Jones in managing the campaign and in editing the Independence Issue, of which there were seven issues of 3500 each put out at the Ensign Office, besides the mammoth petition from nearly 3000 women, circular letters, dodgers, etc. Two stenographers were kept at work at local option headquarters.

Later.—The battle is over, and, praise the Lord, the victory is on the side of the right. It was a hard fight. Nothing was left undone that could be done. All the forces of evil were arrayed against the forces of righteousness and good government with a wet council and a wet police force to encourage them. Mr. Jones, however, thanked God that we had a mayor, a real mayor. Although the mayor was on the side of the "wets" he showed no partiality, stated that if Independence went "dry" he would see that the law was enforced.

The Kansas City Times said: "Probably there was never an election like it in any community." Nothing anything like it was ever seen in the experience of the writer. Hundreds, thousands of people thronged the streets, men and women. The negroes hated to face the white women and the kodaks, and consequently, it was stated that not over half of the negroes in the second ward voted. Most of the colored people live in that ward. The second ward went "wet" by 166 majority and the third ward by 69. The first and fourth is where most of the Latter Day Saints live. The first ward went dry by 192 majority, and the fourth ward by 148, making a net for the "drys" of 105 out of a total vote of 2348. Before the election the Kansas City Star said that the "wets" were worried about the Latter Day Saints, as they are almost solidly "dry." Independence is the largest city in the State to go "dry."

From the Independence Examiner we take the following:—

"Although over eighty years old, totally blind, and very hard of hearing, President Joseph Smith of the Reorganized Latter Day Saints Church, was brought up town about 10 o'clock. Seating himself at the desk of the fourth ward judges, he said: "Give me a dry ballot. I have been voting that way all my life, and I am not ready to quit yet."

Bro. Fry, ye editor, came down from St. Joe, Mo., last Thursday to attend a meeting of the Sanitarium board, returning to St. Joe on Friday evening.

A number of the brethren from Lamoni were here last week, stopping over Sunday, among whom we noticed Bro. E. A. Smith, John Smith, Gomer R. Wells, and E. D. Moore, perhaps others. We understood they were on business connected with the general Sunday school association.

A class has been formed under the auspices of the Parent-Teachers Association, in which quite a number of the sisters of the church are interested, for the study of domestic science, the object being to work for its establishment as a study in the public schools of Independence. This matter is being taken up in many places, as the present generation is sadly lacking in the arts of this science, growing up practically ignorant along these lines.

On Tuesday evening of last week about sixty Religio Home Class workers met with Sr. A. V. Glosson for the purpose of formulating plans for more effectual work.

W. H. Deam.

ST. JOSEPH, FIRST BRANCH.

Sunday morning, Elder I. N. Roberts was the speaker, and though the old soldier has lost none of his fire and zeal, his fighting capacity is now limited by reason of infirmity of the body. "Tis sad to see the old veterans, one by one lay down their arms, and surrender to that inexorable foe—time. But, ah, how glorious to know they have fought the good fight, have won many a victory, and have earned an eternal reward. Bro. Arch McCord occupied the evening hour, the central theme of his discourse being, "The bride groom cometh, go ye out to meet him."

Last Sunday Elder Chas. Fry, our pastor was the speaker both morning and evening. The evening sermon was especially interesting, the subject being prayer.

Bro. Arch McCord gave the Sunday school a nice talk the morning of the twelfth. A number of our Sunday school and Religio workers attended the district convention which was held at Far West last Saturday and Sunday. A good time was reported. Our school has a fine large

normal class, which took the first examination Sunday, the 12th. Mary Smith is its teacher.

Our Wednesday evening prayer services are interesting and very beneficial. Would that more of our members realized this sufficiently well to lend their presence, and assistance.

The Religio has been quite lively of late. We note by their printed programs that many good things are provided for the ensuing quarter. The lessons are also very interesting, at least to the "older" young people.

Among those who have occupied at the mission recently, are Elders C. Archibald, Roy Riffer and J. O. Worden.

The piano committee will give an ice cream social Tuesday evening for the purpose of raising funds to meet a payment now due. It is to be hoped that they will meet with the success desired.

Bro. and Sr. Ben Vail and little daughter of Kansas City, worshipped with us at all meetings Sunday.

May splendid success crown the arduous labors of the "dry" faction in your city is our ardent prayer.

Reporter.

ST. JOSEPH, MO., SECOND BRANCH.

Our Wednesday evening prayer meetings are still proving a source of strength to all who attend and the instruction from God, given through our presiding elder, Bro. J. L. Bear, might be of benefit to such of the Saints who are anxiously watching developments toward the preparation for the coming of our Lord and Savior. The Saints were instructed to buy properties around the Church and the promise accompanying this was, that God would so move upon the present owners through different channels that they would gladly offer them for sale to the Saints. We are glad to report that Bro. F. R. Gist, F. Rapp and J. L. Bear have already bought homes, the first two having built pretty modern homes at 6508 and 6506 King Hill Ave., respectively and Bro. Bear who traded his former home for a fine residence, 6022 Pryor Ave., just one block south from the Church.

Friday evening July 10th, the Religio held its first session in charge of the new officers, and a good interest was reported. Sunday July 12th, made a mark so far as the mercury went, it registered 100 in the shade but still we had a good attendance at Sunday school, and preaching service following at which W. S. Hodson occupied the pulpit, using for his text John 15:14—"Ye are my friends if ye do whatsoever I command you," comparing therewith D. and C. 17:13, 25, asking how far do we as a people dare to digress from the commandments of Him and still feel that we are his friends? Certainly we had much room to think along this line. Prayer service at 6:30 was profitable. The Spirit gave warning and admonition through different ones. Bro. J. L. Bear divided to us the word of God in the meeting following, the question "How long should the speaker hold the audience," furnished the basis of his sermon. He read Psalms 92, 119, 97, 100, and proved to us that one hour of meditation could be well delivered in half an hour. Let all speakers take note how the Second St. Joseph Branch is progressing with the time, even the hastening time, where there is no time for vain repetitions, but even as Jesus himself set us an example in the Lord's prayer—nothing repeated there and every sentence full of meaning and to the point.

Our two days meeting was on Saturday and Sunday, July 18 and 19, weather was cool and ideal for Sunday school. Bro. W. P. Pickering preached Saturday evening and H. B. Taddiken at the 11 o'clock service. The presence of so many of our young people just growing up inspired the elder to use the words of Jesus recorded in the Bible for his foundation remarks; "Wist ye not that I must be about my Father's business?"

After the evening prayer meeting he again was the speaker of the hour, commenting on the Lord's prayer to a good sized audience.

Sr. A. A. Richardson.

FIRST CHICAGO ITEMS.

Sunday was a lovely day, and an excellent attendance was the result. Elder Harry Passman of the local force was the speaker in the morning, giving good instruction in a manner easily comprehended.

Street service was continued last week every night except Friday and we were blessed with an excellent attendance which gave very good attention. Bro. Dowker was the speaker and, to disabuse the minds of his hearers of the idea that we were affiliated with the Utah people, announcement was made at the conclusion of each service that a lecture would be delivered Sunday evening at our chapel on "The Difference." This lecture was given and we are glad to say was attentively listened to by many outsiders, among whom were four ladies of the Utah faith, who remained long after adjournment in conversation with several of the brethren and appeared to be in a receptive mood.

May God add his blessings to the words that were spoken for the truth.

G. A. Worrell.

4158 W. Congress St., July 19.

FLINT, MICHIGAN.

Our meetings are spiritual and God in his infinite love and mercy deems it wise to speak to his people in this place from time to time. On Wednesday last at our prayer service the gift of prophecy was given to admonish the Saints to come to service with more singleness of heart, in the spirit of true worship. On that occasion we had with us our aged brother Patriarch J. J. Bailey, who had a special message to deliver to the people of God on the next evening. After delivering his message to the Saints, which was one of admonishing the laity as well as the priesthood, to greater diligence. He surprised us all by giving way to Elder Collins who performed the rite of matrimony between Elder J. J. Bailey and Sr. Liscomb of Flint.

There is good attendance at our Religio on Friday evenings and we have good lessons; and a good talent is discovered when programs are presented. Outsiders attend these meetings with interest.

This morning we have with us the President with his two counselors of the Seventh Quorum of Teachers who is to meet with the teachers in counsel and prepare them for the work that lies before them.

We in Flint, in unison with the Saints in general, pray God for the advancement of the cause of Christ, and the spreading of his gospel.

L. Glenn Sager.

SEATTLE.

As a token of love and desire to help, the Saints, mostly of the younger class, gave to our beloved newly weds, Bro. and Sr. Evan E. Inslee, a shower of useful articles for housekeeping life. Wife and I felt young enough to meet with them and spent a very pleasant evening in song and social converse. It will ever be a bright spot in their and our memory. We were pleased to meet there Bro. Heman Hale Smith who is engaged in teaching.

We were called to Bramerton on Saturday to attend the funeral of a child of Bro. and Sr. Joseph Trudeau. The service was held at the house, the young mother being unable to leave her bed. Bremerton is one hour's ride by boat across Puget Sound and into Port Orchard bay.

We held three very pleasant services last week at Riverside Mission, where we expect to continue with one or two services each week. Some are near the kingdom there. Tuesday next we open up another mission in another part of the city.

We are pleased to see some word from the Jots Man again. Kansas for wheat, Missouri for eggs, but you have to come to Washington for good salmon which are found here in abundance.

Sunday was a happy spiritual day in all the services. The Sunday school under Bro. Amos Rhodes as the new superintendent promises great advancement in the future. The morning sermon was by Elder F. W. Holman on Law—a very creditable sermon fraught with good points. The Religio was excellent with five classes and a good attendance. We were given charge of a fine class of boys—the preachers and workers of tomorrow. The program committee promises an improvement in the literary part of the service. The evening sermon was by the new pastor, the first of a series of Sunday night sermons on "Prophecy and History." At the morning service the child of Sr. Leah Barney Butler was blessed by the writer and Bro. Holman.

Bro. Wm. Johnson came in from his Coal Creek meetings and reports fair attendance and interest. He goes north to Billingham and other points in a few days, in church work.

Seattle is ornamental with totum poles and similar devices in token of the Potlatch festival which is now on in perpetuation of some Indian feast of giving. The modern carnival spirit prevails.

J. M. Terry.

102 North 39th St., Seattle, Wash., July 15.

SPOKANE BRANCH.

We have had the pleasure of gathering in conference once more and our anticipations more than gratified. What a pleasure it is when these opportunities afford themselves, when the Lord's people gather together, and from old and young we have the pleasure of hearing that same grand testimony that gives us strength and helps us along the rough pathway of life. It has been like a drink of water to a thirsty traveler.

We had the pleasure of having Bro. Peter Anderson with us, and he has given us several encouraging talks, and as he is still in our midst we expect to hear him some more before he departs.

Bro. J. A. Bronson, who labors in this district, has been with us. He delivered a fine discourse on "Thorns in our Pathway." His testimony has been encouraging and uplifting.

We have longed for just such a conference, and to have the opportunity of enjoying the good Spirit as we did at our sacrament services, when every heart was full and all earthly cares were forgotten and we were melted to tears, and were determined to press on in the good fight.

We have for our pastor Bro. Sidney Gray, who will take care of the work in and around the city. Bro. Gray is on his first mission and shows the determination and right spirit to be a faithful servant in the Lord's vineyard. We are desirous of doing some good here and the outlook is promising. May God help us to accomplish good is our prayer.

Wm. W. Wood.

127 S. Regal St., Spokane, Wash.

OAKLAND BRANCH.

At our Religio business meeting the following officers were elected: J. W. Presley president, Jos. Torloff vice president, Sr. Etta Williams secretary, Robert Taylor treasurer, E. H. Torloff organist, Sr. K. Ingham chorister, Edward Hoffman library commissioner, Pearl Jones Editor, Sr. Julean Crocker home class superintendent.

Our Religio work is moving onward and upward, old and young working together.

Sunday, July 12, Bro. McConeley was our speaker in the morning and Bro. Restes in the evening. The Oakland Saints enjoyed two good sermons. The attendance at all services was good.

A young man has given his name for baptism, which will be attended to in a few days. Our branch is growing in numbers and spirituality. Bro. Orbert Taylor, a bright young man, was called and ordained to the office of deacon by Bro. Terry before leaving for Seattle. The Building Committee is going ahead with improvements

on our church building. The sisters are active in their organizations. We are waiting and watching for Bro. Parker.

1022 Chestnut St.

J. W. Presley.

DEPARTMENT OF
Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, Editor.
117 W. Walnut St., 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, 711 S. Fuller Ave., Independence, Mo.

ADVISORY BOARD.

Mrs. S. R. Burgess, President, 202 Hazel Ave., St. Louis, Mo.
Mrs. B. C. Smith, Vice President, 214 S. Spring St., Independence, Mo.
Miss Minnie E. Scott, Secretary, 299 S. Fuller Ave., Independence, Mo.
Mrs. J. A. Gardner, Treasurer, 711 S. Fuller Ave., Independence, Mo.

Mrs. M. A. Etzemberger, 195 W. Walnut St., Independence, Mo.
Mrs. D. J. Krahl, 27 S. Crystal St., Independence, Mo.

SUPERINTENDENTS OF DEPARTMENTS.

Home and Child Welfare Department, Mrs. H. A. Stebbins, La-mont, Iowa.
Literary and Educational Department, Miss Lydia Thomas, La-mont, Iowa.
Eugenics Department, Mrs. Jennie Studley, 17 E. Cottage St., Roxbury, Mass.
Domestic Science Department, Mrs. Bertha Anderson Hulmes, 616 1/2 N. Council Bluffs, Iowa.
Sewing and Aid Department, Mrs. Edith Cochran, 267 S. Seventh-teenth St., St. Joseph, Mo.
Young Woman's Department, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence, Mo.

WHY WE WANT YOU.

"Must we join the Auxiliary and fill the mail bags with reports simply 'because we have organized a sewing society?'" Or, "Can't we even meet to sew to help our building fund without being pestered to join the Auxiliary?"

These and similar questions are coming to us through the mail, so we desire to answer publicly and emphatically: "Of course you can." But in the next breath we must add that we need you, and don't you think we can help you?

Not long since a sister received a package, of sample leaflets. She read them and said, "I don't see how these are going to help our sewing society. Oh yes, they are very good and I learned some things from them that I didn't know before, but they are no use to a sewing society."

There is where you are mistaken, sister, and our new plan is to urge upon all the sewing, sister, or fancy work clubs to appoint some one at each meeting to read one of our leaflets, or the Auxiliary column in the Ensign, or Awake, Leaves, and at the next meeting tell the contents of what has been read, using the leaflets as a basis of discussion. Probably like the sister referred to, you will "learn something." Then meeting about a different sister, and in this way you will become conversant with new thoughts and helpful suggestions in child welfare, domestic science, and of home interests or some other useful item.

We need the moral support of every sister in the Church. Suppose your society is small and can't take any more than ten dollars in a year. Suppose there are a number of such small societies (there are many more than ten). They would be one thousand dollars raised in a year to buy clothes for some traveling club, to help build a little meeting house or repair an older one, or give needed supplies to some poor person. If you join the Auxiliary and report, only once a year (that will not be a burden), —we can be encouraged at the much good being done—others seeing how the little miles of help of other sisters pile up into mountains of good will feel encouraged to "go and do likewise."

If you do not want to join the Auxiliary we would be pleased to send you sample leaflets anyway, and if one of your members get the Ensign we would ask that you read the Auxiliary department. Write us for suggestions. We are all united in the gospel and we want to become acquainted. Don't let jealousies, envyings or hard feelings exist, but resolve to be one in Christ.

Mrs. S. R. Burgess.

TO THE MEMBERS OF THE SEWING AND AID DEPARTMENT OF THE WOMAN'S AUXILIARY.

Having been elected superintendent of this department at the last general convention, I take this method to give such encouragement and instruction as I can, to the societies belonging to it, in regard to their organization and lines of work.

I assume that you are all organized, with a full corps of officers: President, Vice President, Secretary and Treasurer; also such committees as are necessary to carry on your work successfully. Be careful that you have a strict system of accounting between your secretary and treasurer so that at the end of the year you may be able to give a splendid report of your work and your finances. Without the exact figures you will not be able to do this.

The secretary should keep a record of all work done and she also should receive all money coming into the funds of the society, and after recording the amount, should turn same over to the treasurer, always being careful to take a receipt for the same.

The treasurer should keep a close account of all receipts and disbursements, with vouchers to correspond. By this system all mistakes and confusion will be avoided.

As to your work. Let us try this year to introduce some new and interesting features into our work. Of course we always have dinners, mippers, socials, bazaars, sales, etc., this to be according to your pleasure and opportunities. You can make quilts and sell them, also aprons, dusting sets, or any saleable articles you care to undertake. You

can do quilting for other people, go out to sew by the day, and if you can think of an original way to make money, all the better. Concerts, where you have musical talent, are easily arranged and can be made very successful. Try to interest those who cannot attend your weekly meetings to make things at home that you can sell at your bazars. Monthly dues of ten cents for each member help to swell your funds. So much for the financial part of the work. Now for the "Aid" part.

This is a very important part, indeed, and should be carefully considered. Do we know a poor, over-worked mother who cannot keep up with the demands upon her strength and time? Here is a chance to exemplify the "aid" idea by giving a day to sew for her, or help in any way most needed. Are there any sick among us? Let us take cheer and comfort to them in whatever way is necessary or possible. The poor we have always with us and many a helpful thing we can do for them by the expenditure of only a few hours' time. Dear Sisters, let us emulate the meek and lowly One who went about doing good.

Let us not forget the dependent little ones in the Children's Home and make a special effort to help along that line. Five cent monthly subscriptions make a nice showing at the end of the year. However remember that your money is your own to dispose with as you see fit. All that the Auxiliary requires is a per capita tax of ten cents a year for each member, in order that its work may be carried on.

Now let us talk about the entertaining features of our work. Wouldn't it be nice to have informal social gatherings at the home of some member occasionally? Let each one take a piece of fancy work which, when finished, could be disposed of at your sales. You could get better acquainted, talk over your work and make plans. Light refreshments could be served, if desired. At your quilting would it not be nice to provide some entertaining book which one of your number could read aloud while the others work? Afterwards you could discuss what you have heard and exchange views upon the subject matter. We would suggest such books as "Ben Hur," "The Prince of the House of David," "The Throne of David," "The Pillar of Fire,"—all by Lew Wallace. Ralph Connor's works: "Black Rock," "Sky Pilot," "The Man from Glengarry," etc. "The Harvester" and "Laddie," by Gene Stratton Porter; "The Shepherd of the Hills," by Harold Bell Wright; "The Trail of the Lonesome Pine," by John Fox.

Now dear Sisters of the Sewing and Aid Department, let us work with right good will this year. Let us try to realize how much there is to do and how short the time. Please write me often, letting me know of your success or of your difficulties. Any assistance I can give you in any way will be cheerfully and gladly given. We hope you will all take an interest in our annual display of work at Conference and prepare some good exhibits. No not forget that organized effort is the key to success, and let us all pull together for grand results.

Yours for the dear cause,

Edith M. Cochran.

Sup't Sewing and Aid Dep. 267 So. 17th St., St. Joseph, Mo.

CORRESPONDENCE

Joplin, Mo.
Dear Ensign:—This no doubt will be the last "jot" until the close of the grandest reunion ever held in the Spring River District.

We are introducing several innovations which will contribute largely to the comfort of campers. Tents from \$2.00 to \$2.50 as last year, meals 20c or \$3.50 per week for adults. Bro. S. G. Carrow in charge of tents, Bro. A. C. Silvers secretary and treasurer will carry the money bag. Bro. Lue Carrow police and in charge of grounds, Walter Christensen in charge of cooking and boarding tent.

Sr. Grace English with a corps of assistants will be the chaperon of the young girls, also have full charge of the baby tent, which will be located in a quiet part of the camp, where every facility for directing the play of the babes will be ample. We shall try and combine rest and recreation with service, tired mothers may be relieved of drudgery and care and their children properly cared for while they may enjoy a real treat for ten days at the expense of the reunion, swings for boys and girls will be provided, with a superintendent over each, an automobile parade to the falls daily, for bathing and rest 'neath the dense foliage of forest monarchs, will be a gladstone feature; the main service will be in the evening. A big preacher and a big crowd, when old Sol has hid his burning face and the cool winds from the Ozark hills are invigorating and refreshing.

Sr. Mollie Davis will be in charge of the Auxiliaries. Sr. Flo. McNicholls will wield the banton of music with Nell Brocaw manipulating the keys, Myra Brackenbury and Mamie Hilliard in the solo roll, together with all the musical talent in the district marshaled and fully arranged, and that the beautiful park may resound the song and story we are working and praying.

T. W. Chabourn.

Beaverton, Mich., July 13
Editor Ensign:—Will you please announce through the columns of the Ensign that there will be a two-day meeting held at Saginaw, Michigan, August 1st and 2nd, and at Butman August 8th and 9th, and at Beaverton, August 15th and 16th. All Saints coming to Beaverton by train on the D. and M. and M. C. railways will be met at Gladwin, Friday evening. There will also be a two-day meeting held at Rose City, Aug. 22 and 23. Every body come and have a spiritual feast. Good speakers will be in attendance.

Beo. W. Burt, Dist. Pres.

SERMONS AND ARTICLES

EVERLASTING LIFE.

Funeral Exercises of Mrs. Riley Briggs held at her late residence, Independence, Mo., Saturday, June 27th, 1914, 10 a. m.

Sermon delivered by Elder Frederick M. Smith.
Reported by Belle R. James.

The hymn, "Lead, Kindly Light" was sung by a choir composed of Mesdames Brackenbury and Brocaw, and Messrs Bullard and Brocaw, after which the following prayer was offered by Elder W. H. Garrett:

"Our heavenly Father, we are made to feel that truly in thee we live and move and have our being and that thou hast appointed the bounds of our habitation; thou hast decreed because of a broken law that man, this mortal man, must decay; that there must come a time when the end of mortality shall be reached, and though we have filled well the measure of our creation in that work that thou hast given to us, thou hast given us also the blessed assurance that we shall enter into thy rest. And as we assemble here this morning with our hearts touched with the grief that has come to this home, we humbly pray that thy presence may comfort our hearts and may cheer our spirits and make us to realize that indeed thou hast ordained all things wisely and for our best and eternal happiness.

We thank thee for the hope of the gospel, that after the fitful scenes of mortality, after its disappointments, its griefs, its strifes; after its conflicts and after its victories, that we are permitted to enter into thy rest and to associate with the good and the pure who have through all ages, manifested their love for God and that which was right.

O, our Father, we are grateful this morning to thee that this was the faith and the hope of our sister, departed. Thou didst give to her a work to do in the earth; she has filled that sphere well; she has wrought good in her life; she has blessed many through her kindly ministrations, and her children, her companion, have felt the uplifting force of her life and her influence, impressing them with that which is noble and true and upright, impressing them with the joy and with the blessings that follow those who are obedient unto God. We realize that she has done what she could and she has well filled the work that thou hast given her to do, and having completed it, thou hast taken her unto thyself that she might rest from her labors, that she might rest from the work in which she has toiled these many years, and await the coming of the loved ones in those blessed conditions that thou hast prepared for them who love thee and serve thee in life.

We pray, dear Father, that the memory of this sweet life may ever abide with those who have been so influenced thereby and that they may look forward to the time when they shall see this loved one again, not as they look upon her today—though peaceful and composed—but coming in the brightness of the glory of God with her face shining with his glory, they shall again enter into communion and association with her and with all who have washed their robes and made them white in the blood of the Lamb.

Gracious Father, do thou remember her loved companion and aid him in the lonely hours that are before him. Oh God, do thou be with him as a present help in his time of need. Bless these dear children upon whom she has lavished so much of love and of earnest and faithful service; may they realize that in parting with mother today that it is but for a season and that she has gone into those conditions for which she has eminently fitted and prepared herself in following the dear Lord; and may those precious and beautiful traits of character that so adorned her life and made her so precious in their sight and in the sight of others impress them, that they also may make the world better because they are a part of it. And while we all realize, dear Lord, that we have a loss today, may the comfort and the assurance of this fact that our loss here is her gain, may that indeed comfort every heart and may they take up the burdens of life and the conflicts that are before them with that cheerfulness and with that energy that shall enable them to endure unto the end.

We pray that this dear mother who has watched over this life these many years, who has given

that assistance and that comfort that only a mother can give, who sees this daughter laid away today, may be comforted in the thought of the rest and peace and the joy into which this dear one is entering. Remember the brother and the sisters who have faithfully done their part in making this life a happy one as far as they could, for their associations have been indeed joyous and happy and comforting, and so may they be comforted in the thought that this association—broken for the present—shall again be renewed and resumed under better and higher and holier and purer conditions and those that shall never end.

We pray that thou wilt bless thy servant in the remarks that he shall make this morning. Oh, may such a message that shall do us all good be given to him for us, and may we be profited thereby and comforted and so glorify thee. Hear us in our humble petitions.

We pray again, also to remember the absent one. Thou knowest how his heart is turned to this scene this morning and though unable to be present, how he longs to be here. We pray thee, dear Father, that the peace and comfort of thy spirit may abide with him.

And now into thy hands we commend us. We pray for thy peace, blessing and direction and that thou wilt lead us all kindly through life, and ultimately may we have so wrought that we may be found worthy to stand among the sanctified and the redeemed and receive that crown of everlasting life, the welcome that thou hast for those who serve thee faithfully and endure unto the end, as has our sister, we ask, in Jesus name. Amen."

The choir sang, "Some day we'll understand," and Bro. Smith addressed the gathering as follows:—

"This morning, in coming to offer a few words at the bier of our departed sister, I cannot but feel a degree of pleasure—if such a term can be used on an occasion of this kind—that even though the preacher may not be able to bring to you in his message a lesson which could be deduced philosophically that would be worth our while, still if the life of the sister who has departed can but momentarily be held before your vision, the strengthening of your Christian fortitude, the vivifying of your saintly courage by that picture, ought to be worth the while of every one here.

Two passages of scripture come to my mind this morning as perhaps affording an adequate basis for the few remarks we may make. One of the old sages whose words have been worth while recording and which have as a consequence, been handed down to us, exclaimed: "What is man that thou art mindful of him?" And ages after that there came an answer to it in the language: "And God so loved the world that he sent his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

In a proper perspective of these two passages there is contained all that is worth while in both philosophy and religion, that which will give us a vivifying answer to the question, "What is man," and also give us hope of what man will be.

The importance of the first quotation, couched though it be in very few and simple words, might be sent out by repeating the question three times, laying the emphasis in each instance on different words: What is man? What is man? What is man? An answer thereto involves all that might be found in the field of biology in attempting to determine man's place in the animal life of the world. It will encompass all that scientists are able to produce towards determining what man's place is in the universe; it will encompass all that has been developed in the way of philosophy to determine why to man alone has been given the powers of reason.

A superficial attempt to answer the question biologically will run counter to difficulties. I talked not long ago to a learned medical man, one whose experience in the medical world has not only been wide but whose mental processes have been greatly exercised in attempts to determine man's place and his attitude toward his Creator, and to answer the question, Is there anything beyond the grave. And he thought he had answered the difficulty when he said he was forced to believe contrary to the faith that had been instilled into him by his mother in his early associations that man lived afterwards because

of an experience he had when he had been rendered unconscious for a number of hours. He said that during that space or period of unconsciousness, had his arm been amputated he would not have known it; had his foot been taken off he would have been none the wiser, and his argument was that because he had thus lain for hours totally unaware of time and happenings, therefore there was no continuity of personality, that in the physical functions of the brain lay all there was of personality. He said: "If there is an individuality that lives beyond death, why was not I conscious of being somewhere and of being something?" The answer to this is: If there be an after life, if there be a continuity of personality and individuality outside of or extraneous to the physical body, it takes the very thing that we call "dissolution" to bring about or engender consciousness after death, and this simple answer had not occurred to the man. Have we not all observed facts to substantiate this? When beside the bed of our passing loved ones we see the light of life leave the eyes. Instantly that light goes out we know there has been brought about a change. The chemist is not able to detect that change in a chemical analysis of the human body, nor the biologist in the physical structure—the soul has departed amidst the mystery connected with death. There are some things over and above us, beyond our heads, beyond the reach of our mental vision or grasp that we cannot understand, that are touched only or approached when we enter into the fields of hope and faith.

Man, because of his reasoning power occupies a peculiar place in the life of the world. What that place is is perhaps given to philosophy to answer, hence philosophy enters into a discussion of the question; "What is man?" I have not time this morning, even if I had the ability, to make a digest of what the philosophers of the world have attempted to give in the way of an answer to this. There is some reason why he has been given the faculty peculiar to him alone, why he alone is able to determine what his attitude is and to become conscious of his co-ordination with other animal life.

Besides the answer of biology and philosophy the question, What is man? there is yet the answer or religion which answer is found in attempts to determine our conscious attitude towards a higher power. Philosophy is an attempt to co-ordinate available facts of knowledge having a bearing upon our question of determining what man is. Religion goes further and tries to determine our conscious attitude toward God. And this brings us to the second part of the question, What is man, that thou art mindful of him? The first part calls our attention to biology and philosophy and the latter part to religion, as giving an answer perhaps more important than that given by philosophy or biology as to what man is—that of determining his attitude toward this great overruling power that we call God.

When we have thus briefly looked into or examined the fore part of the question, there comes to us, after our minds have traversed the intervening periods of history, the other quotation we used: "And God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

The "Son" here referred to we of course, know to be the Christ; and whether we believe in him as Jesus the man, or as Jesus the Christ, it still remains true that through him has come to us the great message and doctrine, that gives no uncertain answer to the question, What is man? At this juncture let us recall that the study of the development of mankind reveals the fact that there is a universal belief in something beyond death; that there is a belief in a supreme power, the supreme being. A superficial examination of the ethnic religions might indicate that there are many instances in which a belief in the future world, or in the other world is extremely chaotic and perhaps nothing more than a belief in the activity of the souls or spirits of the departed, whether that activity be benign or malignant, many of the religious ceremonies being efforts to placate the angry spirits or retain the good will of those not angry. These apparently very crude beliefs in the existence of the spirits departed resulting in ancestry-worship, may upon a more thorough and sympathetic examination reveal the fact that underlying the worship of departed ancestors who as spirits still interest

themselves in mundane affairs is a fundamental belief in the great all-powerful ruler of all spirits, God.

So with the Fire-Worshippers and various other religions they are tribal or racial; they worship things symbolical of God. The idea of this great Power is persistent and quite universal.

For the purpose of the hour we need go no further in speaking of the Christ or this "Son" that the passage we have quoted refers to, in speaking of his teachings or philosophy, than to call attention very briefly to his belief or his teaching in regard to this phenomenon we call death. Briefly, the message that Christ brought to us is that there is a purpose in all creation, that God has created man for a specific purpose; that he has placed him here to work out his destiny; that it is a probationary period; that contingent upon his activity here is the degree of celestial glory in the state of his future activity. This brings into view the idea of a future world, and Christ has taught us to hope—has given us that buoyancy of spirit that comes only from a faith in God and in the plan that Christ has revealed to us, that the activities of an individual are not at an end when dissolution takes place, but they are taken to a place where their activity becomes more important because of their closer association with the all-pervading power of Deity—that these activities may be more directly under the supervision of the One whose hand is guiding the motion of the planets and the forces of the universe and that when our loved ones leave us they go where not so much of the disadvantageous exists and where not so much of the pain is suffered, but where more of joy and peace is had, and we speak of that place as a place where they are at rest.

Whether this religion be born of a desire to have something better or whether we admit that it is natural and universal in the human race because it is a fact, still we must admit that an enormous amount of good has come to the world because of the doctrine, because of the buoyancy with which it enables us to tide over these difficult times of separating from our loved ones, because of the hope that is instilled in our hearts, that the activity of our departed friends—especially those who have left a good record—is not at an end, but they are able to continue their individuality and their works of good and accomplish still greater usefulness in some other place.

It is customary on occasions of this kind to read some facts and figures in regard to the life of the departed one. This we may well dispense with this morning. As I look around upon this audience I am made to feel that the reading of an obituary notice is unnecessary; that to those who have come here the mere dates of the birth and marriage and the other epoch-marking dates of our departed sister are unnecessary; for I cannot but believe that to every individual here stands out at this moment other things of greater and more far-reaching importance, the kindly acts of the departed one, the faithfulness of her service, the beauty of her character, her sincerity of purpose, her grace, her integrity—all are before us this morning. Had our sister been one, who, because of keenness of intellect, or perhaps because of a determination to engage in those activities, leading to the accumulation of wealth and had she been able to leave a large amount of accumulated wealth, as compared with records she has left, her life's work would have weighed but little with this audience, and as far as her life in our memory is concerned, it would have been extremely fugacious. But today her records stand out before us in brilliancy and stir our hearts perhaps as it never has even during her life, as well as we loved to meet her. And I can conceive how as time passes and we can get further away from the direct memory of her association and therefore forget the humanity that after all was with her, her life's record, the heritage she has left to us will become more valued. Why? Because unconsciously we throw aside the false criterion of the world in which success is measured by the amount of wealth a man accumulates and we put in its place the criterion of altruism and service. Consequently our hearts are today touched with that fellow feeling that makes the whole world kin. Our deceased sister has left a record that we can point to with pride and say "She was a child of God." As a child of God she was a sister of men and the record of her service has been that she

showed her devotion to God by serving mankind." And no greater record can anyone leave than that. In no truer, more significant or in no broader way can a person show his devotion to God than in service to his fellowmen.

Today we are touched by the tender fellow-feeling of sympathetic grief, but in the hour of our affliction and in the depths of our grief, we can still rejoice that there has come to us that hope, that faith that causes us to believe in and to have assurance of a life beyond. And hence we are not as those who mourn without hope. So even in the midst of our sorrow we can lift our hearts to God and rejoice that our sister who has just left behind her such a record of sweet service to man that if the message that Christ has left to the world is divine we have the assurance that buoys us up and even dries our eyes from tears, and we can believe it is well with her because she has gone to the paradise of rest where under the benign influence of God who gave her life she can still exercise her sweet activity in blessing others. And for this hope and for this faith, I this morning, bless God."

WHERE THE REORGANIZED CHURCH DIFFERS FROM MORMONISM.

(The following article is from the Brooklyn (N. Y.) Daily Eagle of July 6th and was written by Bro. E. B. Hull, pastor of the Brooklyn Church in reply to statements made by Miss C. T. Swartz, to the effect that "The Reorganized Church of the Latter Day Saints is really worse than the original body, and, although it claims to forbid polygamy, it is practiced by the members."—Editor.

In a letter to The Eagle, the Rev. E. B. Hull, pastor of the Brooklyn Branch, Reorganized Church of Jesus Christ of Latter Day Saints, Park Place and Schnecktady avenue, takes issue with the statement recently made by Miss C. T. Swartz of the National Reform Association, at the Central Presbyterian Church, when she said that "the reorganized church is worse than the original body, and its members practice polygamy."

Mr. Hull, in his letter to The Eagle, says: "This is clearly an error on the part of the lecturer. She evidently is not conversant with the history of the two organizations (the Reorganized L. D. S. and the Utah Mormons), or she would know that the Reorganized Church is in no way connected with the Utah Mormons, and is distinctly anti-polygamous; has been so from the beginning to the present time.

We do not care to assume any of the odium which attaches to those who believe in the pernicious and heretical doctrine of plural marriage. We openly denounce such obnoxious doctrine, and affirm that such teachings were never a part of the original faith of the Church of the Latter Day Saints, as founded by Joseph Smith, Jr., in 1830, or of the Reorganization, but was introduced by Brigham Young, after the emigration to Utah, in 1847, at which time he led thither a band of about 10,000 from the membership of over 150,000; this was three years after the death of the prophet Joseph Smith. The main body of the church refused to follow Brigham Young, and from the remaining members a reorganization was affected, in 1860, with Joseph Smith, the oldest son, as their leader and president.

"This man is still living, having served the church in this capacity from 1860 to the present time. He now resides in Independence, Mo., the headquarters of the church.

"We have not the least objection to what any may say of the evils of Utah Mormonism. We recognize that many evils exist among that people, and it is a fact that the Reorganized Church has done more to put down those evils (instead of being a party to them) than all the other Christian churches combined.

Says Reorganized Church First Sent Missionaries to Utah.

"Our church was the first to send missionaries into Utah, to call these people back from the vile practices and heresies into which their leaders had led them. 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 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 member-

ship, and the spiritual authorities are not permitted to enrich themselves from the tithes gathered.

We are democratic in principle, to this extent; that in the annual Conference, legislation may originate with one 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 principle 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.'

Our pulpit is open to the representatives of any Christian organization to debate the question. We court investigation and challenge the world to prove that we, as a body, have ever taught or practiced polygamy or any of its kindred doctrines that have been practiced by the Utah Mormon Church.

Writings Show Aversion to Polygamy.

"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 1831, says:

"I say unto you that whoso forbiddeth to marry, is not 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."

"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 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, we 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 the future bring about a better condition of things.

Says Reorganized Church Led Crusade Against Evils.

"I mention these things to show that the organization of which I am a member, and a 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. Twelve years ago last April, this body of religious workers met in general conference in Lamon, Iowa, and on April 17, the following resolution, with its preamble, 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."

"I presume that the question of Mormonism never had a more thorough investigation than it had during what is known as the Smoot trial in the United States Senate, in 1906. Of this, U. S. Senator Julius C. Burrows, chairman of the committee on 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 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 the mythical story palmed off on a deluded people."

"We also have the decisions of two United States Courts, showing that the Utah Mormon Church departed from the faith and afterward incorporated into their system the belief and practice of polygamy and other false doctrines, contrary to the original Church, of which the reorganization is the lawful and legal successors.

Joseph Smith, the eldest son of Joseph Smith, jr., the prophet, is now acting as the earth head of the Reorganized Church; he is the foremost anti-polygamist." Joseph Fielding Smith, the head of the Utah Mormons, is the son of Hyrum Smith; he is a polygamist, with five wives, and has a family of forty-three children.

Not one of our leaders has even been arrested or charged with violating the civil law, nor has the Government ever had the least trouble in dealing with us. The Mormon Church has been a continual source of annoyance to the Nation, and by upholding polygamy it places a blotch upon the pages of our history that belongs only to the ages of barbarism. Their leaders are now living in self-confessed violation of the law, and thousands of dollars have been spent by the government in prosecuting them.

Now, let any fair-minded man consider these facts and he will readily see that for us to say nothing, when these two churches are represented as the same, would be a sin of omission of which we do not wish to be guilty."

JACKSON COUNTY.

By Elder Edward Rammie.

In the revelations to the Church Jackson County is made an important place, and whatever fame may come to other places it will not rob it of its pre-eminence as a locality in the building up of Zion. Within its borders will be located a city called the New Jerusalem, a land of peace, a city of refuge, a place of safety," the place for the city of Zion, a consecrated spot. Independence is the center place and the place for the temple. It is one of the places where the saints were commanded to purchase land. (Doctrine and Covenants 45:12, 57:1, 98:9.)

Because of the facts stated above, it ought to be of interest to the saints to know something about the present condition of Jackson County, and what are the opportunities for people who may locate within its borders. The writer has lived within its borders for five years, and during that time has learned some things by observation, and others by diligent search where it is possible to find them, and although it is but a small part of what can be obtained, the few facts to be presented will be of value to those who may contemplate moving into that region of country. I am not in any way connected with any real estate firms, either direct or remote, by which I could receive any remuneration, my only motive is to be of service to the saints. It possesses rich and valuable agricultural lands at prices from \$100 to \$500 or more per acre, depending on its location to the important markets, and the improvements that may be thereon.

On five acres of land within a reasonable distance from Kansas City, or Independence, an honest, industrious man, one who possesses a knowledge of how to raise vegetables, small fruit and poultry, can have a larger income, a better home, and more of the real comforts of life than the common laborer who receives from \$1.50 to \$2.00 per day. The same kind of a man on ten acres will, with some care and diligence, have more of the comforts of life and home than the average mechanic who receives a daily wage of from \$3.00 to \$4.00 per day. And the man who has the ability and means to farm larger tracts, up to the hundreds of acres, his income will be correspondingly larger.

Jackson County has a population of more than 300,000, and Kansas City, Mo., had in 1910 a population of 248,000, and the preceding decade it had increased 85,000; the same ratio of increase from 1910 to the present year would make the present number 280,000. Kansas City, Kansas, is only separated from it by the state line; a person can stand with a foot in each city and at the same time be in two different states; it has a population of about 100,000.

Independence has a population of more than 10,000 and is connected by street railway with Kansas City; the distance between the business centers of the two cities is about ten miles, and the running time for the street cars is about fifty minutes. The distance between the corporate limits of the two cities is about two and one-half miles which is largely occupied by suburban residences. Kansas City is a great industrial community, it has great mills, factories and shops; it is the commercial metropolis of the Southwest; it is the second in importance in the world in the live stock trade, with its mammoth packing houses; it is a great railroad center, twenty trunk lines entering it, handling its monstrous passenger traffic through the second largest passenger station in the United States; it is to have one of the ten reserve banks to be located in the United States, as a result of recent legislation at Washington, D. C., changing our entire banking system. Independence and all the County shares in the wealth that comes to the community because of the great importance of Kansas City in the commercial world. Jackson County contains great stone quarries and large cement mills which are very valuable to the building trades. The county has nearly 300 miles of macadamized roads, and is adding to it each year at an outlay of one-half million dollars. The Standard Oil Refining Company has great refineries at Sugar Creek, two and one-half miles from Independence, which gives employment to several hundred men. Kansas City has two large public markets, where the farmer, truck gardener, and fruit grower can dispose of his products to the very best advantage to himself and the consumer.

Both Kansas City and Independence can feel an honest pride in her public schools. In the former city the building of schools is a continuous proposition; the constant increase of the population will not permit them for one year to cease building operations. In the latter city two new eight room buildings are just completed, which shows the continuous growth in the city in which we have a special interest.

The extensive coal fields near to our county is a valuable asset to those engaged in manufacturing, and a help to the home consumer in obtaining fuel at reasonable prices. The great lumber regions southwest being near to us is a boon to the home builder, making it possible to obtain a home at less cost than it is possible in the country farther north. The climate is temperate, the winters are not severe, springtime comes early and the autumns linger well on to Christmas time. This makes it very desirable for the agriculturist and those engaged in out door labor. In other parts of the country there are several towns ranging from several hundred to more than one thousand in population, all being connected with Kansas City by railroads and wagon roads.

In a religious way the opportunities are excellent for our people, and conditions for future growth are very favorable. In Kansas City, Mo., there are four branches (Kansas City, Kansas, six). In Independence there are three branches and two missions, all of which have church buildings; the difference between the branch and a mission is that the former has an organization with the usual set of officers, and the latter has no organization, and is in charge of some one appointed by the Stake Presidency, and has all the usual meetings, including Sunday school and Religion; it is the preliminary work for a branch. There are two branches between Kansas City and Independence; Mt. Washington and Englewood, and one at Lee's Summit, fourteen miles from Independence, and missions at East Independence and Courtney. The membership is quite near four thousand in the county.

In the light of the above facts, from every view point, Jackson County is an important place to which our people can come. It offers opportunities to all classes of labor; the farmer, gardener, fruit grower, poultry man, mechanic, common

laborer, stenographer, salesman, salesladies, business men, professional occupations, such as lawyers, doctors, surgeons, dentists and educators. There is not a place in our country where the opportunities are better for the honest and industrious man or woman to obtain the comforts of life. The one that will succeed in other parts of our country can do the same in Jackson County, and the one that is a failure elsewhere, if it is because he lacks honesty, industry, and business ability, will likely continue on in the same old way. When we consider the great natural resources of the county and what is tributary to it, and that it is a midway between the two oceans, and far north from the Gulf of Mexico, so that if troublesome times come with foreign nations and we must needs "flee to Zion for safety," it will most likely offer the safety desired. The provision is a loving expression of our heavenly Father's watch care over his children.

Wickedness is found here as common as elsewhere, but in the gathering of the righteous of our own people, in co-operation with the other good people in the community, many of the evils will be removed that we now suffer from. It is cowardly to run in the face of danger, and then come back after the victory has been won by the valiant soldiers for the right.

Our heavenly Father knew that Zion must have a small beginning, it must grow out from the center, and extend as far and wide as there are righteous people to occupy, and he selected a part of the country that was rich in natural resources. Many of our people are making mistakes that bring to them financial and spiritual loss, because they locate in communities where the opportunities for earning a living are not good, and they must soon move elsewhere, which is often to Jackson County, which, had they done in their first move would sometimes have saved the price of a good home. The Lord does not want us to move to Zion because we cannot earn a living elsewhere, but for the reason that he has a marvelous work to accomplish in the latter days that the prophets from the time of Enoch to that of Christ have prophesied of, and we are to be co-workers with him to bring it about. If we had some selfish motive in view, just to go there and have a pleasant time while some one else does the work, we better stay away. I will venture an opinion in the application of the law concerning the gathering and what the attitude of the elders should be in giving instruction to the saints, and should the reader have a doubt in his mind as to the interpretation given, write to the presiding bishop of the church, and if the writer is in error he will be just as willing to correct the mistake as he is to write this paper. It is unseemly to have a controversy in the church papers, or in private, when it is so easy to appeal to the persons whom the law makes the counselors in such matters.

1st. The party interested, when it becomes necessary to change his location, his first effort should be to locate in Jackson County, for Zion must be built from the center out.

2nd. There is not another place in Zion and the regions round about that offers so many opportunities for all classes of labor, business, and professional work by which it is possible for men to earn a living and help spread the gospel. This will not in any way conflict with the law that refers to gathering to the regions round about, but the first effort should be in that region of country, and should conditions not be favorable then go to some of the near counties, this is not because some of the surrounding country does not offer good opportunities, but because we must concentrate our energies and not waste them by too much scattering. It is no more necessary under present conditions for all to move to the central community than for every one holding the priesthood should go out in the field as missionaries. The deciding of the matter is one of the very important things in our life and which will affect the Lord's work in building up Zion. The law points out the way, "for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion." (D. C. 72:3). That does not mean that you must sell your farm or home or business where you live and put the money all in a sack, and lay it and your personal effects and children at the feet of the bishop. The interpretation put on the law by the bishopric and approved by the church is, that you should file an inventory with the bishop which would inform him as to your wealth, your

indebtedness, your occupation, the number of children, and with it any information that would help him understand your condition and that of your children, their needs and plans for the future in regard to their occupations, the conditions where you live, whether in a branch or in an isolated condition. This is not wanted because the bishop wants to rob you, or dictate to you in your private affairs and be an autocrat, and domineer over you like some despot. He wants to be your friend, to help you so that you can do the best possible for yourself and children and at the same time help build up Zion; and this applies the same to the Stake Bishopric whom the law contemplates should be workers together for the welfare of the saints to be friends and helpers. One of the great needs in the world and in the church is the assistance of kind hearted and sympathetic friends, persons who are not actuated by selfish motives to make money out of you for their personal gain.

The law says (D. C. 128:4) the saints should consult the elders and bishops before moving. It is a very important question as to how far an elder can go in instructing the saints in these matters. He surely cannot take the place of the bishopric, any more than he would one of the twelve in appointing a missionary, for that is a part of their special work. The only thing he can consistently do is to help the saints in giving them an understanding of the law, and in that way help the bishopric, just as he can help one of the twelve in his work by teaching the saints and the priesthood their rights and privileges under the law, and pointing them to the one who has a right to administer it. To attempt to persuade saints to go to some particular locality because they live there, or because there is cheap land there, and then move away the first chance they get is reprehensible, and lays the party open to the imputation that he has a selfish motive in view and is sharing in the commissions with some real estate firm. The bishopric of the Church, assisted by the Stake bishopric, has this important branch of the Lord's work under their care, and what the elders and others should do is to help them, and not usurp their office; and so long as the saints will seek to carry on their business through real estate firms and elders whom the church or the Lord has not appointed to do that special work, they will have financial loss and other troubles to annoy them. It is not very long since two parties informed me of their losses; one of \$800 and another of \$1000, and also stated that they had disregarded the advice of the bishop in locating, and after their loss they then proceeded to do what they were advised to do in the first place.

The high price of land in Jackson County is not a barrier to our people locating in that county. It is no higher than in other parts of the country where the population is as great; if the Gentiles can pay the prices, is a Latter Day Saint less capable, is he less industrious, is he so much of a weakling that he must have a miracle to take the place of industry and economy. Under the Lord's co-operative plan, by saving rent, every honest, industrious, worthy person can obtain a home, whether in the city, town, or country. In Independence the Order of Enoch has one of the most beautiful locations in the city, with a temporary church located on it where all the regular services are held and the prices of the lots are from \$125 to \$275 each and can be paid for at the rate of \$10 per month. You cannot buy them and speculate on them and make money out of your brother's labor; they are for homes. It is the intention of the Order to do the same in regard to farm lands when it has money to buy with. No higher or holier duty rests upon the saints than to help in the work of helping our worthy poor to obtain homes. The Lord reproved the saints for failure in this line in 1834, and they suffered the chastening hand of God through mob violence for their failure. (D. C. 102:2.)

The only thing that stands in the way of every honest, worthy, Latter Day Saint having a home is our own unrighteousness, a failure to honor God's law. It is a conservative estimate to say that one quarter million dollars in the last ten years has been spent by our people unwisely by the advice of our unwise elders,—in mining stock, and in other foolish ways that had not much business stability in them; speculating, to get something for nothing, and it is still going on. No greater blessing, in a temporal way, could

come to our people than for some of our people who have the means, and are good farmers, to buy farms in Jackson County, and for others to help with their money, so that through the church and the Order of Enoch honest, industrious, capable and worthy ones, could be helped to obtain the same. Then we could have a storehouse in Independence, and very much tithing could be paid in the products of the farm. With only the number of missionaries' families that now reside in Independence, and receiving one-third of their allowance in produce, would save the church more than \$3000 per year in cash, and the saving in the cost of living would also go into other homes and institutions like the Sanitarium, and the old folks home would be able to get a large portion of their needs supplied from the same source.

Jesus said: "The children of this world are in their generation wiser than the children of light." (Luke 16:8) and it is just as true today as when uttered by the Master. Men of the world are not complaining about the prices of land in Jackson County; they are buying it. They know that it is valuable as gold; an investment without any risk. The people whom the Lord told that it was wise to purchase the land prefer to invest in mine speculation, and other doubtful enterprises, and in so doing confirm the old saying "that a foolish person and his money is easily parted." The Lord said that the saints should send their treasures up to Zion, and blessings would be theirs in this life and in the life to come. (D. C. 63:13.)

As a concluding paragraph, the reader's attention is called to Doctrine and Covenants 72:5 where instructions are given concerning persons going to Zion, and the elders should be careful to teach this important feature of the law. It provides for a certificate from a local bishop or from three elders to the bishop in Zion. What for? The bishop wants to know what kind of a man he is dealing with. He cannot know everyone personally. Has the party been faithful to his duties outside of Zion? Has he observed the law? Does he render financial help to the missionary? Does he help in financial matters in the branch? If he has been faithful in these matters, the bishop will know that he is dealing with an honest man, and not an idler who wants to live from the fruit of other's toil, or that the person is so blinded by selfishness and covetousness that he cannot see the beauty in the sweet gospel story.

Independence, Mo.

MISCELLANEOUS

CONFERENCE NOTICES.

Northern California District will convene at Irvington on Reunion Camp Grounds, August 28 at 10 a. m. Full ministry and branch reports are desired. All reports and credentials should be mailed to the undersigned not later than August 20.

John A. Lawn, Sec.

Hollister, Cal.

The conference of the Southwestern Texas District will convene with the First San Antonio Branch on Friday night, July 31st.

Carl F. Wheeler, Dist. Sec.

CONVENTION NOTICES.

The Southern Nebraska District Religio Association will hold its semi-annual convention with the Blue River Branch at Wilbur, Nebraska, July 22 and 23. Please send all reports to me as early as possible.

Mrs. Edith Trask, Sec.

REUNION NOTICES.

Those who expect to attend the joint reunion of the Pittsburg, West Virginia, Ohio, and Kirtland Districts, to be held at New Philadelphia, Ohio, July 25th to August 9th inclusive, as part of their equipment should include Bible, Doctrine and Covenants, Zion's Praises, and Quarterly. Use for these will be found throughout the reunion meetings, and especially in the Sabbath school work of the three Sundays, July 20th, August 2nd and 9th.

Institute Committee.

The Tenth Annual Reunion of the Lamoni Stake, will be held at Lamoni, Iowa, on August 7th to 16th inclusive. Meals served on ground and tents can be had at reasonable prices. Leave your tent order on or before Aug. 1st, with Bro. Joseph Roberts, of Lamoni.

For further information write general secretary, A. Otis White, of Lamoni.

To Whom it May Concern—

This is to certify that with the knowledge and consent of the First Presidency and the Presiding Bishop, Bishop Bullard will for a season labor in Nebraska and Color-

ado in the interests of the work in general, and especially in the interests of the financial affairs of the Church. We commend him to the Saints of these fields.

Very respectfully,

Frederick M. Smith,
Secretary Presidency.

QUORUM NOTICE—PRIESTS NORTHERN CALIF.

Organization of permanent quorum will probably take place Sunday, Aug. 23rd, at Irvington, Cal. The offices demand the most qualified and active priests in the district to successfully carry on the work, hoping as many as possible will be present Aug. 21st to 31. Mail all communications to Mark H. Fonda, secretary protem, 1214 Delmas Ave., San Jose, Cal. Quorum blanks will be sent to every priest to be filled out.

Sincerely,

Emery S. Parks, Temporary Chairman.
96 Caselli Ave.

PASTORAL.

To the Saints of the Utah District.—On September 1st we have due on the Salt Lake church building the sum of \$2000.00, and are desirous of raising as much of this sum as is possible among our own people in the district. Each one of us who can should help, even though it may be with but a small amount, and I earnestly urge upon one and all to make extra effort towards this fund. The general church funds have a great many pressing demands upon them just now in carrying on the work of preaching the gospel in practically all parts of the world, and I am sorry to say that Utah does not appear to have done her share towards the financial needs of the district and the church at large. The Saints should determine to make the Utah district self-sustaining, and I have been laboring to this end in the past six months, but regret to say that we have been compelled to call on the Presiding Bishopric several times for help, and I have felt humiliated each time. The responsibility is ours; it is our business to see to it that our financial needs are supplied. Some of our people have done well, while others have done very little, and some, I am ashamed to say, do nothing at all. Let us each try to help. Those who have done well, try to make a little more sacrifice; those who have done little, do more; and those who have done nothing at all, let them awake, remembering that we are all to work together if we are to succeed. And who wants to fail? An immediate response is imperative.

C. A. Smurthwaite, Bishop's Ag't.
751 First Ave., Salt Lake City, Utah.

Isolated Saints of Western Nebraska and Black Hills.

Will you help spread "the tidings of salvation?" You, yours and neighbors need spiritual help. God said "Let him that is warned warn his neighbor. The times are portentous of the "last days." Social, industrial and political unrest, with religious unrest, indifference and confusion make necessary God's message of light and truth. Will you help to spread it abroad? Write of the possibilities where you live and aid by your help.

R. Etzenhouser.

1123 W. 6th St., North Platte, Neb.

ADDRESSES.

J. W. Smith, 326 South Main Ave., Sioux Falls, S. D.
Elder James E. Kelley, field address Box 646 Phoenix, Ariz., home address Lamoni, Iowa.

MARRIED.

Sackett-Westwood.—Wednesday evening July 15, 1914, at the home of the bride's parents, Bro. and Sr. J. W. Westwood, 609 So. McCoy St., Independence, Mo., Mr. Leo L. Sackett and Sr. Manie Westwood, Elder Alma K. Dillee officiating. They expect to make Independence their home.

DIED.

Brackenbury.—On the morning of July 8th, 1914, Independence, Mo., the little infant daughter of Bro. and Sr. Leo Brackenbury, who was born on the Nation's holiday, and had lived but three or four days after birth. Funeral services were held, conducted by Elders E. L. Kelsey and G. E. Harrington.

Patrick.—At Lamoni, Iowa, July 1, 1914, Sr. Rebecca Patrick, aged 93 years, 7 months. She was born in King County, Nova Scotia, December 1, 1820, and was baptized at Stewartsville, Mo., October 9, 1893 by William Summerfield; confirmed by B. J. Dice and Summerfield. She loved her Savior and the gospel to the end. During eight years living at the Church Home she was loved for gentleness and patience. Funeral held at the Home, sermon by H. A. Stebbins, assisted by A. S. Cochran.

Deller.—At Rich Hill, Mo., July 12, 1914, Pearl Miller. She was born at Shobtown, Mo., Oct. 19, 1891, was married to Joseph Deller, Nov. 1899. Baptized April 28, 1901, by John C. Foss. She leaves husband, two daughters, mother, and two brothers to mourn. Funeral from the church, sermon by James Moler. Interment in Green Lawn Cemetery.

Higgins.—Leo Lafayette was born Sep. 24, 1884, at Liremore, California; baptized at Lamoni, Iowa, when 10 years old by Elder Joseph Snively. Died July 7, 1914, in Kansas City, Kan., funeral services by I. N. White. The brother was a great, but patient sufferer for a number of years but dies firm in the faith of the Saints. He leaves a mother, two sisters, and two brothers, and while mourning their loss, was exceedingly comforted to know he left a testimony with them of his acceptance with his heavenly Father.

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ZION'S ENSIGN

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

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EDITORIAL

LABORERS TOGETHER WITH THE LORD.

An Epistle by the Presiding Bishop.

The assumption is all are laborers. If not, why not? There is certainly plenty to do; every kind and class of necessary work. And it may be truly said that if there are any who are not helpers, it is neither the fault of our heavenly Father nor the church, for due provision is made for all and for the good of all, and each made responsible only according to his ability to do.

Whatever may be the policy of men in the world, it must be admitted that in the Lord's work opportunity is extended to all: To some five talents, to some two talents, and to some one, but to every one according to his special ability; and all are instructed to be diligent, honest, true and Christ-like in labor, each preferring his brother to himself. This was the order followed when Jesus was personally instructing in the cities and regions of Galilee, hence we notice in the assemblies for good, the ministers, apostles and elders, also the members "who ministered unto him of their substance;" but every one a recognized helper.

No, not everyone, says the objector, for some who followed after did not do so to help. True; but these are marshalled in a different body. They had followed with improper motives. Jesus said to them: "It is not for the doctrine that you follow me but for the loaves and fishes." These certainly should represent no class of the saints. They are neither preachers nor helpers as tithe payers.

The apostle in the Corinthian letter sets forth the measure of true saints: "We then, as workers together with Christ, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1. This is in perfect agreement with the instruction to the church in our own time: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all." D. C. 119:8.

A little more than two months of the 1914 conference year has now passed and it is expected that every minister whether general officer or missionary is long ago at his post of duty. But we must not forget that the same strict rule which requires these missionaries in their places in the firing line applies to each bishop and agent and every other officer and member in the body. Truly, "All are called according to the gifts of God unto them."

The work of the year outlined in the business of the conference may well be said to extend to nearly every part of the world. As rapidly as possible the missionary work is being extended to "every kindred, tongue and people." To accomplish this, under the guidance of our heavenly Father, requires faith, sacrifice and the fervent discharge of duty on the part of each and all. The burden is upon all; the expense is incurred by the body which undertakes the work. Not simply by the missionary who moves forward in all the world to teach; not by the Bishopric which reaches out to help all and supply every

just demand; but the Church under divine help and direction; each member responsible for his part or lot in the work; each to use the strength and wisdom possessed to carry on the work and each to be divinely rewarded by and by according to his faithfulness as a true laborer in the work of the gospel of Christ.

The present conference year the mission work has been duly provided for in America, and extended in the countries of Europe, Asia, Australia and the Islands of the Sea. The missionary must be provided for as he moves forth to occupy in the special field assigned, and the support required for the successful worker, under the conditions in many places today, is much as it was when Paul labored in Thessalonica and was supplied by the faithful saints at Philippi.

This slight suggestion of work outlined in home and foreign mission fields it is hoped will be sufficient to awaken the earnest, thoughtful saints everywhere to present demands for diligent and faithful duty wherever they may be in the body, for the families alone of this gospel army require about nine thousand dollars per month in addition to the proper expense of the minister.

But there are many essential features of the work, other than the home and foreign mission fields, which must be sustained and strengthened if we are to win final success in bearing a proclamation of the gospel to all the world.

a. The church must look after and care for the destitute, aged and helpless, and assist as becometh saints the industrious and worthy poor and needy.

b. The sick and afflicted must be cared for and supplied with proper comfort and surroundings as the law especially provides, thereby requiring in case of need the extension of special help to laymen and ministers.

c. Due provision and care is to be furnished homeless and needy children, and orphans furnished with proper home and opportunities in life, if we are to do to others as we would that they do to us, and this rule of action is announced and commended in the work and preaching of Jesus himself.

d. Proper educational work on the part of young men and young women is essential in establishing and maintaining the church of Christ and all should help this special work of assisting the needy in the attainment of such true wisdom and knowledge as will qualify them in the discharge of life's grave duties.

e. It is essential in carrying on our work that we "live by every word that proceedeth from the mouth of God;" hence, we cannot succeed if we fail to move along the lines of the law which bring about equality and oneness among the people. It is therefore necessary to continue and more fully carry out the provisions for furnishing employment and assisting the industrious and upright in obtaining homes by the church in its work, and also through the benevolent, helpful societies incorporated for this purpose.

f. Laboring for the redemption of Zion, is one of the highest and most worthy thoughts to be entertained, as we move forward in our warfare and work. It should not be for self, but "seeking the good of our neighbor" instead of self. And if the work is performed in this spirit there will abound profound rejoicing in our labors instead of selfish feeling and criticism of others, as they move in their work. Each then should be equally interested in the purchase of sufficient lands as commanded and feel as ready to extend a helping hand to the body in its work as himself and if we can build in this spirit it will be evidence that we have overcome the spirit of distrust and selfishness which in 1833 defeated for a time the hope of the saints. This too was right, for if we cannot build with an eye single to the glory of God, and with a spirit ever ready to help our brother and neighbor, the Lord could not accept the work if accomplished and it would be in vain.

In the building in this country it was absolutely necessary to provide for ample ground and ac-

commodations for a headquarters and work. The lord in his wisdom specially directed this and yet fallible man occasionally complains. The laborer with the Lord, however, will extend his hand as a helper. In other countries, especially Palestine, there is urgent necessity not only for mission help but also for suitable headquarters in Jerusalem. To postpone this latter will be as serious mistake as was the postponement of purchases in Zion for twenty years. Twenty thousand dollars for this work now would help the work wonderfully in Jerusalem.

Twenty members could answer this call at once and with the helping hand, fully and forever relieve the situation, thus blessing themselves and the Lord's work. May we not get a ready response from this number for the timely establishment of so important a work?

The claim is made that we are not now strong enough for such important step. This is an error of selfishness and fear, having nothing in common with true faith. The instruction of the Lord is "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and 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."

Poverty and failure accompany those who do not put forth the helping hand, not the faithful who do. This is the incentive to true success so often noted in the instruction of Jesus and without faith it is impossible to please him. It is for the good and growth of every department of the work, wherever the same may be located that we write. The burden of the heart of the faithful should be the helpful prayer and the helping hand for the Lord's work. So may we all labor.

E. L. Kelley,
Independence, Missouri, July 17, 1914.

WORTHY OF CONGRATULATION.

Independence is worthy of the congratulations of all good people in its victorious local option campaign against the forces that work for the perpetuation of evil. The drink evil with all that it entails is to be checked for four years at least, and it is to be hoped that during that time the forces that stand for better civic and social conditions, and the protection of the weak and innocent, will gather such strength that never again will the peace and prosperity of the city be endangered by the opening of saloons. The fight upon the part of the "dry forces" was honorably though energetically made, and the victory fairly won. That the city may not be robbed of its victory, a number of the citizens stand pledged with a fund of several thousand dollars to see that the law against the sale of intoxicating liquors is enforced.

Under these improved conditions Independence will be a better place in which to live. Our mothers, wives, and daughters, may walk the streets to the stores or places of business without having to meet the offense which the saloon always places in their way. Our young men will not be subjected to the temptation which drink offers, and no doubt many will be saved from starting in the path which leads to a wreckage of life with all its hopes.

Sooner or later the liquor question in America must be settled, and will be settled once for all. The disastrous effects of the liquor business are too apparent to be unseen or ignored, and we believe there are enough good people in the country to deliver it from this evil. A constitutional amendment prohibiting the manufacture and sale of spirituous liquors as beverages can be passed, and will be passed before many years. All good people should work for it.

No Escape From Conscience.—A man who recently committed a crime in Arkansas recently surrendered himself to the police of Kansas City though he had never been suspicious of the crime. He declared that his conscience would not let him alone, that the nights were hell to him, and though he knew that it meant long imprisonment

or even death for him he must give himself up. The consciousness of guilt is destructive of all peace and happiness; it makes life a misery. Some there are who because of a hardened conscience may throw off the sense of guilt, but it can be only for a time. Sooner or later the full sense of guilt must come to every man for his sins and he will be anxious to either put himself in an attitude of repentance and thus secure mercy, or to suffer the penalty through justice and judgment that he might be again free. The demands of conscience when coming in harmony with the requirements of God's law, should be heeded even though to do so brings suffering, for to do otherwise is merely to postpone the meeting with the consequences to a less opportune time.

INDEPENDENCE ITEMS.

Following a beautiful anthem by the choir under the direction of Bro. Leo Brackenburg, the 1914 edition of "O for the Wings of a Dove," Bro. D. J. Krahl, the superintendent of the Sunday school, delivered a sermon principally on the events of the past week, first reading the 4th chapter of 1st Corinthians. He rejoiced in his heart because the result of the election of the past week was a step towards the redemption of Zion. It is a step towards purification. Spoke of the object of our coming here. If we have not come here influenced by the right Spirit our coming will be in vain. Compared the gospel to physician's prescription. Among the ingredients of the gospel prescription is brotherly love. Christ, the physician, cannot heal unless we do our part. Speaking of wrong doers, he who breaks the law of the land should be turned over to those whose duty it is to put such laws into execution. Revenge should never be in the heart of a brother. Speaking of spirituous liquors he said that the medical schools have found no place for alcohol in the materia medica. We should not permit any one to become a drunkard through our vote.

On account of illness we attended neither the afternoon or evening service. In the evening Elder T. J. Sheldon delivered his second discourse of the series on the Book of Mormon, but we cannot give items concerning it.

We cannot refrain from saying something more on local option. Now that Independence has gone "dry," a permit has been granted by the court to hold a local option election for Jackson county outside of Kansas City and Independence, which will be the 22nd of August. Of this Jackson county election the Kansas City Star says: "The local option election August 22 is going to make it (Jackson county) an ideal place in which to train boys and girls into splendid men and women." With the influence of the Independence victory and the sentiment already prevailing in the county outside of Kansas City, there is no doubt but that it will carry by a large majority. Mt. Washington and the more rural districts are decidedly for local option, or against the sale of liquors. The towns in the eastern part of the county may show more resistance.

It is stated that there was no election ever held like the one last week in Independence, and its influence is already felt, not only state wide, but to some extent all over the nation. Although men and women worked shoulder to shoulder from daylight till dark, and many glaring steals prevented, yet under cover, where it could not be observed, vote-buying was carried on. It had become a common practice in Jackson county, and public officials have declared that little could be done to prevent it under the present election laws. A movement has just been started in St. Louis, asking Kansas City to join with them in asking the Governor to appoint a commission to revise the election laws so that an honest election may be had. As it is now the crooks run the elections and justice is defeated and the honest, law abiding people are thwarted in any effort for that which is for the good of all the people. The work of the Independence victory is only begun. Meetings are to be kept up at intervals, a league has been organized for the purpose of seeing that good men are nominated and that honest elections are held, as well as for the enforcement of the local option law, to break up gang rule, and to nominate men not controlled by the saloon interests and by crooks.

The following editorial appeared in the Kansas City Times of July 23rd:

CITIZENS IN EXCHANGE FOR BOOZE.

"Independence has made a great step forward in bidding for good residents in exchange for booze. It has traded off its saloons for a fine future as a residence suburb of Kansas City.

As a city grows it always develops favorite suburban towns where its people enjoy living. These towns give their residents the advantages of life in the amplitude of a quiet, wooded place, combined with those that come from nearness to a big city.

Pick out any group of men in New York City, and you are apt to find one living at Cornwall, another at Hastings, and a third at Summit, N. J. They prefer these places for their families to the distractions and congestion of Manhattan itself.

This suburban growth is going to come in the vicinity of Kansas City and Independence, by its vote Tuesday, is insuring its future as a splendid suburban residence town. It has fine natural advantages in its nearness to the city, and in its accessibility. In addition it is a beautiful old place, with its shaded streets and its attractive homes. Now it has added the crowning advantage of providing wholesome conditions of living by doing away with the booze.

Whatever may be a man's personal views of drinking, it is impossible not to recognize that the saloon, as an institution, is demoralizing; that it is a liability to a town, not an asset. Saloons encourage loafing. It is only

necessary to turn to the municipal farm of Kansas City to find that a large share of the disorder and crime of a city comes from liquor. Independence has voted to rid itself of this liability.

By this very act it has invited the people of this community to consider its advantages from a residential standpoint. A home in Independence is more valuable today than it was on Monday, because of the decision to stop the sale of liquor there.

That substantial Missouri town has adopted the wisest possible course to assure its prosperity and future growth."
—Kansas City Times.

The Times and Star have had many good things to say about the Independence election. It is a temperance paper.

Bro. T. W. Chatburn came home about two weeks ago, having been overcome with the heat in Oklahoma, where it was 107 in the shade. He was immediately put in a cooler (not the kind of "cooler" that drunks are put in) till his fever had abated, and through careful nursing in a day or two was able to take a sleeper for home. On election day he had recovered sufficiently to go to the polls and cast a "dry" vote. After the victory had been won Bro. Chatburn said, "Now we have made a good start towards the redemption of Zion." With cursing some of the "wets" lay the blame of their defeat on the Saints, or as they term it, "the—Mormons." We are willing to take the blame, but want to give credit to others for helping. It is said that some of the "wets" have stated that they would like to trade Mormons for negroes. Well, Independence has exchanged booze for more good citizens, whether Mormons or otherwise, and these would-be traders will have to fall in line or trade themselves for more better citizens.

In justice to the negroes here will say that they have been taught that they have a right to dispose of their vote as they please, and that many whites also sell their votes. There are some honorable negroes who hold principle above a few dollars. Ten young white voters were heard to say that they each received five dollars for their votes. Another thing, credit should be given to E. F. Jones of St. Louis for all the details in organizing and drilling both men and women for the campaign.
W. H. Deam.

INDEPENDENCE, SECOND BRANCH.

The speaker for a week ago Sunday in the morning was Bro. L. M. McFadden and Bro. J. T. Curtis gave a lecture on temperance in the evening. Wednesday evening prayer meeting was good. We still have young people's prayer meetings on Tuesday evening and we would like to see more attending these meetings than do.

226 were present at Sunday school Sunday morning. At 11 a. m. Bro. W. S. Loar was the speaker. The writer occupied at the evening hour. 2:30 prayer meeting was enjoyed by all.

On Wednesday evening, July 15th, Mr. Leo L. Sackett and Sr. Mamie Westwood were united in marriage at the home of the bride, Elder Alma K. Dilce officiating.
P. A. S.

FIRST CHICAGO.

Sunday was quite warm but the attendance was not materially affected.

At the regular weekly meeting of the officers and teachers of the Sunday school final arrangements were made for qualifying in the only two points we were lacking to class our school as first rate in the standard prescribed by the General Association, i. e., grading of school and normal class.

Our pastor, Bro. James F. Keir, spoke in the morning, on the office work of the Holy Spirit, and exhorted all to come up higher that the Comforter might have more perfect sway in our lives.

Bro. David Dowter occupied the evening hour giving very good instruction, urging to "do it now" and not put off making a new start as did Felix, when after Paul had reasoned with him regarding righteousness, temperance, and judgment to come, he said, "Go thy way now, when I have a more convenient season I will call thee."

Street services are being continued and a good interest prevails. Sunday evening showed results of these services in the attendance at the church. We are indeed thankful for the inquiring minds.

4158 W. Congress St.

OMAHA, NEBRASKA.

"By thine own soul's law learn to live;
And, if men thwart thee, take no heed;
And, if men hate thee, have no care;
Sing thou thy song, and do thy deed;
Hope thou thy hope, and pray thy prayer
And claim no crown they will not give."

We are pleased to note the return home of Bro. and Sr. S. D. Condit and daughter Gladys, as we need their assistance. Sr. A. W. Ballard of Los Angeles, Calif., is here visiting relatives and friends, also Sr. Stephen Francis of St. Joseph, Mo. Bro. Chapman who attends the Central Branch in Chicago, 68th and Honore Sts., although living about forty miles distant, worshipped with us Sunday, July 26th, accompanied by his niece, Mrs. McConnie. Sr. C. M. Hollenbeck and daughter Lois are spending the summer with Sr. F. O. Wilson, Sr. Hollenbeck's sister, in Conrad, Mont.

Those occupying the pulpit of late: Elder O. Salisbury of Des Moines; Paul N. Craig; and Bishop Richard Bullard of Independence. Bro. Bullard will also speak Tuesday evening, and conduct a round table talk before leaving. How many are brave enough to exert every effort to obey the temporal law, or are willing to sell their souls for the pleasures and vanities of this world? So many state there is a dearth of spirituality in the church, and why? The Saints are not obedient, and as a consequence are not recipients of great blessings.

The meetings at Florence have been discontinued; as a dancing platform was erected in the park a short dis-

tance from the tent. We trust some good seed was sown, but how many times the adversary of souls causes apparent defeat to God's servants. How many are not bowing the knee to Baal, or the God of Fashion?

"Behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

Alice Cary Schwartz.

345 Omaha Nat. Bank Bldg.

SAN FRANCISCO AND OAKLAND.

We are glad to welcome to our shores again Bro. McConey and wife who for the past four years have been laboring in the Sandwich Islands. The Oakland Branch had the pleasure of hearing his morning sermon and the city branch his evening message. Bro. Joseph Presley and Bro. G. S. Lincoln were the other speakers respectively. The newly elected Religio officers of the bay cities intend to rush matters pertaining to the society's progress. May all the Religians assist them.

The northern California District already miss the regular items of the loved missionaries, Bro. and Sr. J. M. Terry, but we also notice another's gain.

Our reunion will be held at Irvington Aug. 21-30. Everybody from California and Nevada come and we'll have a time of rejoicing together. Get certificates when you buy your R. R. ticket so you will be able to return home for one-third fare. Send orders for tents, springs, etc., to Bro. C. W. Hawkins, 616 Spencer Ave., San Jose or the writer. Write Bro. J. H. Driver at Irvington for rooms. Bathing house will be conducted as in past. First come first served as to camping location.

Northern Cal., District Reunion, Aug. 21-30. Religio Convention Thursday p. m., Aug. 27. Sunday school convention, Friday p. m., Aug. 28. District Conference, Saturday, Aug. 29.

A. C. Hawley.

369 Cumberland St.

SEATTLE.

A beautiful baptism occurred in our font following our morning service on Sunday—Bro. F. W. Holman baptizing Sr. Edna M. Albertson, who came down from Port Townsend for that purpose. She was confirmed at the evening hour.

We recently enjoyed a refreshing shower—not of drops of rain—but of little messages of good will and wishes on some thirty-six post cards from the dear saints of Oakland, Calif., and one from San Francisco. Such visitations encourage the missionaries in their work. We are very grateful—not one was sent in vain.

Our conference convenes at Vancouver, B. C. on Aug. 14. A goodly number will go from here—part way by boat on beautiful Puget Sound and some sixty miles by auto by the kindness of a brother who has the autos and offers the service. We may get over the line for the first time.

Our Sunday's services were all well attended. The Sunday school took an advance step in introducing the march and review. Bro. Amos Rhodes, the superintendent is earnest and progressive. The Religio was also well attended and interesting. At the evening service the two children of Bro. and Sr. Z. S. Kirtidge were blessed by Elders Holman and Terry who also confirmed Sr. Edna M. Albertson. Sermon by the pastor on prophesy.

We have now in operation three missions besides our main church work, holding services in each one per week. We shall try to sow with a liberal hand, leaving the harvest with the Lord who cares for his vineyard.

Sr. Olive Toler visited us from Everett where lives a few saints who are preparing for monthly meetings. We expect to visit there when preparations are completed. Everett is reached by electric line, 46 miles to the north. In all my work my companion missionary is faithfully at my side though at times in physical suffering.

We receive many cheering words from our faithful brothers and sisters in our California field with whom we labored so harmoniously twelve years.

Bro. Johnson is in and around Bingham busy in the gospel work. Bro. Roy Budd who comes to us highly recommended from good old Missouri soil and Bro. R. D. Davis are in tent work in and around Vancouver, B. C.

J. M. Terry.

G. A. Worrell.

102 North 39th St., Seattle, Wash., July 23.

CORRESPONDENCE

Northeastern, Illinois.

Editor Ensign:—This writing finds the writer at Wilmington where a few of our members still reside. The greater part of the old Wilmington Branch have moved away or are dead. But at Deselm there are a faithful band of saints at work. And a short time ago the name of the church was changed from Wilmington to Deselm.

We are trying to awaken an interest here again. And last night I preached to about a dozen at the home of Bro. and Sr. Floyd Kahler's, there were at least twice as many outside who listened.

The writer found the good Spirit present in a very marked degree which made the effort a pleasure on his part.

And judging from past experiences, it bespeaks better things for the work here, if those now in the church here, put forth a good loyal effort.

The week before the 4th I spent at the Vowels neighborhood, some seven miles south of Belvidere and July 6 had the pleasure of baptizing Edward J. Vowels and his wife, Alice Vowels, and two of their daughters, Ellen and Annie. This family came from England a few years ago. Their sons, Fred, Ernest and James and their youngest daughter Elsie, having united with the church before. They still have two daughters and two sons that have not yet become sufficiently interested to obey. The

general work of this district is very good. We have a number of local men who are doing excellent work. And nothing can be more encouraging to the missionary and district officers than to see local men who enter into the local work with a will, and carefully, prayerfully, feed the sheep and lambs.

Now just a word about reunion. As per notice already given the N. E. Ill. reunion will meet at Plano, Aug. 21-30. Please send your orders to me not later than Aug. 12th. The tents are shipped from Madison, Wis., over two roads so must have time so they will be sure and get there on time.

Be sure and order your springs at the same time. Let us come with the spirit of worship and a desire to get close to God first and then let us enjoy the things of nature and all else that tends to our good. As a member of the Southern Wisconsin Committee let us remember the date Aug. 28 to Sep. 6. Send your orders for tents for the Madison reunion to A. E. Gratz, Dunning St., Madison, Wis., not later than Aug. 20. Please order your springs at the same time. The prices of tents have already been published. And now the question is will you be there?

Your brother and servant,
J. O. Dutton.

347 First St., Evansville, Wis.

Lynn, Nebr., July.

Dear Ensign—As I love to read your pages and the various letters from the Saints, it seems that I should contribute something. We have no church or branch here, and I am isolated from church privileges so the Ensign and Herald are my preachers. They keep me posted on the church or the work of the church. They are a great help to the church and the Saints.

I live in the sand hill country 7 miles east of Lynn, Nebr. I have belonged to the church since June 9, 1902, and I feel grateful to God that I united. I know it is God's work. I want to admonish the Saints, one and all, to live faithful and humble. I believe there is great destruction coming on the earth and if we don't live right we won't escape them. I am trying in my weakness, to get the people to see the light, but it seems like the things of this world have blinded their minds, so they can't see.

If any of the elders will come out here before the first of August I think I can get a place for them to preach. They can send me a card to Lynn, Nebr., and I will meet them at Angora, Nebr.

Your brother in the one faith,
J. A. Norris.

DEPARTMENT OF
Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, Editor,
147 W. Walnut St., Independence, Mo.

NOTICE

All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare leaflets, Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence, Mo.

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LOCAL OPTION WINS IN INDEPENDENCE.

In the interests of Home and Child Welfare, the mothers of all denominations, turned out in great numbers on Tuesday, the 21st, to try to counteract the tactics of election crooks and crafty politicians.

The fathers had patrolled the streets in relays of one hundred, during all the two nights previous, the same idea in view. On election morn at daybreak, their companions began joining them and the battle was on!

The efforts of the day opened with a genuine battle—a brief account of it and appeal to men to leave home and business and "stand up with these good women and men, and help us hold these legalized thugs until we get a fair vote and a square count"—was quickly printed on hand bills and the crowds kept supplied. Mrs. Dr. Twyman, (wife of the young physician chosen some weeks ago to lead the local option movement here) had a revolver shoved in her face as she protested when two respected citizens were beaten brutally by "wets." The police when appealed to said they were too busy to look after the matter. This was the only violent scene, (although in one ward especially the voters were very insulting at times), the saloon element exhibiting a spirit of tolerance born of the realization that they must (or mustn't); that it's of no use; of curi-

osity, of surprise and pent up anger. Why? because wherever their men met to buy votes or congregated for whatever reason—the mothers of the opposition were also. The groups were invariably scattered; no word or action could escape their eyes or ears or the quick snap of the dozens of cameras in action every where.

Without the courage of their convictions the women would undoubtedly have failed in their campaign, for it was a trying experience, but they proved brave and undaunted. Their convictions were born of sad experience with the evil effects of liquor on the home and individual. They might have failed because the majority was only 105 votes as it was. (In the ward where there should have been over 200 negro votes, one hundred did not vote. It was generally understood all day that the negroes were afraid of the women and cameras; and as a consequence, whenever the "payment" who were easily "spotted" approached them, the groups were scattered by the women. They had no opportunity to empty their full pocket books.

Especial vigilance had to be exercised from four to seven o'clock in the evening, for the saloon men were getting desperate at being foiled in their attempts to accomplish much if any thing. The corners were guarded from early mornng till after eight at night, by especially appointed women (Sr. B. C. Smith and Sr. I. N. White were among those who performed this duty, the long day through.) Men and women notaries took affidavits at the poles as another safeguard.

The leader of the saloon forces is a leading county "politician", and was much in evidence all day, but merely because, whether in his auto or walking the streets, he was accompanied by two women, who also had an auto as well as a camera. One of these women had been especially requested two weeks ago to take him in charge for the day. This was our Sr. A. L. Yingling. Being acquaintances and friends for some twenty-five years past made this duty less trying, although she accepted it with considerable hesitation. But having entered into the fray, it would never do not to succeed, and so he was everywhere headed off by a very persistent, very pleasant and jolly little woman, who had determined to call no one names, to spend no time trying to convert at the last minute, but merely to entertain and keep the harassed one in a good humor and out of mischief, until the polls were closed.

He was the perfect gentleman from early morning till late at night, never losing his patience but once, when as he approached a telephone and discovered her at his elbow, he exclaimed, "Well if you must hear, I suppose you must," and he proceeded to send two messages which were promptly reported to anti-saloon headquarters. These were of such a nature that they called forth an eloquent plea from Sr. Yingling, during which the politician humbly exclaimed, "Mrs. Yingling, I wish you would not continue this." Then later, in reference to her tactics, "When are you going to stop all this?" "Just whenever you stop Mr.—" said she and smilingly continued to follow him about town.

Once as they entered saloon headquarters, and noted the wrath on the faces of his co-workers there assembled, one of these exclaimed, "Well are you a prisoner, that you have to be guarded by two women and a youngster?" To which Sr. Yingling replied, "Gentlemen he is not a prisoner, but he understands! He just can't help the circumstances; nor can we; we just have to know what is going on!" Soon one of the men called out, "Mr.—, what are we going to do about—?" An uplifted hand stopped him and Mr— replied, "I can only get that by wireless," and sadly departed.

Other women had similar experiences, guarding certain bar-tenders, saloon porters, men and corners and groups, wherever Dr. Twyman or others in charge directed them.

One of our sisters heard the most prosperous of the eight saloon keepers say, "Well they'll find we are good losers," to which she could not resist replying, "Yes, but you must give the women credit for the victory."

"Yes, indeed that's true," said he.
"And some of us may be sick in bed for a week, but—"
"I sincerely hope not, lady!"
"But we've fought a good fight."
"Yes, lady!"

The plans and organization for this campaign were most systematic from start to finish. Added to this, as aids to the venture, were—the extraordinary July day, it being actually cool and breezy. Otherwise the women might not have held out in such numbers. Also the special services and prayer-meetings and programs in various churches; and on the court house lawn during the week previous—ministers and state prohibition officers held forth at night, were of great assistance. That Providence has had a guiding hand in the affairs of the election is the opinion of the churches.

Independence is the largest "dry" city in the state. The next big effort on foot now is to have the whole county outside of Kansas City and Independence go "dry" in the coming fall election.

To the women goes the credit of winning the election. Undoubtedly the vigilance of the women prevented the buying of votes and if any votes were bought Tuesday it was done mighty carefully. The method was new and effective. Two or more women were assigned to follow each suspected man and stay with him all day. And they obeyed orders to the letter. The men did not like the procedure but it was taken good naturedly. There was no escape. It was said that one man started out in the morning with \$600 in his pockets and when night came he still had the \$600.—Independence Examiner.

THE WOMEN OF INDEPENDENCE.

When the women undertake a job they usually put it through. Without their help at Independence yesterday the men could never have won the election which made the town "dry."

The women organized the vigilance committee, the camera squad, the detective agency. They followed suspected repeaters around. They kept tab on the "wet" leaders. They photographed men who might be voting illegally. In every way their energy and efficiency were manifest.

And why not? The women had a bigger stake in the outcome than the men had. They are more interested than the men in a clean city, a wholesome city, a city from which the habitual loafers are banished. They are the ones who are concerned in bringing up children under decent conditions.

It is the mother who thinks first of the danger of subjecting her boy to the temptations of companions who frequent saloons.

The women of Independence finely recognized their responsibilities yesterday when they turned out to help insure an honest election that meant a better home city.—K. C. Star.

FOR THE ENQUIRING MIND.

"Tell me a story!" We mothers hear this almost daily. We are not all story tellers. But we do have minds, and should cultivate our memories, and accumulate bits of information which will satisfy and delight the children about us. One of the most successful mothers I know, has always been ready with some anecdote concerning men and women of the earth, or some item of history; or the habits of animals, or of nationalities. She holds her children close. They enjoy life together, their interests are more nearly one; The children are among the brightest and most original at school. With these thoughts in my mind, we offer the following items for our information:

GIBRALTAR ALMOST UNASAILABLE.

It has always been known that Gibraltar, which belongs to Great Britain, is one of the strongest forts for both defense and offense in the world. It is said that an immense fleet could be sent to the bottom before getting within five miles of Gibraltar. Not even a torpedo boat could succeed in entering the bay unobserved on the blackest night. The most eminent naval experts are of the opinion that this world's greatest fortress is almost impregnable, according to Cassell's Saturday Journal.

Gibraltar never sleeps. By day and night two perfectly equipped signal stations, proudly flaunting Britain's flag of ownership, sweep the seas around to a distance of fifteen miles on a clear day, instantly reporting the coming and going of each vessel.

Modern "needle" guns, the finest in Europe, are installed on all the most prominent points. They are unreachably from the sea, even as they are undiscernable, owing to the skill with which they are planted and draped to match the surrounding vegetation, while huge screens drop automatically before them as each shell is fired. They have a range of fifteen miles and could drop shells on Ceuta, in Africa, opposite, quite comfortably. One gun weighs 110 tons and is capable of throwing a shell weighing three-quarters of a ton. In that marvel of engineering under great difficulties, the galleries are concealed guns for every day in the year.

These galleries are divided into three sections, entry to which is guarded, while one is closed even to high officers, containing preserved stores, munitions of war, rain water (for Gibraltar has no springs) and a complete condensing plant—all calculated to outlast a siege of seven years.

The firing is the most mathematically perfect imaginable. The surrounding waters are mapped out into squares, upon which certain guns are kept ready trained, so that it is almost impossible to miss.

SERMONS AND ARTICLES

THE COMING OF THE LORD.

By Elder J. M. Stubbart.

But who may abide the day of his coming? and who shall stand when he appeareth? Mal. 3:2.

If the righteous scarcely be saved, where shall the ungodly and sinners appear?—1 Pet. 4:18.

In considering the above subject, I will try and show who shall "stand when he appears?" who shall abide in his presence? and what the conditions shall be at the end of the earth.

Destruction of the Wicked.

In the 11th chapter of Isaiah we are told of the reign of peace on earth, but before he tells us of that peace, he says, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." This destruction of the wicked must be complete, or universal harmony cannot reign.

Peter, in the above quotation, gives us to know that the righteous shall scarcely be saved; and, if so, how can the ungodly and sinners stand? Isaiah in the 24th chapter, in speaking of this destruction that the transgression of God's law brings, says: "Therefore hath the curse devoured the earth *** The inhabitants of the earth are burned, and few men left." The few are the righteous.

Present day revelation teaches us that "at the hour (the coming of Christ) cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire." D. C. 63:13. This shows that the separation of the wicked from the righteous and their destruction at the coming of Christ is complete. But, for fear the reader may be doubtful, and think still there may be some way to escape for the unrighteous, I will notice some other statements.

In D. C. 98:5 (please turn to these pages and read them) we are told that "in that day" "every corruptible thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon the face of the earth, shall be consumed, *** and in that day the enmity of man, and the enmity of beast, yea, the enmity of all flesh shall cease from before my face." In section 28, the Lord says his people "shall be gathered in unto one place, upon the face of this land, against the day when tribulation and destruction are sent forth upon the wicked, for the hour is nigh, and the day soon at hand, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth, *** for I will reveal myself from heaven, and dwell in righteousness with man on the earth a thousand years, and the wicked shall not stand." This proves that the wicked "shall not stand" when he appears.

Who Shall Stand?

"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 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." D. C. 45:10.

This tells us "who shall stand when he appeareth;" they are the wise virgins, the truly righteous. The rest are hewn down and cast into the fire; but the righteous will not only stand, but they "shall abide" after he comes.

Righteous Mortals Shall Abide.

After Christ comes and establishes his reign, these wise virgins will continue to abide in mortality. They shall continue to "multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst," and there shall be no temptation to do evil, for the devil is bound during the thousand years. See Rev. 20:2. Ezekiel in the 37th chapter tells us of the union of the sticks of Judah and Ephraim and the gathering afterwards of the children of Israel into their own land, that I have given unto Jacob my servant, wherein your

fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever; *** and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be in the midst of them: yea, I will be their God, and they shall be my people." Verses 25, 27. Here we have it from the Bible that while God reigns with his people and his tabernacle is in their midst they shall multiply and "they and their children and their children's children for ever" shall dwell in the land.

In the Land.

I call attention also to the fact that these mortals who are to have children, while Christ is here, are to dwell in the land of Palestine, as well as those referred to in the above quotation shall have the earth for an inheritance. This land of America, Zion, is to be the inheritance of the descendants of Lehi and the gentiles associated with them; while Palestine, as we note above, shall be the inheritance of the Jews.

In the City.

"Yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and all 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." D. C. 63:13.

From this we learn that the resurrected are to receive their inheritance "before the Lord in the holy city." Palestine and Zion, with their cities, are to be occupied by the righteous who abide in mortality at that time, while the resurrected are to inherit the holy city. What city is that? To find that city, let us go to Rev. 21:9, 10. The angel said to John, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Can there be any question that this is the holy city, the abode of the resurrected?

He went with the angel to see the bride, the Lamb's wife, and saw the great city, the holy Jerusalem, "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." v. 2. The church is the bride, the Lamb's wife. (See Rev. 19:7, 8.) She shall prepare herself for the marriage and be robed in linen clean and white, "the righteousness of the saints," and as he went to see his bride, the Lamb's wife, the church, he saw the holy city coming, it must have been the church of all passages coming to the resurrection. They will come at the beginning of his reign, when he comes and brings "all his saints with him." Zech. 14:5. This is not the old Jerusalem of Palestine, nor, the one built by the saints here, but is to come from heaven already built, and is fitted with the spirits of the righteous that Christ brings with him, and as the holy city is to be the inheritance of the resurrected, they must be the object God has in bringing it.

Those who are changed to immortality during his reign, "shall be caught up, and their rest shall be glorious." D. C. 98:5. Why "caught up?" because that is to be an exceeding high city. See Rev. 21:16. The nations of the saved (mortals) are to walk in the light of it and bring their glory and honor into it, v. 24, "The glory of God did brighten it, and the Lamb is the light thereof." v. 23, Yes, God and Christ shall be there; for Isaiah, speaking of this time, says, "The Lord shall be thine everlasting light, and thy God thy glory." Isa. 60:19.

This cannot refer to the time after the earth has gone through its final change and has become the eternal abode of man in the immortal stage, for "the nations of them which are saved" are to walk in the light of it, and bring their glory and honor into it. These are evidently those who are yet living in mortality.

Death During Christ's Reign.

John, in speaking of the time when the holy city comes, says, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. Of course in that Holy City,

where the resurrected are these things cannot be, for we know in the above quotation from D. C. 63:13, that after the resurrection they "shall not die after." Yet in the same quotation it says of the mortals; "It is appointed to him to die at the age of man; 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." In D. C. 98:5, we are told, "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." There will be no death as we now see death, the result of sickness and pain, but there shall be an instant change from mortality to immortality. When they are "caught up" "and shall receive an inheritance before the Lord, in the holy city." Isaiah puts the age for this change at one hundred years. He says "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 an hundred years old; but the sinner being an hundred years old shall be accursed." Isa. 65:20. If a child is ten years old when Christ comes, it will continue on in mortal condition, building houses, planting vineyards, and eating the fruit thereof and "shall be blessed of the Lord and his offspring (children) with him," for ninety years; but that is till he is "an hundred years old;" then he shall be changed in the twinkling of an eye to immortality and retire to the "holy city."

The Little Season.

At the end of the thousand years Satan is to "be loosed out of his prison, and shall go out to deceive the nations," and shall bring them up to battle against the "camp of the saints," the holy city; then follows the great and last battle; Satan and his hosts are overcome and destroyed; "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; and the wicked shall go away into unquenchable fire." D. C. 43:7. The time for accomplishing this, the Revelator calls a little season. This closes mortality on the earth, the wicked are all destroyed, while all that are living in righteousness, shall be changed to immortality. These nations that Satan deceives are the children that have been born during the millenium and have not been changed.

"And again, verily I say unto you, that when the thousand years have ended, and man 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 consumed, and pass away; and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new." D. C. 28:6. At this time it appears, men of their own free agency will "begin to deny their God," then Satan is permitted to tempt them as others who are willing to deny their God.

After the close of mortality on the earth, it will undergo a complete change, and all things on it shall become new, and it shall be fitted for man's eternal abode in righteousness.

Lamoni, Iowa.

THE FINAL DESTINY OF MAN.

By Elder W. A. Sinclair, M. D.

That man was created for the glory of God is the theme of all the writers in the sacred scriptures. For this purpose God created him in his own image, and gave him dominion over all the other creations, charging him to be faithful, to multiply, and replenish the earth, and subdue it. Genesis 1:28.

In this sense man became the chief instrument in the hands of the Almighty to bring to pass his will in the earth. He also set laws, which were to govern his occupancy here, attaching thereto the promise of reward for service rendered, but at the same time not compelling any man to do other than that which he would voluntarily do; as he said to Enoch:

"Behold, these thy brethren, they are the workmanship of mine own hands, and I gave them their knowledge in the day that I created them. And in the garden of Eden gave I unto man his agency, and unto thy brethren have I said, and also gave commandment, that they should love

one another, and that they should choose me their Father. But behold, they are without affection, and they hate their own blood, and the fire of mine indignation is kindled against them." Genesis 7:39-41.

In this we find that man was given his own agency, coupled with knowledge, and that his final destiny will be governed by the use he makes of this knowledge. It is somewhat singular that it has been recorded thus, and yet it could not be otherwise and the work of a just God.

Knowledge is the antecedent of spiritual punishment, and the all wise Creator has arranged his plans that knowledge must precede condemnation.

Disobedience is the failure to apply that knowledge, and is only applicable to those who have been enlightened and elevated to a position in which they are able to comprehend the commandments which are given for the government of mankind.

The plan of the Almighty has been so wonderfully constructed, that this knowledge will eventually become universal, every son and daughter of Adam will have heard the divine law, and understand it, but their agency will never be taken away, their ultimate destiny lies in their own hands. We find this very beautifully set forth by Alma, 19:11, B. of M.

"And now we see by this, that our first parents were cut off, both temporally and spiritually, from the presence of the Lord; and thus we see they became subjects to follow after their own will. Now, behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness; therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; it was expedient that mankind should be reclaimed from this spiritual death; as they had been carnal, sensual and devilish by nature, this probationary state became a state for them to prepare, it became a preparatory state.

"And now remember, my son, if it were not for the plan of redemption, (laying it aside), as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord. And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience, therefore according to justice, the plan of redemption could not be brought about, only, on condition of repentance of men in this probationary state; yea, this preparatory state, for except it were for these conditions, mercy could not take effect except it should destroy the work of justice."

According to this, man used his own agency and he willed to do wrong thereby placing himself under the judgment and condemnation of the great Law-giver.

We can understand how justice will overtake the man who contrary to his own knowledge will forfeit his freedom, and if all men were in possession of this knowledge the solution would seem more easily comprehended. But, this is not the case, for there are, and have been, millions of people who have lived and died, never receiving any knowledge of God or his redemptive plans. What of these? where will they come to a knowledge of the truth?

The Apostle Paul must have had this problem in mind when he wrote to the Corinthian Saints. He realized that God had made provision for all humanity, but, every man in his own order, hence, he says:—"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 Cor. 15:40-42.

He fixes at least three places signifying that there will be at least three grades of human souls. Jesus said:—"The kingdom of heaven (the church of God) was likened unto ten virgins," (or would be, just at the period when he should make his advent to earth at his second coming), "which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered

and slept. And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut. Afterwards came also the other virgins, saying, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." Matthew 25:1-12.

Here we find two classes of souls, but one significant fact stands out in bold characters, and that is, the two classes arise simultaneously. One class gains admittance to the marriage, while the other is not permitted to enter.

We understand from the record of John who will be made partakers of the joys of the millennium, as he states:—"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

Paul says: "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; afterward they that are Christ's at his coming." 1 Cor. 15:22, 23.

"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 trump shall sound, and the dead shall be raised incorruptable, and we shall be changed." 1 Cor. 15:51, 52.

"And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon those who are just and true.

"They are they who are the church of the Firstborn; they are they into whose hands the Father hath given all things; they are they who are priests and kings, who hath received of his fullness, and of his glory, and are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written, they are gods, even the sons of God; wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet, these shall dwell in the presence of God and his Christ forever and ever.

"These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion; and unto the city if the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels, to the general assembly and the Church of Enoch, and of the Firstborn; these are they whose names are written in heaven, where God and Christ are the judges of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood, these are they whose bodies are Celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical." D. C. 76:5.

These, no doubt, will be permitted to enter to the marriage and will in all probability be characterized as the wise virgins. He designates these as the people of his church, his kingdom; they who received the testimony of Jesus, and believe on his name. These are the wise virgins certainly.

The other department of his church or kingdom, though foolish, would also have his testimony, as it is only given to those who are members of his body—the church. These foolish virgins arose with the wise, but not being able to enter with the wise, they must represent another glory, hence, we read:—

"These are they who are not valient in the testimony of Jesus wherefore they obtain not the crown over the kingdom of our God." D. C. 76:6.

In other words, they have not completely brought themselves into subjection to the divine mandates, and have not reached that point of perfection in which they are fitted to dwell with sanctified beings, but must abide a lesser glory until their education has been perfected.

However, they are brought forth in the first resurrection to receive that instruction, that happily they might progress during the thousand years and graduate into the blissful realms of celestial perfection.

The terrestrial glory certainly comes forth during the thousand years, for the inhabitants of it are of a teachable character. Here is displayed the great provision of the Almighty, and his wonderful loving kindness towards his creatures, for it is in this sphere or glory that the final adjustment is made and the glories of the celestial abode is held out for their acceptance.

The first resurrection is a second probationary state for those who were denied the privilege of gaining the knowledge of the great work of Christ. And that justice might be meted out to all, God has made it possible for these souls to come forth and receive the necessary instruction that would permit them to be made partakers with their brethren of the celestial abode, providing they will accept the requirements.

The millennial reign seems to be the period in which the final destiny of many of the inhabitants is determined, probably the major portion of the children of men.

In our former talks we outlined the nations that would be upon earth during the millennium; Briefly stated, they were:—Of the higher glory, Jesus Christ with all the sanctified from the days of Adam, down to the morning of the millennial reign. These will dwell in the camp of the saints, or the beloved City. I don't mean by this that they will remain in these two places during the thousand years; but, that they will belong to the places designated; though their teachings, and their labors will be out in the world among the nations who are reserved for this time that they might hear the gospel of Christ.

Concerning those who will be on the outside, Scripture intimates that the following people will be thus privileged:—The Jews as a nation so says Zachariah; the whole house of Israel, according to Ezekiel; remnants of all the nations of the earth who take part in the last great battle against Jerusalem, according to the word of Zachariah; the foolish virgins, according to the words of Jesus as recorded by Matthew; the heathen nations and they that knew no law, according to B. C. 45:10. All the prisoners in the earth who received the teachings of the Master when he went to preach to them after his resurrection, according to Peter and D. C. 76:6, and 85:28; the honorable men of the earth; according to D. C. 76:6; at last, all those who are alive when the Master shall come, according to D. C. 63:13.

This plan of teaching goes on during the thousand years, each generation as they reach the years of one hundred, are judged and assigned to their dwelling place for the remainder of the thousand years, when the general judgment will set to judge the souls of those who were not obedient to the mandates of the gospel, and the rewards are meted out according to the merits of the judged.

Then John says: "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

We find on investigation of this, and the succeeding chapter, that the saints are permitted

to dwell in this city, in which everything is made pleasant for them; and the nations of them which are saved shall walk in the light of it, and while they will not be able to eat the fruit of the tree of life, they can feast on the leaves of the tree."

Besides these two divisions named, we undoubtedly have a third, which are servants of the most high, as we find recorded in D. C. 76:7. Concerning the star glory, the statement seems to be definite as to their final destiny; for we read: "These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end."

This to my mind seems to dispose of this class. Then regarding the celestial world, we read in D. C. 76:7. "They who dwell in his presence, are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion." And again in the fifth paragraph, "Wherefore, as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present or things to come all are theirs, and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever."

This leaves us but the terrestrial to dispose of. The Scripture seems to be silent regarding their final destiny, leaving the assumption that they will merge into the greater, and finally come under their glory.

THE REUNION.

(Held at Hagerman, Idaho, June 13-23, 1914.)
A reunion, it was stated
Would be held in balmy June,
In our cherished little valley
Where all nature was in tune.

Promptly at the time appointed,
Many Saints from far and near;
Came together in reunion,
Bringing joy and gladness here.

So with hearts full of rejoicing
Met we in the gospel tent,
Where through God's acknowledged servant
Was to us a message sent.

Thus we met each morn and evening,
And received the bread of life;
Felt encouraged to press onward
And to conquer in the strife.

Hungry souls were filled, as promised,
With the bread of life from God;
And our faith was greatly strengthened—
Smoother grew the path we trod.

In prayermeetings, testimonies
Caused the very soul to thrill
With the joy of the true gospel,
For God loves his people still.

Earnest prayers to God ascended,
And his blessings came to us;
His children were rejoicing—
It was good to gather thus.

There were given special blessings,
E'en the sick restored to health;
And we felt that through his mercy
We received a promised weath.

In the afternoon that followed
The morning service of each day,
There was time for recreation
To engage in work or play.

Many loved to seek the wonders,
Of fair Nature here and there,
Loved to see the mighty waters
Dashing from their lofty stairs.

Oh, to see the thousand streamlets,
Gushing from the mountain's side;
Or to watch the shining river
Where the waters swiftly glide.

When the evening shades were falling,
We would all our voices blend,
And antients of thanksgiving
To our heavenly Father send.

Thus the days passed all too quickly,
And the last day was at hand,
Though the elements were restless
We were still a happy band.

In the afternoon we witnessed
By the shining water's side,
The baptising of God's children—
In his kingdom to reside.

Then the meeting which soon followed
To confirm the Spirit's power
Gave us comfort, cheer and courage,
'Till we had no thought of fear.

When at close on air we wafted
"God be with you till we meet,"
For ains! 'twas time for parting—
"Till we meet at Jesus' feet."

—Lottie Condit.

THE ART OF BEING GOOD.

By C. B. Smith.

While most of us remember that it is part of our Christian duty to care for sick and aged human beings, yet there are some who forget to be kind to the dumb creatures that depend upon us for their comfort and happiness.

There are the horses that work through the long hot days, pulling heavy loads up hill and down dale. Three good meals a day, plenty of fresh water and a comfortable stable at night will make these creatures work better and feel happier.

And do not forget those homeless, wandering cats and dogs that sometimes pass along the street or through your yard. It is a good, charitable plan to keep a pan of fresh, clean water in the yard, where animals and birds can have easy access to it.

This seems a very small thing to do, but you will be surprised to find how much pleasure it will give an observer to watch the jay birds, robins, sparrows, and other birds taking a daily bath or drinking thankfully after a long and dusty search for food.

Those children and grown-ups who belong to the Bedtime Stories Club will no doubt agree with me that a small outlay of water and crumbs brings a very large return of pleasure in watching Mother Nature's children.

And the birds are our steadfast, loyal allies, you remember, against the ever increasing army of insects. So let us not forget all of these humble and useful creatures. It is some satisfaction these hot days to think that one has made a homeless, foot-sore dog or cat feel more like trying to lead a respectable life. And doing these little things must always lead us on to something larger. So let us not forget to be kind.

MISCELLANEOUS

SPECIAL CONFERENCE.

The Saints of Western Colorado are requested to meet in conference with the Mesa, Colo., Branch, Aug. 29-30, for the purpose of organizing the district. Saints coming by train get off at Olathe. Come all who can and help give the new district a good start.

Peter Anderson.

Minister in Charge.

CONVENTION NOTICE.

The Southwestern Oregon District Sunday School Association will meet in convention at Myrtle Point, Oreg., Aug. 14, 1914, at 2 o'clock p. m. Would like to see all the Sunday schools well represented.

Pearl Goodman, Sec.

The Sunday school convention of the Seattle and British Columbia District will convene at Vancouver, B. C., on Scott St., on Aug. 14th, at 2:30 p. m.

Frank Holmes, Dist. Sec.

The Northern California Sunday school Association will convene at Irvington Reunion grounds, Aug. 26th, 1914. Local Sunday school secretaries please send your credentials at least one week before the convention. Home class workers report to Mrs Geo. Sykes, 48 A Merritt St., San Francisco. We expect delegates from all the schools in the district, and hope for a profitable convention.

Mrs. Lizzie Day, Dist. Sec.

222 Danvers St., San Francisco, Cal.

The Northeast Kansas reunion will be bigger and better this year than ever before. Every necessary arrangement for the comfort and convenience of visitors have been made. The reunion will be held in beautiful Garfield Park, Topeka. Services will be held in the pavillion, a dry, rain-proof building with a seating capacity of over one thousand. Plenty of pure water and fine shade trees on the grounds. Prices of tents erected and ready for use: 10x12 ft with 3 ft. walls \$2.25. Other size tents in proportion. Cots 36 cents. Orders for tents and cots should be sent to E. T. Lucas, 143 Norton St., Topeka, on or before Aug. 15th. Remember the date of the reunion, Saturday, August 22nd to Sunday, August 30th. Lunch stand on grounds where lunch and meals may be had at reasonable prices.

Frank G. Hedrick.

REUNION NOTICES.

Reunion of the Southwestern Oregon District will convene Aug. 7 to 16, in Dixon's Grove, Myrtle Point, Oreg.

Bring your tents and camping outfit with you if you intend to camp, as the facilities for obtaining such here are poor. Besides the regular missionary, C. E. Crumley, Alma C. Barmore of Australia is expected and probably others. A debate is arranged at Myrtle Point for fourteen nights, July 27 to Aug. 9, between Prof. D. C. Kelless of Eugene Bible University of the Christian Church and C. E. Crumley. Those who can come early and camp the whole time are invited. Address any communications to the undersigned. A good time is expected and we hope the saints will make a special effort to attend.

A. A. Baker, Dist. Sec.

Bridge, Oreg.

CONVENTION MINUTES.

The Alberta District Sunday School Association met in convention with the Evergreen School at North End, Sask., July 3rd, 1914. At the request of the assistant superintendent, Bro Daniel Macgregor occupied the chair. The general routine of business was taken up. Officers elected as follows, term to expire at meeting of next convention: Dist. Sup., Elder Fred Gregor, Asst. Supt., Elder I. I. Benham, Secretary Minnie Burton, Treasurer C. A. Waite, Library Commissioner Clyde Walrath, Home Class Sup. Mrs. Fred Gregor. Interesting talks were had on Normal Work and other lines of progress by several. An enjoyable program was rendered in the evening by the different schools represented. Adjourned to meet at 2 p. m. one day previous to the district conference, and at same place.

Minnie Burton, Dist. S. S. Sec.

The Montana District Sunday School convention convened at Bozeman, June 5, 1914, at 2:30 p. m., assistant superintendent in charge. Reports of district secretary, treasurer, and Home Class superintendents read and accepted. Bill of secretary for 76¢ and of Home Class superintendent for \$7.85 allowed. The following were elected officers for new year. Superintendent Sr. G. W. Thorburn; assistant superintendent, Maggie Reese; secretary, W. J. Murray; treasurer, T. L. Reese; Home Class superintendent, Sr. G. W. Thorburn, Librarian, E. E. Eliason. Adjourned to meet one day previous to and at the same place of next district conference.

Wm. J. Murray, Dist. Sec.

To whom it may concern: Bro. James H. Mead having requested release from the field to which he was appointed, the Southern Michigan and Northern Indiana District, his release is hereby granted.

J. F. Curtis, Ministered in Charge.

Dr. Joseph Mather will return this week from the post graduate medical school and Hospital of Chicago, where he has been taking special work in eye, ear, nose and throat, and general practice.

PRAYERS ASKED FOR.

Sr. Eva Thompson, of Helm, Miss., is in very poor health and asks that the Saints kindly remember her to the Great Healer.

CHANGE OF ADDRESS.

After the first day of August, 1914, my address will be Lamoni, Iowa. Please address all my mail to Lamoni, Iowa, instead of Weatherby, Mo., and oblige your co-laborer in Christ.

J. S. Roth.

MARRIED.

Binger-Garland.—At Independence, Mo., July 25, 1914, Bro. Charles H. Binger, son of Bro. and Sr. Charles Binger, and Miss Jessie May Garland, daughter of Mr. and Mrs. Samuel Garland, Elder W. H. Garrett officiating.

REUNION MINUTES.

North Dakota Reunion.

For the encouragement of the Saints we would like to note of the happenings of our reunion this year which was held at Logan, N. Dak., from June 19th to 29th, in the beautiful grove of Bro. and Sr. H. L. Tilton. The reunion committee consisting of Wm. Sparling, Thos. Leitch, and J. W. Darling were chosen to preside, and others of the ministry present were J. E. Wildermuth, Jas. C. Page, J. W. Wight, J. S. Wagoner, R. Rasmussen, and W. McElwain, who dispensed the word. The attendance was good, especially were there a large number of young people of the district present, and the music and singing from them, was fine and complimented by many attending. Baptism took place on two occasions during the meetings and 15 in all were added to the church. Bro. Wight was kept busy giving blessings, and his sermons were enjoyed by all. In all we consider great good was accomplished for the Lord's work. The Saints were instructed, their hearts warmed to the work and encouraged to press on, and many received a better understanding of the restored gospel.

Logan was selected as the place to hold the reunion next year and the following brethren were selected as the committee to arrange for same: Wm. Humphry, Vernis Packard, Wm. Hecker, of Logan, Chas. Smith of Minot and J. E. Wildermuth of Fargo. The prayer meetings were good and enjoyable and the gifts of tongues and prophesy were manifest on several occasions. Meals were served by Sr. Tilton in her home, just a little way from the grounds and they were tastefully and well served.

The Conference and Conventions showed improvement along every line. The Auxiliaries gave an excellent program on Friday night the 26th and one of the novel features was a poem composed and read by Elder Wm. Sparling containing his recent experience in gospel work at Taylor, N. D., and debate there with a Lutheran Minister. So many requested a copy that Bro. Sparling has decided to have it printed. There are 65 verses. Any one desiring

a copy can apply to Elder Wm. Sparling, Minot, N. Dak., or the undersigned.

Such association is surely much enjoyed by all who love the good and the pure and gives us a foretaste of the joy to come.

Respectfully,
James C. Page.

Andes, Mont.

EASTERN MICHIGAN DISTRICT REUNION

With the closing of our fifth annual reunion in the city of Port Huron, there comes to mind the happy days of spiritual enjoyment spent in the service of our God and His Christ.

With the Saints of the Eastern Michigan District, reunions have been an annual feature for the past five years, with another one scheduled for next year. Those who have participated in them thus far, have had a small foretaste of the "Great Reunion" that shall take place in the near future. But since that "Great Reunion" has not as yet materialized, they are content for the present with the annual ones. The very fact of this continuation from year to year ought to be evidence to even the casual observer of their benefit to the uplift of God's people, and the spreading of the glorious gospel to others. The meeting of old acquaintances and the making of new ones, with that comfort and consolation of mind that we are all one great family of Israel's God, brings to us a slight feeling of the glorious time when we shall be permitted to behold and grasp the hand of those former and latter day worthies and martyrs of the Church of God. I think it is near time that we all were getting more interested in reunion work, for the sincere preaching of the word, the singing of praises, and the hearing of testimonies from day to day, creates in the very soul of those who attend, a feeling of devotion and service that can not easily be quenched. These things can not help but draw and focus the mind of a Latter Day Saint on the things of God, and thus be drawn close to him.

On the evening of the 19th of June, at 8 o'clock, the bell on the tree announced the service hour. Organization was affected, after which brief talks were given by brethren Allen, F. A. Smith, Curtis, and Fetting. The next morning saw things in full swing, and they continued to swing all week.

Institute work every morning at 7:30; regular prayer meetings at 9:00 A. M.; preaching at 10:45 A. M.; preaching at 2:30 P. M.; generally followed with social purity meetings for young women and young men, married women and married men. Preaching again in the evening at 8:00. These services were as a whole repeated daily at scheduled hours, with but few changes. In connection herewith Elder Curtis got busy down town on the street corner every evening, with the able assistance of the Flint Orchestra, and singers from the camp, and did some swinging in the preaching line, assisted by Elder F. A. Smith and Elvin Ellis. Well, these things help move things in reunion circles. We let the people of the city know who we were, where we came from, (and by the way, Elder Curtis told them he was from Missouri, and they had to show him,) and further what we were here for. Did the crowds gather? Had you seen them, you would have thought so. Did they stop and listen? They did. Did we invite them to the camp grounds? We did. Did they come up? They certainly did, and remained through service and continued to come all week. We expect they will come again next year. We'll give them a chance anyhow. We published a pencil newspaper on the grounds, which added a little amusement to the occasion.

A social purity board for the district was organized, with Elder Arthur Allen, of Detroit, as president, and Elder Wm. Grite of Crosswell, as vice-president. We expect to do something this year, too.

Other features were enacted worthy of note, but too numerous to mention. Our meetings were well attended, spiritual and uplifting in every sense of the term. We all went home well repaid.

If you are not having reunions in your district, just try one, go to it as if you meant business, everybody "WORK," then watch results. If you are not satisfied all the way around, don't blame Eastern Michigan, for we have proved them a success. Once you are enthused with this reunion spirit, you will want them twice a year. "Come," said Isaiah, "let us reason together." Get busy, advance God's work and thereby advance yourself, and if you don't succeed the first time, try again and keep on trying until you do. A good way to get in touch with reunion work is to visit an up-to-date reunion. If you don't get a chance this year, keep your eye on Eastern Michigan, for our next reunion, and pay us a visit. We'll use you like a brother. Elder Allen of Detroit and the rest of the committee will show you how to conduct a successful reunion, and you'll go away happy, stronger, and a hostler for "reunions." Let us then cheerfully labor on in the Master's cause until the trumpet shall sound for that Great Reunion, when Christ shall preside and when the present shall terminate into the long looked-to-future, when we'll know as we are known and enjoy what we are laboring for now.

May our talents in this direction yield to the Lord's vineyard a hundred fold is my prayer.

Publicity Board of Eastern Michigan District.
H. L. MacPherson, Pres.

CONFERENCE MINUTES.

Conference of the Northeast Kansas District convened at Scranton, at 11 a. m., June 13th, 1914, Frank G. Hedrick and Samuel Twombly presiding, James Ballie secretary pro tem. Four branches reported as follows: Achnison 89, Blue Rapids 137, Fanning 121, Scranton 99. Fredrick Kenner was recommended to be ordained a priest by the Topeka Branch. The matter of ordination was referred to the minister in charge and the district president. Conference adjourned to meet on reunion grounds at Topeka. Preaching by William Lewis, R. O. Self, and Samuel Twombly.

Emma Hedrick, Sec.

Fanning, Kans.

DANGER IN HELL-FIRE SERMONS.
Much Insanity a Result of Such Preaching, a Doctor Says. Chicago, July 14.—Hell-fire religions and preachers who hurl the fear of future punishment at their congregations were attacked by Dr. Henry S. Munro of Omaha, Neb., in an address today before the National Convention of Alcinists and Neurologists.

Doctor Munro asserted the promulgation of "Hell-fire" doctrines is increasing the insanity rate. Much of the Church's hold on men and women, he declared, is due to fear, and fear, he said, is utterly destructive to both mind and body.

"Fear, whether inspired by the preacher or the holdup man, has the same result," said Doctor Munro. "It arrests the normal activity of every bodily organ and cell. It kills."—Kansas City Star.

DIED.

Inman.—Raymond W., infant son of Bro. and Sr. R. W. Inman, born May 31, 1914, died July 16, 1914, aged six weeks and four days. Funeral from south side church in charge of J. T. Curtis, sermon by B. J. Scott. Interment in Mound Grove Cemetery.

Partridge.—Mary V., fifth child of a family of fourteen children of David and Betsy Rogers, was born January 29, 1827, and departed this life at the home of her daughter, Mrs. Lucretia Barnes at Benton Harbor, Michigan, July 10, 1914, aged 87 years, 6 months and 10 days. In the year 1845 she was united in marriage to Ransome R. Partridge and to this union were born six children, Mrs. Solemna Seaton, Mrs. Lucretta Barnes, Mrs. Henrietta Snooks, Mrs. Annie Frost, and Israel and William Partridge. In early life she united with the Church of her choice, the Reorganized Church of Jesus Christ of Latter Day Saints of which she remained a faithful member till the end. The husband and four children having passed on before, there remain to mourn her departure, two sisters, Mrs. Jennette Rathbone, of Plano, Ill., Mrs. Malvina Heaver, of Piper City, Ill., and one brother, Stephen Rogers of Sandwich, Ill., one daughter, Mrs. Lucretia Barnes of Benton Harbor, Michigan and one son William Partridge of Cleveland, Oklahoma. She also leaves 17 grand children and 14 great grand children. She was a sister of the late Bishop I. L. Rogers. Thus closes a long, useful, faithful and well spent life, and while we mourn her departure, we cherish her memory and may well emulate her example. The funeral services were conducted at the German Methodist Church at Sandwich, Illinois, by Elder Chas. H. Burr, interment at the Dixon cemetery.

Fann.—Omer Fann, husband of Sr. F. E. Fann, was forty-one years old; born May 2nd, 1873, north of Independence, Mo. Died Friday, July 3rd, at the Independence Sanitarium, after only one weeks illness. He was married to Francis E. Lentell, October 14th, 1897; to this union four children were born, one having passed into the paradise of God. He leaves wife, three children, father, mother, three brothers, and one sister. He was a good husband, a kind father, and highly esteemed by all who knew him. Funeral services from the home, conducted by Elder Joseph Arber. Interment in Mound Grove Cemetery.

Garver.—William T. Garver a highly respected citizen of Belding, Mich., died at his home, 824 Pearl St., on Tuesday night, July 14, aged 69 years, 4 months and 26 days. Deceased was born in Champaign county, Ohio, Feb. 17, 1845. When about twelve years of age he moved with his parents to New Haven, Ind., where he lived several years. In 1862 he enlisted in the 129th Indiana Infantry and served until the close of the civil war. In 1866 he was married to Miss Mary Johnson who survives him. To this union two children were born, both of whom died many years ago. He was an active member of the church, and held the office of priest for many years. Sermon by Elder Samuel Stroh of Caldwell.

Rogers.—Daniel H. Rogers was born at East Pharsalia, New York, August 12, 1849. Later came with his parents to Illinois. In 1867 he was united in marriage to Miss Eliza Mather, in Kendall county. He served as a volunteer soldier in the Civil War. Was a member of the church for many years. Died at Gibson City, Ill., June 11th, 1914, aged 67 years, nine months and 29 days. Three children, twelve grand children, one brother, and three sisters survive. Funeral services held at Piper City, Ill., sermon by Elder F. M. Cooper. His wife preceded him in death.

Seattle, Wash., July 22.
Dear Ensign—I have belonged to the church and enjoyed this glorious gospel about seven years, and I can testify to its truthfulness and blessings. The Lord healed me of erysipelas about five years ago, which I had been having every fall and spring since twelve years old. I did all I could in the medical way, but when I put my trust in God and was administered to I was healed of this awful disease. I feel to give all the praise to God. We were living in the southeastern part of Kansas, at Weir. The saints there knew of the case.

There are many other blessings I can testify to which God has given us.

Dear saints, my health is not good at present. I ask that you remember me in your faith and prayers, that I may be healed.
The Lord has told me in my blessing that inasmuch as I was faithful I would be healed. I also have a request to make in behalf of my dear sister who is not a member of the church. She belongs to the Christian Church. She is 31 years old and has been a cripple since 13 years, caused by a fall.
She got so she could go on crutches and when almost 17 she started to school, at nineteen she taught, when 20 she graduated. She was a beautiful girl and liked by everybody. She was operated on seven years ago. It did her more harm than good. She taught school again and while

teaching she fell again and she had as bad a time as she did at first. At Springfield, Mo., a specialist told her no man could heal her. Now, dear saints, it was given to me in a dream that she would never be healed until she accepted the gospel. My mother was to visit me before my sister had her limb amputated. I told her that the amputation would never do her any good, but she acted as though she thought I was possessed, but she can now see that I was under God's influence in telling her this.

Your sister in gospel bonds,
Mrs. R. L. Hays.

Bartlett, Iowa, July 24.

Editor Ensign:—Yesterday I received by letter from home and newspaper clippings the good news that Independence had gone "dry." It was a great victory and a moral triumph of the good people of our city, and I was greatly pleased to see that the 1st and 4th wards, where most of our people live, gave majorities in the cause of right. I also received a copy of the "Roll of Honor" containing the names of about 3000 of the good women of Independence who asked the voters to cast the ballots for the protection of the home and the young against the evils of a "wet" town. The women with their patient dogged persistence in watching for the illegal voters and snapping them with their kodaks was something new in American politics and it may introduce a new, but novel idea, to catch the man who would cast an illegal vote. In the language of another great fighter against crookedness in politics, the women beat the men to a "frazzle," old "John Barleycorn" was beaten by the people he despises and they did not have the ballot either. He was afraid of that little kodak—his picture might mean a term of two years in the penitentiary. What would have happened if those 3000 could have cast their votes, they would have felt like the gentle snowflake, and buried old "John" so deep he would not be seen again until the resurrection day. [It is to be hoped that he will never be resurrected.—W. H. D.]

If the good people of Independence want to make their victory more complete they should adopt the commission form of government and take all the city business out of partisan politics and put it into the hands of capable and honorable men.

It means much for Zion, the chief city of modern Israel, it is another step in advance toward the accomplishment of the great latter day work, the saints throughout the world ought to give thanks in song and prayer for the great victory that has come to his people and the other good people that fought so nobly and courageously for the right.

Edward Rannic.

Lancaster, Wis.

Dear Ensign:—I love to tell the story of Jesus and his love. Am glad I heard the gospel in its fullness. I have much to praise God for. Elder McNight and wife are here holding meetings, and Bro. McNight is giving us such food for thought. May the Lord bless him in every effort to do good, and may the seed he has sown bring forth a hundred fold. We are trying to let our light shine, but, as Bro. McNight says, the cares and pleasures of this world almost choke out the love of God. So many are so careless about their souls' salvation, forgetting that one day we must all give an account for what we have done. We should so live that we will not be afraid to meet Jesus when he comes and not cry for the rocks to fall on us. I know we will receive a white robe of righteousness like unto his if we are faithful here.

Yours in gospel bonds,
Belle Rounds.

Pilot Knob, Indiana, July 23.

Dear Ensign:—I am a little girl nine years old. I and Sr. Thompson were baptized July 5, 1914, by Elder F. A. Rowe. Bro. Rowe held church at our place a week. We were glad to get the Ensign. There are not very many Saints here. My parents have belonged to the church several years.

Your sister in Christ,
Winona Maynon.

North Platte, Neb.

Editor Ensign:—The following appeared in the Omaha Daily News of July 18. I desire it shall be verified by T. W. Williams, R. T. Cooper or some one near to the place. Find out if such shipment of such earth is taking place.

Clip and send following to verify it without comment.
"MOVING A HILL BY TRAIN"
"One in California will be Shipped to Pennsylvania."
"Moving a hill, even a few feet, proved too big a job for Mohamed, but today, in California, a mountain is being shipped three thousand miles to Pennsylvania. Situated at Lompoc, Santa Barbara County the mountain is really a heap of millions and millions of tiny decomposed sea shells. It is sold as "infusorial earth," and a high value for insulating purposes and for jeweler's grinding pastes. The earth is white in color, fluffy in consistency, and exceedingly fine in grain. Fifteen cars containing fifty tons each go east monthly. When the last car goes out, it will be possible to tell precisely how much the mountain weighed."—Youth's Companion.
Report to R. Etzenhouser, 1123 W. 6th St., North Platte, Nebraska.

Seattle, Wash., July 14.

Dear Ensign:—We would simply be lost without the church papers for we like to be posted on the church work, and besides this, we gather spiritual strength to encourage us in this great warfare of perusing their sacred pages. We bid God-speed to its wide-spread circulation through out the world.

Your sister in the interest of this our gospel,
Mrs. S. T. Forrest.

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CHARLES FRY, Editor

W. H. DEAM, Bus. Manager

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EDITORIAL

THE BAPTISM OF INFANTS.

It is somewhat strange that the severe criticism of recent years which has sprung up in the churches of things supposedly Christian has been so largely confined to the fundamental doctrines of Christianity as clearly taught in the Bible while the "doctrines of men" which have been brought in since the days of Christ and the apostles have been passed by with scarcely a notice. Of the latter class may be noted baptism as applied to infants. Critics within the churches have attacked the miracles of the Bible, the truthfulness of the Bible text regarding the creation and other matters of history, the divinity of Christ, his resurrection, and other points, but in those organizations holding infant baptism that doctrine has rested undisturbed through all the storms of modern criticism. Had the same diligence been shown in attacking such doctrines of human origin as has been shown in casting doubt upon the teachings of the Bible the world would have been improved thereby, but as it is the faith of the masses has been weakened in the most vital points of Christ's doctrine while the doctrines of men are left for them to cling to.

Not a Bible Doctrine.

All the teachings of the Bible are against infant baptism, and the few passages quoted to support it do not do so. "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," does not imply that they have to be baptized, but rather that they are already worthy of a part in the kingdom of heaven because of their innocency and freedom from sin. The several references to households being baptized ought not to be construed into an indorsement of infant baptism unless it is definitely stated that infants were included. But no such statement is made. The Scriptures nowhere require it.

The Purpose of Baptism.

When John the Baptist who was sent of God came preaching the gospel in preparation for the coming Messiah, Mark says that he did "preach the baptism of repentance for the remission of sins." On Pentecost when Peter under the power and authority of the Holy Ghost told the people what they should do said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Again when Paul had been converted and by command of Jesus had come to Ananias to be "told what thou must to," Ananias said to him: "And now why tarriest thou? arise and be baptized, and wash away thy sins." These with other scriptures show that the divine purpose in the ordinance of baptism was the remission of sins. The candidates coming with faith in God and Christ, and having repented of their sins, by obedience to this ordinance are entitled to forgiveness at the hands of God.

Infant Baptism Denies the Atonement of Christ.

The purpose of baptism being for the remission of sins, to baptize infants implies the supposition that they have sin and must needs be baptized for its remission in order to be saved in the kingdom of God. This is the teaching of some churches who go so far as to say that an unbaptized infant is forever lost. Such teach-

ing, and such practice misrepresent God, and deny the atonement of Christ. The sin of the world is taken away through Christ. (John 1: 29) Whatever sin may have rested upon mankind through Adam's transgression has been long since forgiven through the atonement of Christ who was "the Lamb slain from the foundation of the world," and men are called upon to answer for their own sins only, which sins are forgiven through a proper obedience to the principles and ordinance of the gospel. On the point of original sin the Inspired Version says:

"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."—Genesis 6:55, 56.

Little children having come under the forgiveness of Christ for whatever sin attaches to their natures through the transgression of Adam, and having no individual sins, are free before God being pure and innocent, and have no need of baptism either for original or individual sins. They are acceptable to God and are received into his kingdom even as they were acceptable to the Lord when he received them into his arms and said "Of such is the kingdom of heaven." Christ sent his ministry into the world to teach "all things, whatsoever I have commanded you," but nowhere is any teaching of Christ recorded authorizing or directing the baptism of children, hence there is neither need nor authority for baptizing them, and to do so denies both the justice and mercy of Christ by supposing that children are yet sinful and that God holds them accountable for Adam's sin. The book of Mormon records the words of Christ on this subject as follows:

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, and it hath no power over them. Moroni 8:9.

And Mormon taught:

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 their little children need no repentance, neither baptism. Behold baptism is unto repentance to the fulfilling of the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; * * * Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are alive in him because of his mercy. Moroni 8:11-13, 20.

These teachings are plain and are in harmony with all the teachings of the Bible, holding that children are proper subjects of the kingdom of heaven without baptism.

Infant Baptism is Opposed to the Right of Agency or Freewill.

The right of every soul to be left free to act for himself is divinely given, and God in all his dealings with man as recorded in the Bible account, or seen upon the pages of history has ever preserved that right inviolate. Men however have often denied that right to their fellow men, and Satan has always sought to take it away in numerous ways. Christ as the leading representative of God presented the message of truth to the world and invited men to accept, and he sought to cast about the children by the blessing of his hands the divine influences which would help them to have light and power as they grew up to choose aright, but never did he attempt in any way to bind man or child to him. Men were left free to act for themselves without undue pressure or persuasion; children were left free to await the years of accountability when with an enlightened and developed mind they would be capable of acting intelligently and voluntarily according to their own freewill.

But infant baptism makes the child a member of a church before he is accountable, or capable of acting for himself. In the ordinance he

must have sponsors who speak for him and make promises for him which he is expected to fulfill in later days. He becomes obligated and bound by a covenant made in his behalf by sponsors without his knowledge or consent and in disregard of the divine right of agency. Thus it may be seen that infant baptism is utterly in conflict with the will of God.

Faith and Repentance Pre-requisites of Baptism.

Jesus did not say to his ministry "He that is baptized and afterward believes shall be saved," but when the gospel is preached, "He that believeth, and is baptized, shall be saved." Peter said to the Jews who believed: "Repent and be baptized every one of you." Since baptism is for the remission of sins, and since remission cannot come without repentance, it is apparent that repentance must precede baptism. But little children cannot either believe or repent so that baptism does not belong to them at all but is an ordinance designed for those who are accountable before God and are capable of choosing between good and evil and intelligently acting by their own free will.

When Do Children Become Accountable?

The development of mind is coordinate with the development of the body, and under favorable conditions of training and education the mental faculties begin to be exercised at an early age. As soon as children are able to discern between right and wrong and to exercise the power of will in choosing the one or other they begin to be accountable before God. The particular age will depend somewhat on the teaching and training the children have received. If properly instructed under favorable conditions, the Lord says in latter day revelation that they may be baptized at eight years of age. Some may be unfitted at that age, but the ordinance should be performed upon the volition of the child after he has been so taught that he understands the nature of sin, the doctrine of repentance, and the purpose of the ordinance.

Infant baptism conflicts with every feature of the gospel, and only under the darkness of the great apostasy could the doctrine have ever been brought in. The light of latter days betrays its true nature and origin. Little children have their place under the gospel whether in this world or the next without any ordinance of baptism being performed in which they are not conscious or willing parties. Their nurture and training are provided for with a view to the development of their intellect and will by which they will be capable of choosing aright.

SIN.

Sin is defined as "Any want of conformity to or transgression of a rule or rectitude or duty * * * Disagreement in thought, word, deed, or desire, whether by omission or commission, with the divine law; also the state or condition of having thus departed."

John says "Sin is the transgression of the law." It must appear that where the law requires a certain thing to be done that a neglecting or refusal to do that thing is a violation of the law the same as where a thing is done which the law forbids doing and constitutes a sin. The first definition taken from the New Standard Dictionary goes so far as to say that even a thought which is in disagreement with the divine law is sin, as also a desire, from which it may be concluded that to entertain a belief which is not in harmony with the teachings of Christ is sin, which conclusion is confirmed by Paul when he says that "whatsoever is not of faith is sin."

What a variety of forms and conditions sin may assume! It may be a thought, a word, a deed, or a desire. It may also be the absence of a thought, word, deed, or desire which ought to have had reality. To have no proper thought, motive or desire in life is wrong, for a man can develop his own thoughts, form his own motive, and order his own desires if he will. To allow his baser nature to rule in these things is to surrender to sin, leaving the man in a condition of sin. His thoughts

THEir words will also determine the character of his words and deeds.

Men's conception of sin is too nearly restricted within the limits of the Mosaic decalogue, but its range is far more reaching than that. The man who keeps merely within the moral law may yet be a long way from full agreement with the law of Christ, and again, the man who has complied in word and deed with the outward forms of the law may be very far out of harmony with it in thought and desire. Righteousness to be complete must spring from the heart, manifesting itself in every thought, desire, word and deed, and leading to an active obedience of every requirement made in the law.

The law of God is the expression of God's character and purpose, and hence as men come into obedience to the law they are coming into harmony with God in his character and purpose, and are being fitted to dwell in his presence. Harmony with the natural law through obedience tends to preserve the natural life in all its health and vigor, while a policy of disobedience either of commission or omission brings man into conflict with the law which itself becomes destructive. The same rule applies in the spiritual realm: Obedience to the law of Christ and harmony with him will bring preservation to the individual while disobedience will bring him into conflict with the law and by the law he will be condemned.

The law of Christ provided for a change of life through faith and repentance, a transplanting from the state of sin into the kingdom of God by the ordinance of baptism, and further prescribes a course of conduct by which perfection may be attained; the whole purpose of the law being to eliminate sin from the human character and the establishment of a character patterned after the divine. In this work man must exercise the volition to do, while the Lord renders the help necessary to overcome every obstacle and the gaining of every blessing, the way having been made possible through the atonement of Christ.

INDEPENDENCE ITEMS.

Bro. W. H. Garrett preached an excellent sermon Sunday morning, the subject being the relation of pastors to their flocks, first reading Acts 20:28:—"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." In connection therewith he read from the 21st chapter of St. John the instruction of the Savior to Peter, after he had questioned Peter in regard to his loyalty or love for him, to feed his lambs and to feed his sheep. He spoke of character building, that some had been disposed to criticize because so much had been said on that subject, and asked if there was any subject paramount to it. If we expect to meet the Savior and be accepted of him we must have characters that he will accept. On the ministry is laid an important and solemn duty. One line of work for them is to be fishers and hunters and to warn the people, and another class of work is to be shepherds. There are four difference officers in this church—the pastors, the priests, the teachers and the deacons, and all are pastors, and all should be workmen that needeth not to be ashamed. The first injunction to Peter was to feed the lambs. Spoke in regard to the duties of the membership to the pastors. Referred to Hebrews 13:17 where the admonition is given to "obey them, that rule over you," "for they watch for your souls." To his servants the Savior said, "He that heareth you heareth me," and "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." When the servants of the flocks come among you they should be received as the servants or representatives of Christ. "If my people will respect the officers whom I have called and set in the church will respect them."

The communion services were held in two sections, the main body being in the lower auditorium, and the young with parents and teachers in the upper. Communion services were also held as usual in the Sanitarium.

In the evening Bro. M. H. Seigfried delivered the second sermon of the series on church history. In the beginning he stated that as a rule future actions were governed largely by that of the past. He took up the narrative about the appearance of the angel of Joseph Smith, and of his unsuccessful attempt to secure the plates of the Book of Mormon. Explained the seeming conflicting statements in regard to the name of the angel. In the Doctrine and Covenants it is given twice as Moroni, while in the history of Joseph Smith it is given as Nephi. The latter is evidently a mistake in the manuscript, or a mistake of the printers. Explained how Joseph Smith got the name of "money digger." He hired to a man by the name of Stone and as part of his work was to dig where this man Stone directed him because he, Stone, had hopes of finding money, and had he found any money it would have belonged to Stone and not Mr. Smith, because the latter was being paid for his labor. Joseph Smith made his fourth visit to the Hill Cumorah in November, 1827, and was again met by the angel who delivered the plates to him, and delivered to him the greatest words

of caution as regards the cave of the plates. This caution was well needed, as all kinds of means were employed to get the plates from him, and finally he had to go to Pennsylvania, Martin Harris giving him the means to go with. Related Mr. Harris' visit to Pennsylvania, of his taking a copy of the characters and their translation to Prof. Anthon, of Anthon's acknowledgment of the errand, thus establishing it to be a fact that Mr. Harris did visit Anthon. Spoke of Joseph Smith letting Mr. Harris have the first 116 pages of the translation, of their being lost by Harris, of Joseph's rebuke for not obeying the instructions of the angel, and of the plates being taken away from Joseph.

The branch business meeting was held Monday night. A good deal of the time was taken up with propositions to obtain branch funds, with a final result of the deacons being instructed to call on the membership for donations for branch expenses, the deacons being authorized to call to their assistance such help as they may need in soliciting. About four per cent of the membership at present are paying the expenses. A report was read from the secretary of the Sunday school, showing an average attendance for the last six months of 1045, including 120 classes. A report was also read from the Religio, and one from the Aid Society, showing as the result of the efforts this society in eight years about \$2500 has been paid to various church purposes. Three were received into the branch on letters of removal. A motion prevailed that hereafter communion services shall be held in the upper auditorium with overflow meetings in the lower.

Bro. Vernon W. Lee, the bookkeeper in the Ensign office, left with Sr. Lee on Monday for a visit in various parts of Wisconsin their native state, expecting to take a well-earned vacation of four weeks.

Bro. I. N. White Jr., writing to his father from Detroit, Mich., and speaking of the part his mother took with other ladies in the late local option election, says: "She is taking up politics rather late, and you bet we are proud, though surprised, to learn that she, our own dear mother, had a hand in making Independence a decent place in which to live. I only wish her five big boys had all been there to follow her noble example. If a principle is worth believing in it is worth fighting for. I am certainly glad Independence went dry and hope she stays dry."

Local option is spreading. One victory paves the way for others. It is catching. Old Buchanan county is working simultaneously with Jackson. By word from Bro. Fry at St. Joe, he says: "The influence of the local option victory is being felt outside of Independence, and it is a stimulus to the dry forces in other places. The fight is on in Buchanan county outside of St. Joseph, and there are hopes of success. The election will take place the same day as in Jackson county, and we hope both will be as successful as Independence was. Reference is frequently made to Independence.

It is strange that some good business men will make the assertion that to do away with the saloons will injure business. What is there about the saloon business that will induce people to spend more money for the necessities of life? How is the man who spends his earnings or any part of his earnings, in saloons going to have more money to spend for the necessities of life than he would have if he did not spend any of his earnings in a saloon? When the colored people were in slavery in the South the whites there thought that to do away with slavery would ruin them. Before the Civil War slave owners were indolent and had no enterprise, going to the north in the summer and leaving everything to their overseers. There was very little development in manufacture, and industrial enterprises was at a low ebb. After the Civil War northern enterprise was enlisted and the south was rapidly developed. This we learned from a southern paper two or three decades after the war. The saloon business is worse from a business standpoint than slavery, because there was some income from slavery, but money spent in a saloon is worse than wasted.

At the meeting of the city council last week the mayor said it would be necessary to economize inasmuch as the revenue received from saloon license would discontinue after next January, the amount for saloon and pool hall license being \$14,000. He thought that expenses could be cut and revenues increased so as to overcome that loss. The mayor and council showed a loyal spirit to the results of the election, and were not inclined to injure the good services of the city in any department as was predicted by the wets would result because of the loss of the saloon money. The council voted to do away with this week's meeting and save to the city the amount that each one would draw should a session be held.

The primary election of Jackson County was held Tuesday, and as far as Independence and the county outside of Kansas City was concerned, it was a contest between the "drys" and the "wets," and pretty much the same tactics were observed as were in the Independence local option election. Women were out (in fewer numbers, though) with cameras, watching for suspicious looking characters. The local option league of Independence had united on the best of the candidates running for nomination on the Democratic ticket, knowing that by so doing lay the only possible chance to defeat some of the most objectionable candidates, as all other parties combined could make no showing against the dominant party. Thousands of sample tickets were printed with all the candidates on them, and all the objectionable names crossed out. The "dry" voter would take one of these sample ballots with him to the polls and mark the regular ballot accordingly. Then if there was suspicion that he was not a full fledged Democrat he was asked if he had been a Democrat prior to this election, and if not he was required to make an oath and sign an affidavit, swearing allegiance to the Democratic party and that he would

vote the Democratic ticket as nominated, at the election in November. This quite a good many of our brethren refused to do and consequently were refused the privilege of voting. A good many did, however (the writer being one of them) though it was a hard pill to swallow. Finally a deputy county prosecuting attorney told the judges of the election they must eliminate the clause pledging allegiance to the Democratic party. Mr. Gabriel, the attorney, is a Democrat. This decision to his credit. He was a candidate also. The entire "wet" and objectionable part of the ticket was nominated. Those who signed the affidavit will be compelled to refuse to vote at all at the coming fall election. That is the only consistent course they can pursue. This ticket is as good as elected now by a great majority, and Zion is not redeemed yet. Our Sister Yingling had acid thrown on her twice and her camera jerked from her, which was finally rescued from her tormentor. A Mrs. Bush also had some acid thrown down her back, and had to be treated by a physician, but she was soon back on her job. The political situation of Jackson county, to put it mildly, is deplorable. The local option election of the county outside of Kansas City and Independence will be held August 22.

W. H. Deam.

INDEPENDENCE, SECOND BRANCH.

There was an attendance of 230 at Sunday school. At 11 a. m. Bro. F. L. Sawley delivered a very interesting discourse. The monthly communion service was well attended. The speaker for the evening hour was Bro. W. M. Aylor, who was able to hold the attention of the large audience.

On Monday evening the monthly business session was held. Not much business being transacted. Five new members received on letters of removal. Bro. P. A. Sherman, branch reporter, resigned and another was chosen in his stead.

G. W. Tousley.

ST. JOSEPH, MO., SECOND BRANCH.

Wednesday evening, July 22nd, found the few faithful ones at their place—the mid-week prayer service. Friday night after the close of the Religio several young folks surprised our two young sisters, Echo and La June Johnson, daughters of Bro. and Sr. William Johnson, who recently moved back here from Texas, where they had been for several years past. A good time is reported and this branch is surely glad to have them here again, as they are all valuable in song service.

Sunday morning, July 26th 10:45 a. m., Sunday school was well attended. The review part of the lessons by two young senior sisters, was especially interesting. Bro. I. N. Gore occupied the pulpit in the morning, using for his remarks 2 John, 9:10. The evening prayer service was marked by the Spirit's presence. Bro. Bear admonished the saints with powerful words to remember that this branch shall not return to the Lord void, but it must go on and on. Even though the weak will fall, others will be raised up in their places to take it on to the final victory. He also dispensed the word at the evening preaching service.

August 2nd Sunday school opened with a goodly attendance and we want to mention that our boys and girls are giving us a fine treat in instrumental music every Sunday. Bro. Bear used for the foundation of his sermon James 1:22-26.

We neglected to report the moving into our Branch of two sisters and two brothers of Sr. W. L. Hodson. Their former home was in Fanning, Kans. They are Sr. Helen Whitlow and husband and six daughters, located in Hyde Park, Sr. Lucia Cundiff and family who have bought land one mile east of city, Bro. Enos Gurdwell who bought joining his sister, and also Bro. W. A. Gurdwell, who with his family is located 1½ mile east of the city. These are all faithful attendants of our services and seem to enjoy their new church association with this branch. After a good prayer meeting in the evening Bro. J. L. Bear again addressed the audience on the signs of the times and as all saints who are awake know there is much going on now to make people tremble with fear. War and rumors of war are being fulfilled before us and once more our faith is strengthened in these predications.

Sr. A. A. Richardson.

ST. LOUIS, MO.

There is a steadily growing attendance and interest shown at our prayer services, both mid-week and Sunday meetings. During our sacrament service on August 2nd many inspiring and strengthening testimonies were given by the saints and the Holy Spirit's presence was felt in a marked degree.

This increasing interest is also manifested in our preaching services and those attending have listened to some excellent discourses during the past month from Bro. T. J. Elliott, W. A. Christy, R. Archibald, George Reeves, Louis Joernst of Landsdowne, Ill., and others.

Beginning Tuesday evening, August 4th Bro. W. A. Christy will conduct preaching services in the tent which is now located at 8211 North Broadway. Meetings will be held every evening for two weeks or longer, if the interest justifies. Bro. Christy will be assisted by our local elders, and our branch president, Bro. T. J. Elliott, has asked for the hearty support of all members, also, Our chorister, Bro. E. C. Bell, announces that choir practice will be discontinued during the month of August, to permit the choir members to attend and assist in the tent services. We trust that with the united support and prayers of the saints the effort will bring forth a good harvest.

Maudie L. Parrish.

3869a McDonald Ave.

SAN FRANCISCO.

Bro. and Sr. M. A. McConley arrived here from Hawaii on the steamer "Sierra" July 11th.

Bro. and Sr. R. J. Parker arrived July 17th. He stood his journey quite nicely...

Last Tuesday evening our Sunday school teachers held their regular meeting for improvement and advancement.

Every Wednesday evening we have our prayer meeting, which is quite well attended, interesting and spiritual.

Our preachers of late have been Bishop C. A. Parkin, J. A. Anthony, J. A. Saxe, Ingram, Simpson, and the writer.

Geo. S. Lincoln.

SAN FRANCISCO AND OAKLAND.

After so many years of absence from our district we were glad to welcome to our midst our new missionary, Elder R. J. Parker, and wife.

Our Sunday sermons were excellent in both branches, Elders J. R. McConley, Parker and Ingham being the speakers.

Religio convention Tuesday p. m. Aug. 25th, Sunday School convention Wednesday, p. m. Aug. 26th.

A. C. Hawley,

SEATTLE.

The interest in our mission work is holding up well. We are not reaching the multitudes, but the interested few.

Among the visitors attending our Sundays service we noted Bro George Spargo from Wisconsin and Sr. W. J. Hamilton of Miles City, Mont., a niece of Bro. G. T. Griffiths.

Bro. Amos Rhodes, who is taking a course at our State University here, was the morning speaker at the church, presenting some good thoughts on the inexhaustible subject of the Christ in his different phases of life.

Bro. E. E. Inseele, our district chorister, is stirring up our singers with a determination that will succeed.

We expect to visit Everett, 29 miles north, to open up mission work for monthly meetings, visiting there the second Sunday instead of Windsor, Calif.

We are glad to learn of the victory of the temperance element of Independence, as our interests are centered there.

J. M. Terry.

102 North 39th St., Seattle, Wash., July 29.

CORRESPONDENCE

KENTUCKY AND TENNESSEE.

Editor Ensign:—Kentucky and Tennessee District Reunion is a thing of the past. Good bys and hand clasps were the order until all dispersed to the various parts of the country from whence we came.

Word was passed along that this was one of the best reunions held in the district while not so many were added to the fold there was good done. We think there should be thoughts taken under consideration that not always the numbers of baptism noted but the truths taught and the good will towards men manifested.

Thus with all of these hindering causes we had a time of rejoicing, and many faces were seen in our midst not hitherto seen.

Foundry Hill is a grand location for a reunion under the foliage of the forest monarchs, where there is abundance of pure water and ample room for stock. We also had the district tent which afforded sufficient room for the people.

This district contains many noble and honest hearted Saints that are striving to keep the banner aloft, and to build up God's kingdom. We must not think God has withdrawn from us because the land has been invaded with a drouth.

Bro. J. A. Roberts was not permitted to remain with us only from Sunday the 17th to Tuesday the 21st. Bro. Roberts had been failing in health and he had to return to his home to Independence, Mo. He was much needed at our reunion but the conditions that existed hindered.

Bro. J. R. McClain returns to the region of Fulton, Ky., while the writer is proclaiming the message at Bethel Chapel near Cottage Grove, domiciled with Bro. John Hendrix.

Chas. A. Nolan.

Georgetown, Ind., July 25.

Editor Ensign:—As some would like to hear from this district, I will drop a few lines to the "Silent Preacher," the preacher that the saints, all, or most all, rather like to hear from once a week.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20.)

"While ye have light, believe in the light that ye may be the children of light." (John 12:36.)

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John 12:48.

L. C. Moore.

July 7, 1914.

It might be interesting to some to know how we are getting along since our dear pastor, Bro. Terry and Sr. Terry has left us. Parting with them was very painful after twelve years of faithful labor.

Bro. Sheehy preached morning and evening, June 21. On the following Sunday Bro. B. J. Carmichel preached the morning sermon and Bro. E. Ingham the evening sermon.

The Sunday school and Religio are moving along. The lessons and programs are very interesting and helpful and we are proud of our young people, and the older ones too.

Our branch is in good spiritual condition. Six were baptized just before Bro. Terry left us, and three since united by letter from the Independence Branch.

Sr. Savage is with us, arriving from the Islands a few weeks ago. She gave us an interesting talk in our Sunday school and Religio on the work in the Islands.

J. W. Prestley.

Dodge City, Kans., July 31.

Editor Ensign:—Would be pleased to say through the Ensign to the Saints of Larkin and Hartland, Kansas, Branches, that we are desirous of learning some of their names so as to enable us to help the Elders who come here to find you and to know of the condition of the work there and to help all we can and in every way.

passing through there will they please call on them as they are very anxious to hear the gospel in its purity once more. My address is, Mrs. Nancy Thorp, 1208 Santa Fe Trail, Dodge City, Kans.

FROM THE OZARKS.

Avn, Mo.

Editor Ensign:—After an absence of seven years I am again returned to my old stamping ground, and I assure you I feel at home again, amongst a poor, but kind and as hospitable people as ever breathed the pure air of this or any other country.

There has a great deal been said and written concerning this Ozark land. This country has many advantages and some disadvantages. Of course amongst the latter it is a rough rocky country, which makes it very difficult to both travel and cultivate the land.

Yet with these disadvantages there are so many advantages, such as fine healthy climate, an abundance of pure cold spring water, fine free range for sheep, cattle and horses and an abundance of acorns for your hogs, on which they get fat without cost.

There are only a very few that have taken advantage of these God-favored opportunities, but those who have are reaping a nice reward. Then these nice cold springs furnish a fine place for your butter and cream which is kept for a week and sold then at 22 1/2 cents for butter fat.

But whatever you do don't go much in debt. It would be better to buy 40 acres and stock it with sheep, hogs, and milch cows than to buy a larger farm and go into debt and find yourself without the very things you need the most.

I have lived in this country 26 years. I will gladly write any one on receipt of stamps.

H. Sparring.

R. 10, Springfield, Mo.

Indianapolis, Ind., July 27.

Editor Ensign:—I write to congratulate the Ensign force and the good people of Independence for their commendable work in their campaign against the whiskey element. I feel to thank God for their glorious victory and I hope and pray that there never will be another whiskey shop in Independence.

I am as ever yours in bonds,

J. W. Metcalf.

220 E. St. Clair St.

Brooklyn, N. Y., July 20.

Editor Ensign:—Here of late we have been able to set forth the difference between our church and the Mormons, by the aid of the newspaper in New York City. We have had a dozen long articles in the papers the last year; recently a lady upbraided the Reorganization in a meeting of Presbyterian ministers, her sayings were published by our leading Brooklyn newspaper, the daily "Eagle."

On the 18th another article appeared in one of our leading papers, the "Chat." Herewith I enclose a copy. I send you these clippings to let you know what we are doing in this way.

Bro. Paul M. Hanson was with us over Sunday, during which time Bro. Ephriam Squire was ordained to the office of high priest by Bro. Hanson and Jos. Squire, Sr. Kind regards and success for the work you are engaged in.

Your brother in Christ,

E. B. Hull.

The Providence which punishes is just as divine as the Providence which rewards.

SERMONS AND ARTICLES

WILL THERE BE ONE COMING OF CHRIST OR TWO.

I was very much interested in the article by Bro. William Lewis in the Ensign of May 28, 1914, wherein he related his dream about Christ's second coming and gave reasons for his belief that the Lord will "come to his saints before he comes in glory." He states that both "reason and scripture support this thought," yet he remarks that "a very prominent idea is that Christ is to come only once." He says that he was given to understand in his dream that one coming would be "not to the world," but to the Church only, and he believes that his dream is in accord with revelations given in the past to the church.

Having myself received testimony many years ago that this idea is correct, I therefore give herein some other proofs and arguments on this important subject which is so vital, for the saints to consider.

For instance the record of Luke is of great value, wherein he gives Christ's own prophecy—words which are made still clearer in the Inspired Version that he was to come three times, and that there yet remained two comings after that first coming nineteen hundred years ago, and that both these should be expected by the saints and prepared for. Luke's record reads as follows:

"For, behold, he cometh in the first watch of the night; and he shall also come in the second watch, and again he shall come in the third watch. And verily I say unto you, He hath already come, as it is written of him; again and when he shall come in the second watch, or come in the third watch, blessed are those servants when he cometh that he shall find so doing; for the Lord of those servants shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12:41-48.

Evidently the space of time between the watches does not matter, and the third watch cannot be at the end of the millennium, because the saints will then have been living with Christ a thousand years, and they will not any more be looking for his appearing.

Then examining the scriptures further, we find that the Lord is to appear in two very different characters and to act on two widely different scenes in the great drama and tragedy of the world before the millennium is ushered in. He is to come once as the tender, loving, and faithful bridegroom to meet and be united with his bride, in accordance with the divine plan announced in Matthew 22:2, Matt. 25:1-10, Rev. 19:9, Ephesians 5:22. His other character and work is to be when he comes as an avenger of the wrongs that have been done during the six thousand years of man's misgovernment, and to punish the ungodly world for its wickedness, for its shameful and awful deeds.

Now the things prophesied as to be done by the Lord in these two characters differ so much from each other that the deeds mentioned cannot be performed at the same time. The purposes and works are the very opposite of each other and they will not be brought to pass as one event nor at the same appearing. To John the Revelator it was made known that when he comes in judgment every eye shall see him, "and all the kindreds of the earth shall wail because of him." (Rev. 1:7). And no doubt Paul meant the same time of trouble when he prophesied in 2 Thess. 1:8 that Christ will come "taking vengeance." But his coming to his church will not be for any destruction, nor to cause anybody to suffer. That event is everywhere spoken of as a time of gladness, of joy, and afulness of love, both human and divine. Isaiah prophesied that then God "will wipe away all tears from off all faces," and that his people will say, "We have waited for him, we will be glad and rejoice in his salvation." Also Paul declares that the Lord will come to be "admired" of his people. Yet these two comings are so near each other in time that they are spoken of in a general way as one coming. And they are only different parts or scenes to one great event, namely the final and glorious coming of our Lord Jesus Christ to reign over the earth and over the nations thereof, along with his disciples and saints as prophesied in Isaiah 9:7, Dan. 7:13, Ps. 2:8, Rev. 5:10, and Zech. 14:9.

Also the parable of the ten virgins is very plain in showing that the Lord will come directly to his church, although he will find his saints devoid of the measure of light they should have, and when he must waken both the wise and the foolish virgins from slumber by a cry that will be sounded from above, then will come the anxiety and commotion among the virgins as to whom of them have laid up a store of divine light that will entitle them to go with Christ in to the marriage and who of them may not go in. The parable is very clear that only one half of the saints living will be "ready" when He appears suddenly to the Church to take the accepted ones to the place where the ceremony will be had, even that which is called the "marriage of the Lamb." Now when a man comes to be married he does not come to all the people in city or country, but he comes to the chosen bride, and in the presence of a select company the marriage takes place. So it will be with Christ and his bride when he to her, but there may be a select "company of comes only to her, but there may be a select "company of angels" as witnesses of this notable marriage.

Also when a man takes a wife she becomes a partner with him in all that he possesses. In like manner I understand that after this marriage Christ's Church will come into possession of gifts, blessings, and powers hitherto unknown to it, even through a heavenly endowment, which will give light, wisdom, understanding and intelligence, such as will be far beyond anything previously received. No longer will there be uncertainty, hesitancy, differences and divisions in views and plans, but instead a universal understanding of the work to be done and how to do it. All the hitherto perplexing questions, all the matters of controversy in the past, all the mysteries will be solved, and the straight, plain way will be pointed out by the Holy Spirit, and by the "One mighty and strong," who shall speak "Eternal words," who is to set in order the house of God and arrange by lot the inheritances of the saints," even the Lord Jesus himself.

Then those who are to be missionaries will be endowed with the divine gifts to go to all nations and in their language preach the gospel, convincing and converting people as never before done; and they will gladly gather to Zion. This missionary work will be with such power that kings cannot prevent, nor prisons hold, nor men kill. At the same time those appointed to manage the gathering and to build the city and temple will be endowed with wisdom and intelligence to accomplish that work successfully. And thus all parts of God's great purpose will go forward harmoniously and in accordance with the divine plan.

Perhaps some have not noticed that there will be two gathering times for the saints, the last one being at the great crisis in the world events, when Christ's time is up for the final coming. These last saints to be gathered are spoken of by him as "the remainder," and it is plain that they are suddenly gathered from great danger by angels who are sent for them in haste. We read as follows:

"Even thus shall it be in the day when the Son of Man is revealed. In that day the disciple who shall be on the house top, and his stuff in the house, let him not come down to take it away; and he who is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it. I tell you, in that night two shall be in one bed, the one shall be taken and the other left. Two shall be grinding together, the one shall be taken and the other left. Two shall be in the field, the one shall be taken and the other left. And they answered and said unto him, Where, Lord, shall they be taken? And he said unto them, Whosoever the body is gathered in, or, in other words, Whithersoever the saints are gathered, thither will the remainder be gathered together. This he spake signifying the gathering of his saints and of angels descending and gathering the remainder unto them, the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth."—Luke 17:30-38, Inspired Translation.

At the first gathering both Christ and the Church regard the legal rights of husbands and wives, the world and its conditions continuing as they have been in all past time, so that husbands and wives are not taken from each other,

nor are those who are involved in business obligations to their partners, or upon which business the support of their of their families depend. But when the time has come to the full, when the day of peril and calamity is near, when Christ is at hand in judgment, then God will send angels to take the faithful and devoted "remainder," from the evils to come as well as from their companions and partners, even by God's own power, and his only. And who shall deny his right.

Thus we see the two gatherings and the reasons why the second differs so much from the first one, the first being those who are accepted by Christ and spoken of as "the body," while the last is composed of those whom Christ calls "the remainder," those whom the Father gathers by his own special power that they may not be involved in woe and destruction. It appears very plain in connection with the previous events narrated, not one gathering but two, the first when Christ receives and marries his bride, the last when the Father brings home the scattered ones that they may not lose their well-earned right to reign with Christ, along with the other saints.

There is also a plain promise in the Book of Covenants that Christ will be with his people in person at the redemption of Zion. After giving assurance that such redemption shall take place the revelation reads as follows:—

"Therefore let not your hearts faint, for I say unto you as I said to your fathers, mine angels shall go up before you, but not my presence; but I say unto you mine angels shall go before you, and also my presence."—Doctrine and Covenants, 100:3.

Through manifestation in vision or dream this very point was made plain to the leading man in the church a few years ago, after he had repeatedly expressed disbelief in such personal coming and work by the Savior before his final appearing. Certainly this promise is very definite, and it should be carefully considered by all who wish to come to understanding on this subject.

The ministry have preached everywhere that the Lord will come to the world when the people do not expect him and are not prepared for his coming, but the strongest prophecies made by Christ say that he will come most unexpectedly to his own people, and that they will be taken unawares. The Inspired Version contains his words by Matthew, Mark, and Luke as follows:—

"Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."—Matt. 24:51.

"Watch, therefore, for ye know not at what hour your Lord doth come." * * * "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."—Mark 13:33, 35.

"Verily I say unto you be ye therefore ready also; for the Son of Man cometh at an hour that ye think not. Then said Peter unto him, Lord, speakest thou this parable unto us, or unto all? And the Lord said, I speak unto those whom the Lord shall make rulers over his household, to give his children their portion of meat in due season."—Luke 12:47-49.

All this agrees with the parable of the virgins, that he will appear to his people unexpectedly. Not only so but also Christ declared that when he comes some of his servants will be found beating and smiting their fellows, and that because of existing wrongs the love of some will become cold. It is clear that some now have lost their hope and become cold in the gospel, though they ought not to lose faith in God and his truth because of evil doers. Christ said that his kingdom was like a net that gathered all kinds of fish, both good ones and bad ones. If so when he was present with them it cannot be any less so now when he is away. As for those foreseen beating and smiting, it means any personal injustice, any wrong in business, and any misuse of ministerial or temporal power, any lordly assumption of right to do so and so because of office, or opportunity, when those acts and words trespass upon justice and break down the lesser, and he has to submit whether or no.

All these things have been apparent, but instead of saints losing faith in God, the fact that Christ himself foretold that these very conditions would exist just before he appears to the church, all this should give strength to the saints to endure a little longer. Christ said; "He that endureth to the end shall be saved." Also, "Offenses must needs come." But we find that en-

duration is the triumphant virtue in such cases.

Another thing to be noticed is that Christ, in Luke 12:47-49, gave a special warning to those who should have charge over his saints just preceding his coming, that they were the ones he referred to, as he informed Peter. This warning we can see the need of from 1844 and onward, and every servant of God needs to take heed lest he hurt or do wrong to some one.

Another thought: Christ said that some will say, "He delayeth his coming." There must be some cause for this, perhaps in part because of the longer time elapsing than was expected, but I believe chiefly because it is argued that He cannot come until the Jews are gathered, and Jerusalem is so nearly taken by the wicked nations that Christ has to come as their deliverer; and at that coming he will also come to his church. But I understand that there will be quite a number of years between the two, and that one is not dependant upon the other. And the idea that he cannot come until certain things have been accomplished in Jerusalem and in Zion is chiefly responsible for the error in saying that he delays his coming. The general idea has been that the leading authorities of the Church will certainly know when the preparation for the Lord's coming is to be made, because they will institute the "gathering" as the prelude to that event. "There is no cause for haste until they move and tell us to get ready to go." That is the thought that a financial preparation is the chief need, whereas the Savior shows that a great amount of preparation is to be moral and spiritual.

You may notice that Paul says that "There shall come out of Zion the Believer and shall turn away ungodliness from Jacob." He must first be in Zion to go from Zion to Jerusalem for that deliverance. See Zech. 13:3, 4.

Another point is that all the ten virgins must have received the gospel and had the Holy Spirit to some degree, because when the cry comes from above they all accept it. They believe in revelation, and are not like those of other religious bodies who reject all messages from God. All have been "called to be saints," and those who do not go in to the wedding are not left out because they have not believed the latter day message, but because they have not used their lives and their time as God wants them to do. They have not been busy in the Lord's cause, or in doing good to others, as commanded. In Doctrine and Covenants 76:6 it says that a portion of those having the glory of the moon will be those who have not been "valiant" in the gospel, "wherefore they obtained not the crown." They were saints in name, but they failed to put their hearts and lives into the Sunday school work, or as ministers filled not their calling, or if they had neither of these obligations they failed to let their light shine out to those around them, in accord with the command, "Let him that heareth say, Come," or else they failed to aid the poor, the troubled, the sick, and to lift up the fallen and the despairing of the earth, who needed them.

Yes, there will be a temple built before the final victorious appearing. In his promise to Abraham God set one hundred years as a generation, and the generation spoken of in September, 1832, lacks eighteen years of completion. When the wedding endowment is given, of wisdom and power, there will be no halting, no hindrance, and the "short work," sometimes spoken of, will find its fulfillment, and rapid work will be done. Yet sufficient time will be had for preparing a city for the final coming of the King to his waiting people who then will be looking for him.

Those who have been acquainted with the gospel work in the Reorganized Church for thirty or more years remember well the time when certain men in high office caused much commotion and distress in the Church, and that finally they withdrew and were released in April, 1886, and went their own ways. However, some time before this result, my mind became perplexed and my heart greatly concerned because of that trouble, and because of the continued conflicts taking place in revelation to authorities, governments, methods of procedure, and courses of action about both spiritual and temporal affairs. So many things pertaining to church progress appeared in controversy, as to how, and by whom, and in what manner such or such things should be done. Though the law was cited yet the interpretation put upon the passages quoted varied a great deal, and the conclusions

reached were widely different as to the proper course of action.

But greater than these was the wonder in my mind as to how and when there could ever come the unity, harmony, and seeing eye to eye, in brotherly love, such as is according to the divine purpose, while the diversities of view existed, and indeed were then increasing. Under such conditions how could the church be prepared and ready at any near time for the expected gathering unto the riches of full spiritual communion and joy, such as is clearly the intention of the Lord for his people when they become his bride? Then I saw in Matt. 25:1-10 the Savior plainly taught that at his second coming he would find his church asleep, all asleep, both the foolish and the wise, and this was in conflict with the idea that one thing needful is to gather together, when we are strong enough to purchase land, and then the Lord will come. If that parable is true I wondered how we could expect that all would be in Zion, and all very much awake and anxiously looking for the Lord to come at any moment, so that all may welcome him and all be welcomed by him, as has appeared to be the full expectation from the beginning of my experience with the Church fifty years ago.

So I prayed and meditated, seeking for a solution. And suddenly there came to me an illumination of mind which assured me and convinced me that Christ will come and find his people unprepared, as said in the parable, as yet on the journey and asleep by the wayside, and only one-half of them ready for acceptance as wise and faithful virgins in their service to God and humanity. But I considered that God intended for all the church to be ready, and for all to make the gathering, but owing to their failure to keep his commandments this was prevented. Not only had Christ said, "How often would I have gathered you, but you would not," also he had said in this dispensation, "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." D. C. 102:2.

Then Luke 12:40 to 56 was opened up to me, and later D. C. 100:3 and 85:18, 19. This last promise is yet to be fulfilled, I believe. The past supposed fulfillment really fulfilled so little that it was but a small thing compared with the evident intention of these promises.

Thus I have for over thirty years studied this subject carefully, prayerfully, and with earnest anxiety to know the truth. And I now present my reasons for this belief, largely because others who have long known of them have urged their publication in order that some may seek and pray take heed lest they be taken unawares. I may be too taken, but my soul desires to understand and to be among the wise.

The important questions are, Which of the five are we likely to be numbered with? Are we making ready to be counted with the five wise, if it is possible? Are the shepherds and pastors doing all they should do to comfort, to strengthen, to cheer, and to inspire the flock and to give daily encouragement by example, and kind advice and counsel by word, as the sheep go on the journey? Some are being sorely tried, and some are fainting, and perhaps some are falling by the way because they lack food and drink divine, which only can sustain them. Christ may come to the Church at any time and find it sleeping on the road, and only half of those who can be called virgins ready to go with him to receive their portion of the wedding endowment which will entitle them to remain.

A few days after sending the foregoing for publication I decided to append the following fact because it may comfort others who have been troubled and discouraged.

A number of years ago in a time of trial and uncertainty as to probable results of conflict in authority and purpose, a letter came to me from a brother living many hundred miles distant. I had not written him, nor had others, and he was at one side and unknown, hence there could have been no suggestion to start any thought or any response. He wrote that a message had been given him for me, and he was told to write it, but he did not know why it was sent. It reads as follows:

"Fear not. O my servant, concerning the troubles that are among you. For lo, and behold, I am the Lord God, and I am at the head.

And I suffer these things to be so for a little while until all things shall be discovered and made plain to the Church even as they are plain before me. But behold, it shall not be for long, for I will not allow my work to be destroyed nor my people to be divided; but the chaff must be separated from the wheat. Amen."

I read it then to one of the old Lamoni standard bearers, and he shed tears and said, "Thank God, he has not forgotten his people." The words so unsought and unexpected, coming in a time of stress, have often strengthened me, and I will be thankful if they prove of comfort to others also. I will be glad to know if they do.

H. A. Stebbins.

Lamoni, Iowa, July, 1914.

DAILY PRAISE.

The writer tells of a visit to the famous Calumet and Hecla mines, in northern Michigan, shortly before five o'clock in the afternoon. As they came to the mouth of the mine, a friend said to him, "Stand here and listen." There was silence for a moment, and, coming from the earth beneath their feet, faint sounds were heard. They grew stronger and more distinct as they waited, seeming like the weird melodies played by the wind on telegraph wires. Nearer and nearer they came, mingled with the creaking of machinery, and resolving themselves at last into the familiar notes of "Nearer, My God, to Thee." In a moment the cage reached the top of the shaft, and the day shift of Welsh miners, who had been singing their way up from the depth of hundreds of feet, stepped out, and, baring their heads, joined in "Praise God, from Whom All Blessings Flow," and then quietly turned homeward. "They do this every night when their work is done," said the friend. "It is their expression of praise and thanksgiving."—American Messenger.

IMPORTANCE OF BATTLE OF BANNOCKBURN.

Various communities where there are many persons of Scotch ancestry, on June 24, held exercises commemorative of the six hundredth anniversary of the Battle of Bannockburn, in which famous engagement, fought on June 24, 1314, Robert Bruce, with 30,000 Scotch, gained a signal victory over Edward II, with 100,000 English, and secured his throne and the Independence of Scotland. Of this momentous battle, affecting as it has done the entire English-speaking race, Andrew Lang, English critic and historian says:

Perhaps, if the first dreams of Edward I had been realized, and union had been achieved on terms which respected Scottish national sentiment, there might have resulted a strong and contented kingdom. In that case, France would have fallen before English arms, and there might have come into existence an unwieldy empire stretching from Cape Wrath to the Pyrenees—rich and imposing, but internally as uncomfortable as Austro-Hungary. But if the War of Independence had ended, as at one time it seemed likely to end, in irretrievable defeat, Scotland would have become a second Ireland. National sentiment in Scotland was a real thing long before the days of Wallace; and all national sentiment is a thing which cannot be conquered by force. Had Edward II become King of all Britain, he would have spent half his strength in dealing with the chronic discontent of the north. Ireland was conquered, and has always been a fruitful source of anxiety and danger. Scotland won her right to work out her destiny in freedom; and when her destiny led her, as was inevitable, to union with her "auld enemy," she brought to the empire only additional strength, because it was the willing contribution of a free nation. The victory of the Scots at Bannockburn seems on the surface to be only an incident in three centuries of war; in reality, it was one of the facts which in the long run made for the stability of the British Empire.

One must be careful not to attribute too much to any single historical event; for, even the most outstanding is only a single link in a long chain of contributory causes. But Scotland, England and France were all vitally affected by Bannockburn; and thus it becomes not merely a notable event in local history, but an important event in the records of Europe, which in turn has affected vitally the history of America.

ZION'S ENSIGN

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ZION'S ENSIGN

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EDITORIAL

HE IS CALLING, AND COMING.

This the voice of the Master who calleth;
Give heed while he calleth today,
To work in his service and vineyard,
Up! hasten the call to obey.

The angel hath down with his message;
The gospel and kingdom are here:
A bride to prepare for his coming;
Rejoice! for his coming is near.

Yes! the Savior is coming in glory,
To claim the white robed as his own:
'Tis the voice of the Bride and the Spirit,
Even so, Jesus Lord, quickly come.

—M. H. Bond.

THE GOSPEL OF PEACE.

For many years efforts have been made toward the maintenance of peace among the nations of the earth. Peace conferences have been held, temples of peace have been built, the cause of peace has been endowed with great sums of money for its strengthening, and representatives of the different nations have met in council and agreed upon the elimination of some of the more brutal methods of modern warfare, and in fact the disarmament of the nations was hopefully talked of, with the ushering in of universal peace. But the sudden bursting out of the war flames involving practically all Europe has dispelled the hopes of the most optimistic, and the early stages of the war show a tendency among the governments to throw to the winds all agreements and treaties which may in the slightest degree stand in the way of their progress.

With so much effort why has peace failed? Why should nations forget the Christian civilization which has enabled them to know the value of good will and brotherly love, and follow the course of savages who seek only to destroy human life and all that life holds dear and sacred? Can humanity turn suddenly from peace and love and righteousness to strife, hatred, and vengeance? Hardly, but the primary causes of war may be traced to the depths of human hearts where its fires have been nurtured and kept smoldering for time indefinite. Greed, lust for wealth, lust for power, and lust for luxury and pleasure, with vanity, pride, extravagance, and a disregard for human rights, are the things which lead to war as certainly as a flowing stream leads to the sea. So long as such conditions remain in human hearts, peace conferences, treaties, and peace funds can not stop the inevitable results.

The Prince of Peace.

One of the titles divinely given to the Son of God was "THE PRINCE OF PEACE," yet in his coming he never acted as the mediator between warring nations or factions, and the world did not recognize in him even a peace-maker, much less of having earned the title of "The Prince of Peace," but his method of procedure in establishing peace is fully set forth when one of the Jews who was at variance with his brother over some property came to him asking that he meditate in his behalf. (Luke 12:15) Jesus refused to intervene as the man desired but said: "Take heed, and beware of covetousness," and enlarged upon this teaching with a parable. As the Prince of Peace he struck war at its very root: there

could be no peace so long as covetousness existed. Lord Roberts, commander of the British armies, said not long ago: "While greed and strife dwell in the heart of man, war will spring up among the nations," but Jesus the Messenger of peace recognized that fact long centuries ago, and taught the remedy by which the human heart could be converted.

The Gospel of Peace.

One of the purposes of the mission of Christ was the establishment of "Peace, good will toward men." Of his fore-runner, John, Zacharias prophesied in part that he was "to guide our feet into the way of peace." The things which John taught as leading into the way of peace were "the baptism of repentance for the remission of sins," and preparation for accepting the "mightier than I" who was to follow. The way of peace is found through the gospel and by no other means. Paul calls the gospel "the gospel of peace." It was preached by Jesus and his apostles to Jerusalem, but the city rejected it, and it was most proper for Jesus to say to Jerusalem "If thou hadst known * * * the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee," etc. In the work of bringing about peace the gospel begins with the individual, seeking to change his nature by the elimination of all that tends to strife and with the development of all that tends to peace. The first words of Christ's teaching were "Repent ye, and believe the gospel;" his message was one of peace to those who obeyed, but those who refused he could promise nothing but the sword.

No Peace to the Wicked.

"There is no peace, saith the Lord, unto the wicked," (Isaiah 48:22.) "And the work of righteousness shall be peace." (Isaiah 32:17.) Sin is destructive of happiness, peace, and love, and they cannot exist together; righteousness is unifying and tends to harmony. The curses pronounced upon ancient Israel in case of their turning to wickedness had their climax in war; the result upon the Jews of having rejected their Messiah with his message of righteousness was war and destruction, such wars being but the terminal of the road which people had chosen to follow. The Scriptures speak of some who will cry peace, peace, when there is no peace, and the great discussions of peace of late years have seemingly come at a time when peace is farther away than in any time past. Paul speaking of the last days says: "For when they shall say, Peace and safety; then sudden destruction cometh upon them." (1 Thess. 5:3.)

A Way of Escape Prepared.

In consequence of men having lost sight of the right way, the Lord in these last days restored the gospel that it might offer a means of escape from the disasters which he saw were impending. At the time of restoration the Lord said:

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose 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 Lord recognizes the light which the world has received under the teachings of Christianity though indicating that the world had failed to come up to it. The preaching of the full gospel would make greater demands upon the world for obedience, and those who accepted would be blessed thereby, but of others it is 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, saith the Lord of Hosts." The Lord further says:

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world. D. C. 1:6.

Whether the day has come when peace shall be taken from the earth we may not say, though the rapid spread of the war spirit and the terrible hatred engendered between nations, would lead to the conclusion that if it has not come it can not be very far off. Other statements of latter day revelation declare that "the day of wrath shall come upon them as the whirlwind," Behold, and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it? The Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet it shall not be stayed until the Lord come." (D. C. 63:2; 94:5.)

Is it not time that men were seeking their God, if it is not already too late? In this land where peace yet reigns the opportunity is yet extended of hearing the gospel message, an acceptance of which will bring to each seeking soul an assurance of peace and safety through the divine Spirit. "Great peace have they which love thy law" say the Psalms, and the promises of God are assuring to those who obey the gospel, for the Lord will care for his own. "Let Zion rejoice, while all the wicked shall mourn." For over eighty years God has been pleading with men through the restored gospel by the power of his Spirit but comparatively few have accepted it, but to such is promised salvation both temporal and eternal if they continue in obedience to the commandments. The promises and prophecies of the Scriptures, both of ancient and latter days, are being fulfilled regarding both the righteous and the wicked. Shall we be on the side of peace?

COMMENTS.

The War Spirit.—The suddenness with which the war spirit flared up and spread over the entire world is astonishing, and very few could perhaps give any cause for it becoming so general. Like many other things of evil, its immediate cause is very trifling reminding us of the words of James: "Behold, how great a matter a little fire kindleth! A forest may be set on fire by a spark which is counted the immediate cause, but the weeks of drouth constitute a cause running back for some time and which made it possible for the spark to do its work. Conditions of readiness for war have been developing for many years, and a mere spark was sufficient to start the flames. What the result will be is difficult to imagine.

Our Missionaries in Europe.—A number of missionaries sent out by the Church were faithfully carrying on their work at the time of the breaking out of hostilities. Bro. H. N. Hansen and wife were in Denmark at last report, Bro. Peter Muceus and family in Norway, Bro. O. K. Okerlind and C. A. Svenson in Sweden, Bro. Peter T. Anderson in Denmark, and Bro. Alexander Kippe in Germany. A considerable number of conference appointees are in Great Britain most of whom are residents and citizens of that nation. Bro. R. May and wife are in London. How far the war may affect Palestine is uncertain, but we have in that land Bro. U. W. Greene of the Twelve, Rees Jenkins and wife, and A. H. Koehler and wife. All of these brethren may find their work interfered with if not stopped altogether by the unsettled conditions, and governmental restraints in these countries. They should be remembered in the prayers of the saints.

In all things throughout the world, the man who looks for the crooked will see the crooked and the man who looks for the straight will see the straight.—Ruskin.

INDEPENDENCE ITEMS.

The Sunday morning's discourse was by Apostle J. F. Curtis. He was introduced as Bro. F. J. Curtis. Bro. Curtis said he did not know why Missourians got his initials reversed, unless it was because he was frequently called Frank, but it is J. Frank instead of Frank J. For the basis of his sermon he read the entire 12th chapter of Romans which is an excellent exhortation of Paul's on Christian graces and virtues, duties and responsibilities one towards another. The speaker said that possibly he would not be the only one who would make some reference to the war now going on in Europe. Quoted Paul's words to Timothy that in the last days perilous times should come. Referring to the first verse of the chapter read, in which the words, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," said that some gave as an excuse why they did not comply with that admonition was because of the acts of others. He also stated that the Saints as a rule where he went were striving to live their religion. Told of a man who said that God did not consult him when he was brought into the world, and that he did not think God had a right to compel him to do just as he thought best. Bro. Curtis said he asked if his children were consulted by him before they were brought into the world, and if he did not think his children should obey him in doing what he thought was right. In speaking of the great war he asked what it was for, and what it would accomplish for the good of humanity, if it would benefit the poor or bring comfort to those who need comfort, or prevent other wars in the future. We are called to be soldiers, he said, and as such we should have on "the whole armor of God," having our "loins girt about with truth," and have on "the breastplate of righteousness," the "shield of faith," the "helmet of salvation and the sword of the Spirit." This is the armor recommended by Paul. He asked if every one present were in a position to say that they had on the "full armor." He said that it had been stated that all great questions would now be settled by arbitration, and that there would be no more war, and from that he had had to defend the Doctrine and Covenants where it says war shall be poured out upon all nations. How is it now? Referred to Zion's location far inland from foreign attacking nations, should there be such a thing.

We are sorry that we did not have a chance to report the evening's sermon, being the third of a series by A. H. Parsons on the first principles of the gospel.

Sunday afternoon Bro. B. J. Scott delivered a ringing speech on local option at the Maywood M. E. Church. He used a good many Bible quotations in support of positions taken. Bro Scott is speaking throughout the country districts and at Mt. Washington every night in the week.

The Independence City Light department has lately installed a large Allis-Chalmers engine which is capable of developing from 200 to 700 horse power. The fly wheel of the engine is 16 feet in diameter and weighs thirty thousand pounds, and the engine proper weighs sixty thousand pounds. This new engine will effect a saving of one-half in fuel and will be large enough to furnish electrical energy for the city when much larger than at present.

The flag on the Government building has been at half mast since the death of Mrs. Wilson, wife of President Wilson, and the postoffice was closed during the time of the funeral Monday afternoon.

I have often thought of what Gen. Sherman said about war, that it is "hell." Whether he had a proper conception of what hell is like or not, he certainly knew what war is. War is the most flagrant violation of moral obligations enjoined by civil governments on their subjects. It is wholesale murder, it is highway robbery to the greatest degree, not simply holding up a train and taking a few hundred dollars, but taking whole trains and monstrous ships with all contained therein including millions in money. War is incendiarism on a large scale, it is ravage, it is plunder, it is merciless, it is cruel, all to satisfy greed, to settle a disputed point or avenge a trifling insult.

W. H. Deam.

INDEPENDENCE SECOND BRANCH.

On last Tuesday evening the young folks prayer meeting was largely attended, with a good interest manifested.

The Sunday school attendance was 246. Our pastor, H. W. Gould, was the speaker at 11 a. m., his subject being the redemption of Zion which was ably handled, using for a basis of his remarks Sec. 98, D. C. Bro. F. M. Gowell occupied in the evening showing the necessity of examining ourselves to see whether we be in the faith.

The Sunshine Band met Sunday evening after prayer meeting. A splendid program was rendered in the way of music, songs, and readings. The band now numbers about 95. They are engaged in a good work of visitation in those that need encouragement, and doing other sunshine deeds.

On Thursday, the 6th, two more of our young people were united in marriage at the home of Bro. and Sr. A. K. Dilce, Bro. Hubert H. Wittfogel and Sr. Bertha Bailey, Bro. Dilce officiating. They expect to live in Lawrence, Kansas, where Bro. Wittfogel is employed at the Kansas University.

Bro. J. T. Curtis was called upon to preach the funeral sermon of Mrs. Stacey P. Neighbors who was a member of the Baptist Church, she having heard Bro. Curtis preach her sin-in-law's funeral in 1908, had made the request that he also preach hers.

G. W. Tousey.

SEATTLE.

Bro. and Sr. J. W. Davis spent a few days with us, sailing for Honolulu on the 4th. Bro. Davis preached the evening sermon at our church on Sunday to a large congregation. By previous arrangement he was followed in a half hour lecture by Rev. A. D. Carpenter, a representative of the Anti-Saloon League of Washington. He was paid every respect by our people and expressed satisfaction. We took occasion to tell of the vote of our honorable president in the late Independence struggle.

Sunday last was a record breaker in the attendance of both our Sunday school and Religio, which we are pleased to note. Bro. Rhodes and Johnson Jr., are working hard for success.

On Monday night a goodly number of saints gathered at the home of Bro. Wm. Johnson and wife as a farewell to Bro. and Sr. Davis. Speeches were made by Bro. Wm. Johnson, Heman Hale Smith and J. M. Terry, being responded to by Bro. J. W. Davis, whereupon Sr. Inez Davis called for the singing of "Fellowship." The time was pleasantly spent in gospel converse by young and old and the singing of songs of praise. Bro. F. W. Holman was the master of ceremonies.

Sunday's sacramental service was especially good—a real pentecostal outpouring of the Spirit. One blessed feature all seemed to receive of the Spirit. May we often have such heavenly feasts—we need them. Bro. Johnson was with us, but starts north today to look after conference affairs. Bro. Chas. J. Dalberg from Kent was present and rejoiced in the service.

Two of our young men were recommended at our branch business meeting for ordination to the office of priest—Bro. E. E. Insee and William J. Johnson. The recommendation was sustained by unanimous vote of the branch, the ordination to take place as may be arranged for.

J. M. Terry.

102 North 39th St., Seattle, Wash., Aug. 7.

OMAHA, NEBRASKA.

"Yet, keep me ever in thy love,
Dear Father, watching from above,
And let me still thy mercy prove,
And care for me."

The sacrament service this month was excellent, some bearing testimony who have not been heard often. If every one could appreciate the reward attending for making the effort, what different meetings we would have many times.

Bro. C. F. Clarke, of Ringling Bros. Circus, worshipped with us Sunday evening, and at the close of Religio a number of prayers were offered for the safe return of his wife, who had gone to England to bring back their children, on account of the war. Almost 2,000 years since Christ came to teach people to love each other, and still difficulties between nations are settled by bloodshed.

Sr. Audentia Anderson of Independence with her three children, Sr. Doris, Duane and Rogene, were with us Sunday evening. Sr. Doris rendering a solo at the evening service, which was much appreciated. They were visiting Sr. Hulmes of Council Bluffs, Sr. Anderson's eldest daughter.

Born to Bro. and Sr. Jesse Johnson a little girl on July 1st. Some times the news does not reach the correspondent promptly.

Sr. M. A. Peterson and daughter, Ellen, are visiting relatives near Inman, Neb., where her son Emery has been since school closed.

An ice cream social will be held on Tuesday evening, August 18th, at the church under the auspices of the Woman's Auxiliary and the choir. Also the Woman's Auxiliary will be entertained at the home of Sr. C. C. Coffeen, 2312 South 24th St., on August 26th, and hold their first shower of aprons and handkerchiefs, for the coming bazaar.

Those occupying the pulpit: Elder Wm. E. Shakespeare and W. E. Stoff, who gave us many good thoughts in portraying high ideals. How many are endeavoring to reach their ideal day by day?

"Oh, still in summer's golden glow, Cast me not off with all my sin,

But make me pure and true within, And teach me how thy smile to win, Thy care for me.

Alice Cary Schwartz.

345 Omaha National Bank.

VISITS ENOCH'S HILL.

I was a visitor at the Sunday school conducted on what the Saints please to call Enoch's Hill, on the United Order of Enoch grounds, and surely it must be, for there seems to be an inspiration that fills the souls of those who attend, and inspires the mind with new thoughts. When you visit the place, you will hardly be able to refrain from taking a retrospective view of the beginning and the end, so far as I can do, and count the number that attended the little brick church on the hill east of the city, and then follow the time along to the present, noting the fact that the time had come for the beginning of the gathering, and slowly but surely the numbers multiply until now we see the stone church with a capacity of about 1,500, the south side church capable of seating about 600, the Walnut Park Branch with perhaps 150, and a little church building that will seat about 200, then the mission on north Liberty Street, and last but not least, the Enoch Hill Branch, and sure a wide awake little gathering, very enthusiastic in the work, anxious to give a ready answer to all questions propounded. The superintendent, Bro. C. S. Warren is very alert, and seems to take a pride in bringing out the best thoughts, for when questioning the primary classes about their lesson, I could not help but note the promptness of the answers from the little ones. The attendance was 53, collections \$1.06. There are seven classes. The time of meeting is 9:30 a. m.

W. S. L.

CORRESPONDENCE

Honolulu, T. H., 1863 Miki Lane.
Dear Ensign.—We reached Honolulu on the 26th of June after a very pleasant trip. This is a very nice place, quite different from any place we have ever seen. The Saints are all very hospitable and all seem to be earnest in the work. We have visited most of them.

Quite a number of Saints met us at the steamer, also at Mission Home, and on the evening of our arrival, Elder McConley and myself went across the city where I preached my first sermon through the aid of an interpreter, Bro. Charles Lee, and again on Sunday forenoon with the assistance of Bro. Onehoo Puuhoo interpreting, both very promising young men. Bro. Lee is assistant superintendent of the Sunday school and Bro. Puuhoo is president of the Religio.

Sr. James was elected superintendent of the Sunday school. We have eight meetings on Sunday, four being held in the Church, and the other four are held in different parts of the city. There are only six meetings through the week, three in the church, and the other three in homes in different parts of Honolulu.

We expect Elder and Sr. Davis about the twelfth of August.

Elder Walter will soon be leaving us for a time; he goes to California where his family is located. We will all miss him very much, as he surely has been a father to this people. The good he has done here is known only to God. He is so uniting in his efforts, and the Saints depend so much on him.

Trusting the Saints and our friends will continue to pray for us that we may be able to do the work the Master has appointed us to do, I a your brother and co-worker for Christ.

Charles E. Jones.

Hammond, Ind., July 15.

Dear Ensign.—Last December we moved from Mentor, Ohio, to Hammond, Indiana, and was delighted to find a few Saints here. Sunday we met at our home for Sunday school and preaching. Monday evening we have prayer meeting and Tuesday evening Religio.

We are only a few in number but feel that we are greatly blessed in more ways than one. It is our prayer that we shall be able to open up the good work here in Hammond.

Last Sunday my husband and two children were baptized by Bro. James Smith, and I feel to praise God for his goodness to me. Surely our Father in heaven hears and answers our prayers. I rejoice in the gospel and love this work.

I ask you all to pray for me that I will be given strength to fulfill my duties and to overcome all evil. I have been blessed in so many ways. One year ago last January Bro. Joseph Luff removed a tapeworm 46 feet long from my little girl after other doctors had failed and given her up, and today she has the best of health, and I feel as if I had so much to be thankful for. Pray for me that I may be faithful to the end.

In gospel bonds,

Sr. Desiee Bainer.

307 Logan St.

Los Angeles, Cal., July 27.

Time for reunion draws near, and the general impressions are for a good meeting in all which goes to build up the Saints in the work.

The Santa Ana Saints have just cause for pride in their new Church which nears completion. Located in a desirable portion of the city convenient to the main electric line adjacent to the populous and business center of the city, and centrally located for the members as well; it is a beautiful building of modern architecture and pleasing design, that gives one a spontaneous desire to enter. Haven't heard for sure, but believe the opening service is to be right after reunion, probably August 16th.

Tent meetings at Pomona closed about two weeks ago and since then have been held at Cucamonga.

The meetings of the Elders' Quorum was held at San Bernardino, Sunday, July 12, and a good time was enjoyed by those present, the only regret being that more were not in attendance. Incidentally while there Bro. Cooper and Adam rendered three musical numbers at the morning service of the First Methodist Church, through the invitation of the organist, Miss Phillips, who is a personal friend of "our" Basis Bemis, and we hope to have the pleasure of reciprocity by the presence of Miss Phillips and her mother at our reunion. Such relations with our church neighbors are certainly desirable and to be cultivated and tend towards a better understanding of Church fellowship. The brethren speak very highly of their reception by the pastor, Rev. Scott, and the choir directress, Mrs. Mable Jerome, and in the absence of our standbys, Nettie Paulson, now at Graceland, and Olive Lytle, who has gone East, Miss Phillips will be a great addition to our musical forces at reunion.

The Los Angeles Parliamentary Club were the guests of the Garden Grove Branch last Monday evening. A goodly number were present and the time was well occupied till after 9:30. There are several promising parliamentarians there whom we hope will keep up their study and become full fledged, able to hold up the standard in the district. Those attending from Los Angeles were Sr. Ethel Pierce, Bro. V. M. Goodrich, Wm. Schade, and R. T. Cooper.

Bro. MacDowell has returned from a tour through San Bernardino, Pomona and Cucamonga.

R. T. Cooper, correspondent.

Dalby Springs, Texas, July 4.

Editor Ensign:—I arrived at this part of the Lone Star State on yesterday from Avery, Texas, where ended our ten days reunion on the 2nd inst. The attendance was better than we had expected, large crowds being present at the night meetings, notwithstanding the fact that one of the Split-in-two Baptist wings, or church, started a series of day and night meetings in their arbor, and from house to house, for the purpose no doubt to counsel and prevent their membership once saved, never unsaved, from attending our services, lest they might taste of the good milk of the word and be lost or fall, regardless of once in grace, always in grace. These hirings almost compel us to believe that they dare not trust their members out from under their ministerial wings, or that they have not enough brains to take care of themselves, forcing upon us the right to question their thread-bare theory of once saved, never unsaved. However dry pasture and short dry grass or food caused many of these noble souls to jump the fence and come nightly to hear us, and well might they when such towering minds as those of Elders John Harp and J. M. Smith, in thunder tones broke the bread of life to them. Another drawing card was the good singing by the choir while Sr. Harp made the organ talk with no uncertain sound. People were heard to remark that it was the best singing or music that they had ever heard.

Elder B. F. Pollard with just a few helpers had done all in their power to make the reunion a success, and as such it will go into history. Our meetings were spiritual and orderly from first to last, without any disturbance of any kind on the grounds. We have met with a noble band of Saints in this state as well as at Wilburton, Fanshawe, Haileyville, and Manning, Oklahoma, and some of them have kindly remembered our financial needs; hence have no complaint to make. I shall remain a few days, thence northward, and all being well, be at Haileyville, Okla., in time to attend the ten days reunion and district conference to begin Aug. 21.

In gospel bonds,
J. C. Christensen.

Field address, Wilburton, Okla.

Manchester, Texas, Aug. 4.

Dear Ensign:—I have just returned from Avery, Texas, where I have been attending the reunion of the saints held at that place, closing on the night of the 2nd. We had a grand time and I think everybody enjoyed themselves regardless of the hot weather and dust.

There were some fine sermons delivered by those of the missionary force, Elders John Harp, J. C. Christensen, and J. M. Smith. We had very good attendance at night. The Baptists were holding a meeting there at the same time, but several of their members came to our meetings, just the same. I think there are a good many people around there who will obey the gospel sooner or later. There were two or three who gave their names for baptism at the close of the meetings.

I think I can safely say that they were all true Latter Day Saints and I hope that I will be able to meet them all again some day, and if not in this life, let us all pray that we may so live that we shall all meet again when Christ comes to reign a thousand years here on earth. I ask the prayers of all the Saints that I may hold out faithful to the end. For Christ said, "He who holds out faithful to the end the same shall be saved."

There are only a few of us here and the clouds look dark sometimes, but we rejoice to know that there is a brighter day coming for us if we will only do our part.

Yours in bonds,
C. R. Caswell.

Pond Creek, Okla., Aug. 3.

Editor Ensign:—I came here (six miles south east of Pond Creek) the 21st of June to visit with my son and his family, coming about the beginning of the wheat harvest.

It surely has been a great harvest. And now that threshing is nearly done it will enable the many farmers who lost so much last year from the failure of crops, to square up most of their indebtedness.

My son's father and mother-in-law came here in 1893 on their homestead, and now they have a good farm. They have been isolated ever since. They with this son and wife, are the only Latter Day Saints in this part of the district, except a few at Enid, over twenty miles away. Very seldom has an elder of the Reorganized Church come this way but when one did come, this brother and sister would have a feast of good things. Some times two men of the Utah Church would stop and this brother, Joseph Cooper, would entertain them as men needing food and shelter, but not as servants of God.

They didn't like that part, for they saw that Bro. C. knew too much of the inside workings of the Mormon Church.

Now I want to tell you of the great surprise we all had yesterday, Sunday, Aug. 2nd. We went to spend the day with this brother and sister, and when we got there our surprise was great, to find Bro. L. C. Hopkins and his family from Enid and Bro. Joseph Arbor who had been holding meetings in Enid. After dinner we repaired to seats under the shade of some trees and heard what Bro. Arbor had to say to us.

Two of Bro. Hopkins' children who had been baptized on Friday were confirmed. The words were good instruction to the children and encouraging to their parents. Then the sacrament was administered, after which testimonies were borne. All were so thankful of having a chance to again renew their covenant, Bro. Joseph Cooper in particular, it being the first time in fourteen years.

The subject of Bro. Arbor's sermon was The Gathering. He could have chosen no other that would have in-

terested more. We enjoyed it so much and received much information along that line that was new to the lonely saints.

Yours for the Truth,
Mrs. (Sr.) Emma P. Wheeler.

GLEANINGS.

Mrs. John Randall, Scottville, Mich., July 30.—We have a fine Sunday school, held in the school house, and meetings every Sunday night by an elder from Free Soil, Mich. We have spiritual prayer meetings in homes of Saints when we are humble. We had an edifying prophecy given to us Wednesday night, July 29. We are very much encouraged in this place.

Mrs. Theo. S. Caffey, Manistique, Mich., July 31.—I love to get the "Silent Preacher," as all the sermons we get now are in the Ensign and Herald, but I would like to hear a good sermon again. Although this is a town of about 6000 we are the only family of Saints here. There are eight or nine churches. In our family of ten, seven are in the church, and two more would like to be baptized when an opportunity is offered. Would be glad to have any elders who might stop here to come and see us. We live in the Soo Line section house, just west of the S. L. Depot. Think this would be a good town for street preaching. It is the only way to reach the people here. Pray for us.

NOT IN VAIN.

My God, I thank thee! may no thought
E'er deem thy chastisements severe;
But may this heart, by sorrow taught,
Calm each wild wish, each idle fear.

Thy mercy bids all nature bloom;
The sunshines bright, and man is gay;
Thine equal mercy spreads the gloom,
That darkens o'er his little day.

Many a throb of grief and pain
Thy frail and erring child must know;
But not one prayer in breathed in vain,
Nor does one tear unheeded flow.

Thy various messengers employ;
Thy purposes of love fulfill;
And 'mid the wreck of human joy,
Let kneeling faith adore thy will.
—Hymn Book.

HAIR TOLD BY RACE.

Scientists are able, by the use of the microscope, to tell from a single human hair to what great racial division the original wearer belonged. If a cross section of the hair is elliptical the man was black; if round, the man was yellow or red; while the white man's hair is oval.

The Australian native has hair with the least diameter, the bushmen of Africa the next, then the American Indian, the Chinese, the white races of Europe, and lastly, the Japanese, the coarsest of all. The beard of a white man is 50 per cent thicker than his hair, and is almost identically the size of the hair of the chimpanzee. The strength of human hair is, as a rule, in direct proportion to its thickness.—Popular Mechanics.

HELPING HIS INFIRMITIES.

There is a beautiful story told of Professor von Herkomer, the celebrated sculptor and painter. His father, who was himself a sculptor, lived to a great age; and in his declining years the keen sight and sensitive touch, so necessary to the modeling which up to the end of his life he delighted to do, departed to a large extent from him. The modeling he did in these later days was, of course, far from reaching his accustomed standard.

After he went to bed, however, each night the brilliant son who loved him would go into the studio where the old man had been at work and, taking his work in hand, would correct all its deficiencies, giving it here a touch and there a touch, and rounding off its corners and crudities, as he was so able to do. Then when the old man came to the studio in the morning, the time when his failing eyesight was keenest, he did not see the imperfections and was happy in the work, all unconscious that someone else who loved him had been correcting his work and beautifying it.

We do not know if the story is true, but we are sure that it is what Jesus does for us when we honestly do our best for him. He who has begun the work by inspiring us to begin, will overrule its mistakes and transform its poorness by his own beautifying touch until it is something of real value to his cause in the world. His faithfulness is our security, now and always.—Selected.

SATISFIED OR UNSATISFIED.

There is little hope for the person who is perfectly satisfied with himself. After all is said and done, nothing is so stale as a satisfied man.

Within the breast of the purest, noblest, and best there is some slumbering ambition which is ungratified. We are always looking forward to something better than we have known. "It is better farther on." The sweetest joys are set before us to win. Even Paul says: "Not that I have already attained, or am already made perfect; but I press on, if so be that I may lay hold on that for which I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." There can be no perfect rest and satisfaction until we land in the heavenly port. Being filled with gratitude for the blessings we enjoy, we should reach out after lasting joys and unending treasures.

CARE AND WORRY.

You have heard of Care and Worry—dark visitors they say,
Who stalk about familiar as Hamlet's ghost at play,
They come and tarry with you, unbidden and unasked,
And flaunt their gaunt arms o'er you—add weight to every task.

They watch the rays of sunshine, and guard your open door,
Lest Light and Hope may enter and sing the songs of yore.
Close friends are Care and Worry, they laugh and dance with glee,
And pile the faggots higher at each white lock they see.
They glory in the shadows their black robes fling about,
And while the cloud is o'er you they laugh and dance and shout.

They ever walk before you, for should they fall behind,
Their forms would vanish from you like mist before the wind.

But over on the other side wait Love and Hope and Joy,
Mother and wife and sister, and little Bob, your boy.

The robin sings in the willow and the skylark chants his lay,
And flowers blossom about you from the morn till close of day.

Fling back at Care and Worry their black robes of despair,
And know as the years pass swiftly God's hand hath rested there.

Smooth out the great furrows cut wide on brow and cheek,
For trouble lies in the valley—you are nearing the mountain peak.

Tit-Bits.

PRESERVE MILK WITH ELECTRICITY.

Important results have been obtained at Liverpool with an apparatus for killing by electrical treatment bacteria of all kinds present in milk, and an extensive plant is now in practical working at the Earle Road Corporation Milk Depot, from which 100 to 125 gallons a day are distributed in about three thousand bottles.

Dr. J. M. Beattie, the Liverpool City bacteriologist, states in a report that the apparatus was designed by Mr. F. C. Lewis, assistant lecturer in bacteriological methods at Liverpool University, by whom also all the preliminary work was carried out. The first experiments with unidirectional electric currents failed to produce sterilization and caused undesirable changes in the constitution of the milk. By the use of uni-directional and slowly alternating currents and the addition of minute quantities of salt to produce chemical reactions, it was found that all kinds of bacteria could be killed; but the milk was spoiled from the consumer's point of view.

The foundation of the system which has now proved successful was the use of a rapidly alternating current which practically sterilized the milk during its passage through a long tube fitted with copper or other electrodes. In the large scale plant now in operation the continuous tube has been replaced by three electrode chambers connected by glass tubing with rubber joints. The work with the experimental apparatus established that "the invariable result" was the "complete destruction of all colon bacilli and bacilli of similar nature, with an enormous reduction in the total number of bacteria of all kinds." Experiments with tuberculosis milk showed that the bacillus of tuberculosis was destroyed, while bacteria which caused blood poisoning were also destroyed, or so reduced in number as to be harmless. There was also a great improvement in the keeping qualities of the milk, the chemical composition of which, according to the city analyst, so far as chemical analysis can ascertain is unaltered.

Two guinea pigs inoculated last February with the untreated milk showed definite tuberculosis, whereas the animals inoculated with the treated milk from the same samples were not tuberculous.—The London Times.

SERMONS AND ARTICLES

THOUGHTS ON EVOLUTION.

"Thou makest thine appeal to me;
I bring to life, I bring to death:
The spirit does but mean thy breath:
I know no more." And he, shall he.

Man, her last work, who seem'd so fair,
Such splendid purpose in his eyes,
Who roll'd the psalm to wintry skies,
Who built him fames of fruitless prayer.

Who trusted God was love indeed
And love Creation's final law—
The' nature, red in tooth and claw
With ravine, shriek against his creed—

Who loved, who suffered countless ills,
Who battled for the True, the Just,
Be blown about the desert dust
Or sealed within the iron hills?"

In Memoriam.

The history of the nineteenth century will be famous because of the discussion of two hypothesis which attempt to account for the existence of the innumerable species of living things which inhabit the earth: the theory of creation and the theory of evolution. According to the theory of creation, all the individuals of every species existing at the present day are derived by a natural process of descent from a single individual, or pair of individuals. On this hypothesis, these parent forms—which precisely resembled in all the essential respects, their existing descendants—came into existence by a so-called supernatural process known as Creation.

According to the theory of descent or organic evolution, every species existing at the present day is derived by a natural process of descent from some other species which lived in a former period of the world's history. According to this theory, if the individuals of any existing species could be traced back far enough, their characters would be found gradually to change, until finally a period would be reached at which the differences were so marked and extensive as to require the placing of these ancestral forms in a different species from their descendants at the present day. Also if the species of any one genus could be traced back they would gradually approach one another in structure until they finally converged into a single species, differing from those now existing, but standing to all in a true parental relation.

It should be remembered that the theory of descent or organic evolution is not concerned to show how life itself came to be; its existence being taken as a fact which does not fall within its range of discussion.

Darwin's own view of the doctrine of descent is set forth in the following quotation from the "Origin of Species." "It is interesting to contemplate a tangled bank, clothed with many plants of many kinds, with birds singing on the bushes, with various insects flitting about, and with worms crawling through the damp earth, and to reflect that these elaborately constructed forms, so different from each other, and dependent upon each other in so complex a manner, have all been produced by laws acting around us. There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that while this planet has gone cycling or according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been and are being evolved."

Professors Jordan and Kellogg have this to say in "Evolution and Animal Life": "The term evolution is not wholly acceptable as the name of a branch of science. The term 'bionomics' is a better designation of the changing of organisms influenced through unchanging laws. It is a name broader and more definite than the term 'organic evolution,' it is more euphonious than any phrase meaning life adaptation, it involves and suggests no theory as to the origin of the phenomena it describes."

The doctrine of spontaneous generation certainly finds no support among evolutionists of the present day if the following strong statement of David Starr Jordan in "Footnotes to Evolution" is authoritative:

"Nor is evolution identical with the notion of spontaneous generation. There is no necessary

connection between the one theory and the other. If there is now spontaneous generation of protoplasm, it cannot take the form of any creature we know. An organism fresh from the mint of creation would be too small for us to see with any microscope. It would be too simple for us to trace by any instrumentality now in our possession. It would contain but a few molecules, and a molecule in a drop of water is as 'small as an orange beside the sun. Such a race of creatures, spontaneously generated, without concessions to environment, would grow hoary with the centuries before it came to our notice. Its descendants would have belonged for ages to the unnumbered hosts of microbes before we should be aware if its creation."

Furthermore, this same authority disclaims the supposed evolutionary theory that man is a developed monkey. While he supports the evolutionary doctrine that life first began in simple protoplasm from which have been evolved the almost numberless species known today and that therefore organisms are blood-related; descended from one another; he claims that the question of the immediate origin of man is not the all-pervading question of evolution.

To quote again from his "Foot-Notes to Evolution." "It is perfectly true that in the higher or anthropoid apes the relations with man are extremely intimate; but man is not simply a developed ape. Apes and men have diverged from the same primitive stock—ape-like, manlike, but not exactly the one nor the other. No apes nor monkeys now extant could apparently have been ancestors of primitive man. None can ever develop into man. As man changes and diverges, race from race, so do they. The influence of effort, the influence of surroundings, the influence of the sifting process of natural selection, each acts upon them as it acts upon man."

"The movement of monkeys is toward serenity. The movement of cat life is toward felicity, that of the dog races toward caninity. Each step in evolution upward or downward, whatever it may be, carries each species or type farther from the primitive stock. These steps are never retraced. For an ape to become a man he must go back to the simple characters of the simple common type from which both have sprung."

"Humanity is not the 'goal of evolution,' not even that of human evolution. There will be no second creation of man, except from man's own loins. There will not be a second Anglo-Saxon race unless it has the old Anglo-Saxon blood in its veins."

In contrast with the foregoing thoughts on evolution it is interesting to consider the following quotations from an article entitled "Life, Death and Immortality," by William Hanna Thomson:

"But when man appeared an immeasurable advance took place, whose nature is often obscured in the minds of many by their too exclusive attention to the progressive series of animal forms which preceded it. As man is the perfected animal, they think that he is still only an animal, and, as such, closely allied to those anthropoid apes, the gorilla, the orang, and the chimpanzee. But as a being, the chimpanzee can no more approach man than he can grow wings to fly with.

"We cannot too earnestly call upon our intelligence to dwell upon this great subject, for often it is very imperfectly appreciated. Man is a being who could do and could know everything in the universe if only he had time instead of the few years of his earthly existence. What he can do or make now he shows by covering his globe with wonderful creations which come into existence solely by his own purpose. What he can know he shows by making a small glass prism which enables him to tell that a star is double, when no telescope could reveal it as such, and which of the two stars is approaching and which receding from him. His world in short, is not a chimpanzee's world in any sense, for he takes up Shakespeare to read, or investigates the ether to make it his messenger to the ends of the earth. In all this he is not partial nor circumscribed, for he can do anything well, be it the tasks of a statesman or the problems of a scientist.

"These are incontestable facts. But what causes this transcendent difference between man and any other animal? Nothing whatever in his physical frame and nothing particularly in his brain. In his brain he closely resembles the chimpanzee, as all anatomists know.

"But in mental rather than physical effects, biologists have discovered evidences of a marvelous difference between the human and any animal brain. The agency which causes that difference also explains why man is so immeasurably above all animals in his powers and capacities. Though man's brain, like that of all mammals, is composed of two completely matched hemispheres, yet it is only one of these two which is the human brain in its wonderful faculties. It is only the left hemisphere in right-handed persons and the right hemisphere in the left-handed which can speak, read, write, remember, think, recognize, reason, or perform any mental act whatever. All the other hemisphere can do is to receive bodily sensations or execute muscular movements, but never an idea nor word nor purpose can arise in it.

"It is here that we meet with that new and tremendous fact in this world's life which came into it with the advent of man. It is facts about the brain which make this revelation. At birth man's brain knows nothing in either of its hemispheres. After a time he develops the exclusively human faculty of speech, whose material seat is in this left hemisphere if he be right-handed or in his right hemisphere if left-handed. But as he grows in years he may wish to add another language to the mother tongue which he first learned. How can he do this? His brain can not now help him in the least. Neither one hemisphere nor both together can offhand speak any language. It is not the business of brain matter to know how to talk, for if so we should all talk as soon as we were born. What a person must do to learn a new language is to do it all himself. No one can learn that language for him, and he can do it only by long, tedious practice which takes at least months, if not years. During this practice he, and no part of his brain, has slowly modified a thin layer of brain matter so that it can talk, say French; and then this French layer he then lays upon the similar previous layer for English, as one would lay the wax leaves of a phonograph one over the other. This is proved by the fact that when an apoplectic clot from below has ruined his English sheet, but not damaged his more recent French sheet, he then is not able to speak a word of English, but can still talk French.

But just the same process must be gone through with in the case of every faculty which is not congenial but acquired. As Euclid said to King Ptolemy, there is no royal road to geometry. In fact, there is nothing so personal as the knowledge of any science. No one can become a great mathematician, nor chemist, nor geologist by having any one else spare him the trouble of becoming so. The reason is that for every special kind of knowledge there must be a special place slowly organized in his brain, and no one on earth can do this but the man, that is the person himself just as learning a new language is solely a personal accomplishment. A highly accomplished person is literally one who has accomplished a great deal in fashioning his own brain.

This revelation of the personality in us doing everything with the brain to make one of its hemispheres human in its capacities, proves that the difference between man and the chimpanzee is not one of degree but altogether a difference in kind.

"The reason for all this is that man is a person, which no other creature on earth is.

He himself recognizes this as his greatest certainty in the world, for he can truly say of himself, 'I am.' Whatever else there may be outside himself, whether it exists or is only an appearance, he knows that he unmistakably exists, and that he is endowed with personal powers which no other living thing can approach.

"It is, we repeat, his ever invisible personality which makes one of his brain hemispheres human in faculty, and which of these two collections of brain matter it will be depends on which hand he used most when he began this marvelous work; for it was not the brain that made him, but he who made it the instrument for his manifold wants. That his conscious personality is quite independent of his material body is shown by the undoubted fact that when he loses an arm for example, by amputation, all that he loses is an important instrument which he uses; but no part of his personality goes with it, any more than when his hair is cut. And so modern science proves that his brain

also is an important instrument for him to use, as he does his hand, but that his brain is no part of himself. This slender connection between man's physical frame and his real self is one reason why I believe that the universe of personal minds is vaster than the universe of insensate and lifeless matter.

"One result, therefore which only persons could attain to and which therefore we find to be exclusively human, is a fixed conviction of personal immortality. This is so universal in the human race that it is as generic as the faculty of speech itself. It may take different forms here and there, but its essential oneness remains the same through them all."

It will be noticed that the writer of the foregoing article has made some very strong points against the evolutionary theory—against evolutionary materialism at any rate.

In showing that the difference between man and the chimpanzee is not one of degree but altogether a difference in kind. He furnishes strong corroboration of the account of the creation of the vegetable and animal kingdoms contained in the Book of Genesis: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind."

The language here used contemplated that each separate genus or kind should through the laws of propagation and procreation, always maintain its individuality and not become merged into something else. As a matter of fact the numerous forms of life which we can observe at the present day, including the microscopic forms, are always individual and particular. Nor do they ever merge into another or into anything else. Professor Agassiz relates having found in a reef off Florida, the remains of insects estimated to be thirty thousand years old, and they were just like the living insects of today. So there are evidences of marked fixity in certain forms of life, at least. And this holds good so far as the genus "man" is concerned: at least, so far as it has been possible to trace his history in the geological cycles.

It is always well to keep in mind the fact that the conclusions of science are not final. They are merely its last and best. This must necessarily be so when scientists themselves admit that no ultimate fact is known to science. Science speaks hypothetically, not conclusively. In replying to certain questions through the columns of a leading newspaper Professor Lucien Larkin said: "You use the word 'origin.' I do not know the origin of anything. I do not know all there is to know about anything." So there is good reason for believing that as science becomes acquainted with new facts its sentences are apt to be modified somewhat, and that if such modifications bring it in closer touch with the teachings of true theology it will not be the first time that "revelation" has shown itself to be in advance of "science." Take for instance the fact recorded in the book of Genesis, that light appeared on the first day—before the sun was visible from the earth. This used to be a standard difficulty with skeptics. So much so that a skeptical writer said of the Mosaic narrative, "It would still be correct enough in great principles were it not for one individual oversight and one unlucky blunder!"—the blunder (?) being light apart from the sun. But science has made progress toward revelation since that day. Professors Dana and Guyot, the distinguished geologists confirm the testimony of Genesis on this point. Dana says: "In the first place, it may be observed that this document, (referring to the book of Genesis) if true, is of divine origin. For no human mind was witness of the events; and no such mind in the early age of the world, unless gifted with superhuman intelligence, could have contrived such a scheme—would have placed the creation of the sun, the source of light to the earth, so long after the creation of light, even on the fourth day, and what is equally singular, between the creation of plants and that of animals, when so important to both; and none could have reached to the depths of philosophy exhibited in the whole plan."

Guyot, under the caption—"The Beginning of Activity in Matter"—says: "In such a beginning

the activity would show itself instantly, by a manifestation of light, since light is a result of molecular activity. A flash of light through the universe would therefore be the first announcement of the work begun." So the impeachment proceedings against Moses on this point have had to be withdrawn; the "cosmogony" of the Mosaic account is proven correct; should not this fact inspire confidence in the "biology" of that account?

Passing now to the creation of man as related in the Mosaic narrative, we are told "God created man in his own image; in the image of God created he him." And again: "the Lord formed man of the dust of the ground." Some people claim there is a contradiction here. Is there any contradiction? Are not both statements true?

We know that man's body is formed of the dust of the earth. Chemistry discloses the fact that the same elements enter into the composition of man's body as are found by analysis in the dust of the ground. Hence this statement is true in a very literal sense. But the creation of man was one thing and the formation of his body another thing. As Dr. Thomson points out in his article, previously quoted, there is a transcendent difference between man and any other animal—not physically, but psychically. The part of man that God created was the "ego" which can say, "I am." On the physical side of his nature he may approximate the mammals, but on the mental, moral and spiritual side he can approximate God. Horatio W. Dresser, in "The Power of Silence" says:

"At any rate, evolutionary materialism is a failure. There are decided limits beyond which mere evolutionism has been unable to go. It is difficult also for natural science to advance into the inner world, for science deals with the universal, and the inner life is in a peculiar sense the home of the individual. Even experimental psychology fails in the attempt to discover the true character of the inner life. The most interesting questions are still unanswered when psychology has completed its description of our states of consciousness.

"Personality—what is it, whence came it, and what does it mean? Your world and my world, how much alike, yet how dissimilar! How many and varied the aspects of a single personality as presented to different people, all equally true perhaps, all drawn out from a single source under ever changing conditions! Self exists within self—the social self, the self with impulse and emotion, and the self of reason, the conscious self and the subconscious—wherein we view ideas in all their aspects until they become fixed habits of thought—the fleeting ephemeral self, which reveals itself in an endless variety of moods, opinions, and feelings, and the permanent self which we call 'soul'—that deeper consciousness which is intimately related to the Supreme Self.

"Either then—note the alternative—God put forth his own life in the world, and is immanent yet transcendent, is present in it, transforming it in this age as truly as in the irrevocable ages of the past, or there is no God. Let me repeat: Either God is revealed through the cohesive force which holds matter together, and holds the planets in their positions in space, through the love which draws man to man and the fortunes and misfortunes which characterize his progress, through the insensible gradations by which our politics are changing and our own conflicts are making us true men and women, or there is no Divine Father. For the true Father is the God of experience, the Supreme Reality which experience reveals, which makes experience possible. He is the God of action, the God of the concrete. It is our own concrete experience that makes God's presence known. God is not the same as our experience. He is not identical with the world. But the world from moment to moment real by virtue of his immanent presence.

The omnipresent Spirit aspires through, co-operates with, and seeks co-operation from the individual soul to whom it is ever trying to make itself known. God is immanent in evolution."

Truly, if there does exist a process of "continuous progressive change, according to unvarying laws, and by means of resident forces" it cannot be a process of annihilation if God is immanent in it. It may be true that the earth

will finally lose its energy of rotation, as well as that of revolution round the sun. The sun may wax dim and become useless as a source of energy and our solar system become a lifeless mass. For it is only a garment, this visible universe; glorious indeed, but not immortal. But what matters it if this process of divine evolution shall then unroll a new heaven and a new earth in which shall dwell righteousness? For in terms of theology this process is not known as "evolution" but as redemption.

Edward Ingham.

Oakland, Calif., July 27th.

FIRST THINGS FIRST.

It is frequently asked: What is the first step for the union of the Church? Certainly, it is an important question, and we do not have to go very far to find an answer.

As applied to Methodists, Baptists and Presbyterians, it should be wiping out the memories of the Civil War, which the nation has long ago forgotten. The fault is not with either section alone. Both the Northern and Southern sections of these communions are at fault and, consequently, both should make concessions for reconciliation. It is a blot on the whole Church that what the nation divided on long ago and settled, the Church is still divided on and keeps alive by an unbrotherly division. For either section to say that it is not ready for union is a self-condemnatory confession that ought to make us all bow our heads in shame until grace shall be supplied for the victory over the flesh. Out of the fine experience of the complete adjustment of this difference will doubtless come the union of the sixteen branches of Methodists, the fifteen branches of Baptists and the twelve branches of Presbyterians.

As applied to the Lutherans, it is wiping out national animosities in the remembrance that God hath made of one all nations on the face of the earth. To keep alive these national distinctions is contrary to the will of God. As applied to the Episcopalians, it is spanning the chasm between the Episcopal Church and the Reformed Episcopal. However small numerically the latter may be, there is a chasm, and the Episcopal household should seek for its bridging. As applied to the Disciples, it is reconciling those brethren who have instrumental music, who contribute to a general foreign missionary treasury, and who practice open communion, and those who just as conscientiously practice the opposite of these. Had the apostles divided on so trifling a thing as instrumental music, missionary offerings or the observance of the Lord's Supper, conscientious as they may have been in it, Christianity would have perished in the first century.

Here are six of the great communions in America with their own households in schism, not to speak of the six kinds of Adventists, four kinds of Plymouth Brethren, seven kinds of Eastern Orthodox, two kinds of Catholics—Roman and Polish, twelve kinds of Menonites, four kinds of Reformed, two kinds of United Brethren, etc. As one reads the list he is led to inquire whether each one of these represents a separate God as they stand for a separate infallibility. It is a scandalous condition and bespeaks a forgetfulness somewhere in human conscience of the cross upon which died the Savior of the world.

It must be remembered that these are not creedal divisions which come in for so much present-day discussion, as though agreement upon a creed were the essential thing to a united house. These divisions have to do with pride, conceit, impatience, love of power, jealousy—the very things of which the apostle said: "The works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like, of which I forewarn you, that they who practice such things shall not inherit the kingdom of God." It is no mistaken utterance of the apostle and it applies with significant force to our divided Christendom. Is it not time to clean our own houses of these filthy practices? Each neighbor has as much as he can do to get his own house clean without tendering his services to another. It is a serious task.

Our first work is at home in our own communion. The scandal of our pride, conceit, im-

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EDITORIAL

THE HEART AS WELL AS THE MIND NEEDS EDUCATING.

With the rapid increase of sin and crime of almost every kind, and that in the face of an advanced standard of education, we are led to ask "What is the matter with the present system of education which admits of moral laxity to such an alarming degree?" History reveals neither age nor people having a more universal and advanced system of education than is found at the present time among the civilized nations, yet the percentage of violations of law, of moral delinquencies, of divorces, and other evils, is increasing year by year. Dr. Arthur J. Brown in a recent address at Chicago, said:

"Of 522 men who were sentenced to the penitentiary for fraudulent use of the mails in 1912, 106 were college graduates, and of 1,026 inmates of an inebriate asylum in England, 970 had a high school or college education, and some had won high university honors."

It seems that modern education in very many instances does not restrain the baser impulses of human nature, but rather places in the hands—or in the minds of the evilly disposed the means which enables them to more effectually accomplish their evil designs. Is not this due to the fact that education is so largely directed to the training of the mind while the moral and spiritual natures are left almost untouched? Notwithstanding it is boasted that the people of America constitute a Christian nation, we believe that Christ is not given his proper place in the great system of education, and that consequently the most vital element in education is neglected.

The tribute paid to Jesus by Nicodemus is accorded to by Christian people everywhere: "Thou art a Teacher come from God." He is the embodiment of truth, the light of the world. The Holy Spirit which he promised to send was to "guide you into all truth," and we must recognize that the field of truth into which the Spirit was to guide extended farther than to cover merely the doctrinal points of the gospel. No line can be drawn, and as the light of the morning sun opens to view the realities of the material world, so the light of "the sun of righteousness" reveals to the spiritual man the whole world of truth. "How knoweth this man letters, having never learned?" was the exclamation of the Jews as they heard Jesus discoursing in the temple, and who will say that his learning was restricted to the few fundamental principles of "the doctrine of Christ"? The whole field of truth comes within range of the work of Christ and the Holy Spirit which he sends.

All truth leads toward God, but this fact is not considered in modern education. "The heavens declare the glory of God," but the astronomer seldom thinks of them that way, God being left out of the science, as he is left out of all sciences taught in the modern institutions of learning. It is strange that graduates who have had God omitted from their education wander about in the mazes of uncertainty and error, and many sooner or later fall into some form of sin or crime? The Scriptures declare that "the fear of the Lord is the beginning of wisdom," show-

ing that true learning is based upon a proper recognition of God and a due regard for him, and any system of education which leaves God out will fail in accomplishing its proper purpose.

In latter day revelation the Lord has said: "Seek learning even by study, and also by faith," and in doing this there was to be established "a house of prayer, a house of fasting, a house of faith," clearly showing that in the matter of education God was to be given his proper place. That this seeking for knowledge was not to be restricted to doctrinal subjects is also shown by the command to "study and learn and become acquainted with all good books, and with languages, tongues, and people," and also "to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and of man."

The teaching of Christ that "Thou shalt love the Lord thy God" is the first and great commandment, and that "Thou shalt love thy neighbor as thyself" is second, offers a parallel in the matter of education: The teaching of God and his laws being of first importance, followed by teaching of the things of men and of the physical world. Then will the things coming under the natural sciences be seen in their true light, and then will the Lord also appear to the mental vision in his glory. Not only will the heavens declare the glory of God but every science will help in the unfolding of his character and work.

With Christ given his proper place in education the moral character will be reached and trained as well as the intellect, and the mental power and knowledge gained will be directed and used in the further development of right conduct, and the present increase of sin will be stopped. The training of the mind in theory must ever be secondary to the training of the moral and spiritual natures in righteousness.

CUMULATIVE EVIDENCES.

The convincing evidences which have given assurance to many of the truthfulness and divinity of the restored gospel and which have led them into the Church of Jesus Christ are not the only evidences which the child of God may receive showing the divine origin of the gospel and the Church which bears it to the world. That the evidences are cumulative is clearly implied in the statement of Christ "If any man will do his will he shall know of the doctrine," and the blessings promised upon the condition of obedience when received are confirmative, adding daily evidence in favor of those things which have been believed and obeyed.

Knowing the doctrine is frequently understood to be knowledge gained through divine revelation, and we by no means disagree with this view, but it should be understood that the work of the Holy Spirit in its revealing to human minds the things divine, is often accomplished by a gradual process of unfolding rather than by an extraordinary manifestation of divine power. The working out of truth by daily practice under the inspiration of the Holy Spirit may bring just as strong and abiding assurances, giving the individual stability and safety, as a direct manifestation giving him knowledge of its truth. The astronomer may photograph objects instantaneously where light is abundant, but the distant unseen star requires an exposure of the photographic plate many hours in order to gather the cumulative rays of light and cause the plate to record them, but when once recorded the picture shows the existence of the star as certainly as those which are in plain view.

The reception and application of truth to the daily life broadens the vision and enlarges the understanding, and brings other truth into view which before was unseen, and since truth is of God, God is revealed thereby, and the recipient of truth comes to know God. Such a knowledge is no less the work of the Holy Spirit than that which comes suddenly by the immediate manifestation of divine power, for the work of that Spirit as stated by the Lord is to "guide you into all

truth," which clearly indicates that it is a constant work, or as Isaiah puts it "For precept must be upon precept * * * line upon line * * * here a little, and there a little."

The daily work of the Holy Spirit in the gradual unfolding of truth may be undiscerned by the child of God, except as he may discover from time to time that advancement has been made, and that his knowledge of God is far greater than in former years. He may even mourn the thought that so far as he knows there has come to him no spiritual manifestation, and he fears that he is out of favor with God, but what are the gifts of faith, wisdom, and knowledge, which Paul says come by the operation of the Holy Spirit, but the gradual development of man's most useful qualities under the constant direction of the Spirit of God? These gifts can be had in no other way, for to place a vast store of knowledge suddenly in the mind of a man unprepared for it would be overwhelming, and must result disastrously. So knowledge is cumulative and with it come the evidences which confirm more and more other truth which has already been received.

It is not strange then that the discoveries and revelations of truth in chemistry, physics astronomy, and other sciences, as also in archaeology and ethnology, appear as new truths which confirm the old, and thus the gospel finds support on every hand. Evidences are being added continually to the divinity of the latter day work, both by the revelations of men who are engaged in scientific work, and by the operation of the Holy Spirit upon those who are open to its influences. The faithful man need not lack abundant assurance of his faith in the gospel.

COMMENTS.

The Navy and Liquor.—A radical change was made in the United States navy when the order forbidding the use of intoxicating liquors upon board of any vessel or in any navy yard of the United States after midnight of June 30th. The supply on hand had been reduced to the minimum against the time when the order became effective, and some ships had none left over—unless it was stored under some officer's waistcoat. In several cases the small quantities of liquors left on hand were thrown into the sea.

Prohibition in West Virginia.—At the same hour twelve hundred saloons in West Virginia closed their doors to open no more,—at least not as saloons, for the most rigid prohibition law ever passed by any state became operative at that time. Even drug stores are not permitted to sell intoxicants, not even on a physician's prescription except upon a personal examination of the patient and upon evidence that he is not addicted to their use.

New York Intoxicants.—New York may be a long ways from being a prohibition state but the recent Workman's Compensation Law will have a far-reaching effect in stopping the use of liquor. The law bars from compensation the man whose injury results solely from intoxication. Many large employers will not employ men who drink, but when men who work come to see that in drinking they forfeit their rights to compensation in case of injury, they will have a practical reason for letting it alone and they will not await an order from the employer before doing so.

Constitutional Amendment.—There is little likelihood of the Shepherd-Hobson Bill providing for National Prohibition coming up at this session of Congress. The liquor interests have urged its early consideration, probably knowing that delay will only give it strength. There is little doubt but that such an amendment will sooner or later be passed by Congress and approved by the requisite number of states. Nine states are now under prohibition and in a number of others the majority of the people are living in dry territory under local option. The liquor business is in bad repute and cannot stand against the enlightenment and progress of the times.

SERMONS AND ARTICLES

SYNOPSIS OF A DISCOURSE DELIVERED BY PRESIDENT F. M. SMITH, SUNDAY MORN- ING, JULY 12, 1914, AT THE STONE CHURCH, INDEPENDENCE, MO.

By Elder G. E. Harrington.

He said he was going to do the unusual thing this morning, he was going to talk about himself, that he was going to have a chat with the folks. That he had held the responsibilities of his present office for 12 years; that he had discovered that he had been misunderstood. That the people had the right to criticize a public man, and this criticism made it necessary for the public man to explain and defend himself.

However, he said he wanted to take the saints into his confidence, and tell them of his ambitions, and motives, or in other words make confession to them.

In the year 1902 I was called to the office I now hold. When that call came I was 28 years of age. I was not qualified to perform the duties that were placed upon me, and I was reluctant to accept. I saw nothing but hard work ahead—the work was a work for a man of experience, an old man's burden. The line of study I was engaged in before that time was of a different character to that that would have qualified me for the work I was called to do.

My life's work that I had mapped out for myself was steam and electrical engineering; my desires were trenchant for the sciences. I was the cause of starting considerable mischief in the school at times, and the school teacher having made a study of my case, came to the conclusion that I was getting my lessons too easily, and to prevent me from making further trouble he decided to increase my studies. He told me this, and added to my studies Natural Philosophy. Well, he accomplished very little by giving me that study, for I took to it like a duck to water, leaving me plenty of time for a continuation of my mischief.

However, I would not have you understand that I did no hard studying during that time. At the age of 15 years many a night till two o'clock in the morning I was poring over my school work; nor would I have you believe that I was always engaged in sober reading, for I plead guilty of reading such literature as "Diamond Dick." Cannot say why I wanted to tell this, except to indicate to you the bent of my mind and efforts put forth.

At the time of my call I was not proved, and I gave a great deal of thought to the course I should pursue to improve myself so as to be in condition to do effective service, and I remember that upon one occasion when called upon to preach I took for my text "Study to show thyself approved," leaving out the two words following, for which I was severely criticised in a letter sent me by a brother, who could see no justification for leaving out those two important words "unto God."

My thought was to emphasize the word "approved," presuming it would be taken for granted the reason for doing so would be apparent; but I am not going to take any chances of criticism upon that this morning; so I will read the text with these two words added. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Since that time I have put in a lot of hard work. However, my efforts may have been misdirected, for which I do not feel responsible, since I was acting with the best judgment I possessed.

At that time I was on the editorial staff of the Saints' Herald and about the same time secretary of the Board of Education, and permitted myself to be associated with various committees, preventing me from any systematic course of study I now see I should have made. By being on these various boards and committees I was literally swamped with details, and systematic study was going by the board, and in viewing the situation as it was I became desperate, because of the lack of mental and spiritual development, and I wondered when the time would come that I would be able to successfully care for the various interests in church work. I can assure you this responsibility has not rested on my shoulders easily. It became apparent to me that if I was to be of service to the Church I must study social science, or sociology, and to

do this I must be liberated from the many responsibilities then held, consequently you may have observed that I have taken up considerable of the time of General Conference in releasing me from committees and boards. One of the hardest places I had to fill was chairman of the Sanitarium Board. In some of these boards at times there was considerable friction of personal character, and doubtless I have lost friends because of it. I have been accused of being tactless, and too frank in expressing my views, and not being a diplomat I have paid the penalty that follows. And now I have decided to refuse to accept any further responsibility of that kind except it can be shown to be the will of God.

There is considerable difference in the consideration of the social sciences, and those of the physical, such as mathematics, physics, astronomy, etc. I find in the occult sciences the laws are not so invariable. I know some say, "Why don't you pray, Brother Fred?" What would you think of a man getting on his knees in prayer, and praying for fruit to eat when all around him were numbers of fruit trees loaded with fruit? I knew what I wanted, and could see where to get it, and for that reason it appeared to me unnecessary to ask for something already within my reach. It was my duty to go the limit of my powers in an effort to get what I needed, and failing, then, and only then, would I ask for what I needed.

Because I appreciated the handicap of having no systematic course of study I engaged myself to the Seminary of the University of Kansas, at Lawrence. That demanded my time from 4 o'clock in the morning till 12 o'clock at night. One night each week, I studied sociology under Professor Blackmar, one of the finest sociologists in the United States.

Beside my regular studies, I found it necessary to do some special research work. One thing I refer to is the Indian Mescal religion, an idea of which I got from our Elder Cook our Indian brother. This religion has to do with a small cactus found in Mexico and other parts, and is called the Anhalonium, only one of which I ever saw alive. There is what is called the Mescal button which grows upon this cactus. The physiological effect when taken into the system is to produce color vision.

This class of religionists begin their services in the evening with prayers, and have ceremonies that are continued throughout the night, at periods throughout the services they eat these buttons, with the result that many pleasurable visionary experiences are enjoyed. They claim to be able to heal the sick, which I have no doubt is accomplished, which doubtless occurs through the faith in the processes they go through with, rather than through the means themselves. We agree with them the prayer of faith will heal the sick.

This one subject has caused me to do a lot of research work, in several cities, in many libraries. I have read from 20 to 30 books to find out what I could in reference to this religion.

A brother who had heard of this religion came into our office some time ago, and told us something of what he had heard concerning it; stating that he thought our brethren of the ministry should familiarize themselves with the same, whereupon I requested Bro. Newton my secretary, to produce some of the matter I had upon the subject, and when he was presented with what we had, he was surprised, realizing that some of the ministry had information relative to the subject.

One peculiarity about this religion is that there are two tribes having the same ideas about it though not known to have any connection with each other.

Another thing we have been doing is making changes in our office. When I went into the Presidency's office the information available for use could all be placed in the President's vest pocket, the rest was in the splendid memory of our venerable President, and when it became necessary for me to get any information I needed to have it was necessary to hunt up father and have him tell me what I wanted to know. Incidentally I will say I have been misjudged for my lack in this respect; people naturally expected me to be possessed with the same kind of a memory with which my father was gifted, which you who are intimately acquainted with him know of; but I do not possess it, and because of this fact I decided to start in for an office record, and to keep it in such a way that no matter what should

happen to me, any one might get what information he needed.

Another thing is the reorganization of our priesthood quorums. I remember being at one of our eastern reunions, and taking observations I noticed the priesthood were practically doing nothing. Immediately I made a note of the same, wrote out and presented the idea of priesthood reorganization to the other members of the presidency, and was sat down on because of its apparent impracticability; but the more I thought upon the matter, the more I thought it could and ought to be accomplished. It cost me a great many efforts, but I finally succeeded in getting the matter favorably acted upon by General Conference, and now we have better opportunities for priesthood studies, and I doubt if any would wish to go back to the time before these reorganizations were effected. What do you think about it Bro. Guinand? Bro. Guinand indicated that he would not.

Regular monthly meetings are being held, whereas before they occurred once or twice a year. I venture the assertion there is more priesthood activity in the two Stakes now than there was in the entire Church before this change was made.

We have also worked out a system of reporting from the ministerial forces in the various fields and districts by which we are brought in touch with the work of the church in general. These reports are expected quarterly; although it is thought by some that they should only be given once every six months, my secretary is of that opinion. However we have quite a variety of reports, some good, some bad, with our statistics are in better shape. We found by the old method of giving notices for reports through the Herald, that very little attention was paid to them by the brethren.

We have developed maps that show the location of the branches of the Church in all the world, and places where the membership resides outside of branches, and we invite any of you who may be interested to come to the office and see what we have done in this direction. This has required work and not play, as some have thought has been done.

Some time ago I was fortunate in receiving an offer of a fellowship in a prominent place of learning in the East, something that was a surprise to me and very desirable; but I could not see my way clear to accept the offer, because it would involve an expense that I could not conscientiously ask the Church to meet in addition to the regular allowance granted me. The information that I could get from accepting the offer was so valuable that it was difficult for me to give up the idea of getting it, so I wrote to one of our young and successful pastors in the east and told him of the offer made me, and he in turn took into his confidence one of our wealthy brethren, and told him of my situation, who told him I would be acting foolish to turn such a proposition down, and added, that he would take care of the expense required to permit me to take the course open to me, hence I have decided to go, and will leave you in a few days to be away several months with my family, and enter into this field of research that will involve the study of the Social Science, or Sociology, also Social Pathology, the development of Economics, its history, etc.

Now I want you to understand me, I am not taking this course because I have a personal liking for it. I am doing so because I feel it is necessary for the purpose of enabling me to perform the work of my office more effectively. I would a thousand times rather study Electrical Engineering, but in doing this I understand I am helping out the purposes of the Church.

Now a few words in regard to local option, I feel from a study of society, of the causes of poverty and crime, from the present existing state of society, that there should be no compromise on this question, there are no two roads on this proposition we can travel, we cannot consistently avoid voting against the liquor interests at any time. There has been sophistry used by some as a justification for voting "wet." They have said "we will not vote dry because we cannot keep it dry."

The way to enforce law if your town officials will not enforce it, is to appeal to the governor of the state to send down State officials to enforce it. Some time ago in one of our cities where local option prevailed and the town went dry, the city prosecutor refused to enforce the law because

he had many friends who were in favor of the nonenforcement of law, and 1200 men signed a petition to the Governor requesting him to send the State officials there to execute it, and the Governor sent word to the city prosecutor that he must proceed to enforce the law or otherwise he would send some one there that would, and the prosecutor saw that it would mean political suicide for him to disregard the demands of the Governor, so he went to work and prosecuted his friends and violators of the law, and the law was enforced.

There is no argument to be offered for the existence of the saloon and if I have any influence with you I want every Latter Day Saint to go to the polls and vote a vote for a dry town in a most emphatic manner. We should be lined up constantly against the saloon.

Some say they are going to steal the vote of the fourth ward if they cannot get it in any other way, but it is for us to see that they don't.

So far as the argument that is used that if we go dry we will lose financially is concerned, let me tell you for every dollar we get from the saloon we pay from two dollars to four dollars to care for the consequences.

In conclusion I wish to state there has been no time in my life when I have entered upon my work in the Church with less reservation than I do at the present time.

THE BEAST AND THE SPIDER.

By Elder W. A. Sinclair.

One of the peculiar conditions of this world, is the contending powers, or influences, which impregnates and ramifies into every department of life; whether that life be of the natural or spiritual existence. Opposition seems to exist everywhere, the spiritual of the heavenly order when resident in the human, is circumscribed in this natural sphere, and surrounded by the spiritual powers of the evil one.

It is so also with the institutions, for where we find a certain class, the opposite in fundamentals camps alongside to wage a warfare on the first.

This seems to have been the prevailing custom from the very beginning; Yea, before man tabernacled in the flesh, for Satan when a star in the presence of God, conceived and brought into active existence just such an order of things, being an accuser of the brethren, and a disturber of the spirits in the realm in which he existed.

This same power was exhibited in the garden of Eden, spiritual in itself, but pressing into its service the very beasts of the field, and in a subtle way gained the supremacy over the human body, which act necessitated the coming of Christ, and the death and resurrection of the same, in order to undo the one fatal error consummated by his Satanic Majesty in the deceiving of Mother Eve.

We as individuals, and communities of individuals, are supposed to learn by the mistakes of others, avoiding the pitfalls which wrecked their ambitions, and it is for this reason that God has caused the record of former nations and inhabitants to be written.

During the first great period from Adam to Noah, we have a peculiar record of things; there seems to have been two distinct lines. One of a righteous character, through whom the dealings of God with man were transacted; and through whom the gospel and priesthood were transmitted; and the other, which was in league with the devil, through whom the unrighteous acts were instituted and a knowledge of them transmitted. Jealousy, covetousness, murder, polygamy, and kindred evils. Even the righteous branch became more or less contaminated with this evil influence, until it pleased God to wipe the slate almost clear of the entire creation.

After the flood when people began to multiply on the face of the earth, the same prevailing evils which the antediluvian world committed, became the common practice of the new, or postdiluvian inhabitants. And again the two influences began their work, spreading out over the world in proportion to the increase and expansion of the people.

The gospel was finally supplanted by laws and ceremonies, to which were added the whims and fancies of senescent men, until when the Christ came upon the stage of action, very little of the original laws remained, and what did remain was misapplied, and misinterpreted, so that its effect was lost. The evil powers had succeeded in

stamping out the true church of God, and nothing remained to even remember it by.

The prophets had previously predicted such a condition, as they also predicted a re-establishment of the righteousness of God through the Messiah, nor did they cease here, but after the re-establishment, they told of another great power which should arise and destroy the continuance of the Church.

Daniel in the seventh chapter takes up a consideration of what was to take place after the establishment of the church by Christ. He tells us of a beast having eyes like the eyes of man, and a mouth speaking great things. He was bothered concerning this peculiar abnormality, and inquired of God regarding the same, and in the twentieth verse it reads: "And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them."

And in the twenty-first verse we read: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of times."

This beast is again referred to in Revelation 17: where it portrays the Roman power, the woman being the city, the people, which constituted the church of Rome, which sitteth on the seven mountains, and she is decked in the royal colors of Rome, as it states in the fourth verse: "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."

The sixth verse shows this beast to be the same as the one Daniel saw. It reads: "And I saw the women drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration."

Daniel says they shall think to change times and laws. And Isaiah gives us a picture of what shall befall, and what the changes will be.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priests; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The hand shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned and few men left."—Isaiah 24:1-6.

"They have transgressed the laws, changed the ordinance, broken the everlasting covenant." Has the beast-power transgressed the laws? What are the laws? I think we can best get at the facts of the matter by referring to Ecclesiastes 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."

The commandments and the law are synonymous. Has the beast-power kept Christ's commandments? Let us see! In Mark 12:29, Jesus What are the laws? I think we can best get at O Israel; The Lord our God is one Lord. And 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; this is the first commandment." And in Ephesians 4:5, 6; Paul says there is: "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

And yet in the face of this statement, the beast-power says it has the "Holy Father," the Pope. He is also called the Lord God the Pope; and many other names of a similar character. Paul says there is one faith, and Jude in speaking of this same institution says: "Beloved, when

I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

"This faith was the institution which God framed, through which men might be saved, as is recorded in Ephesians 4:11-14: "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 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 fulness 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."

Now instead of this saintly institution of which Paul speaks, they have Popes in the place of Apostles; priests of many orders in the place of prophets; and in the place of evangelists and pastors as Paul meant it, they have Cardinals, Bishops, Archbishops, and Monsignors, a prelate of the papal household, equivalent to Lord; teachers are not mentioned at all but Deacons and Archdeacons, with innumerable other subdivisions, which however, have none of the identification marks of the institution of which Christ was the head.

The institution of Christ was to edify the body—congregation, or members—"Till we all (not the ministry only) come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, (in knowledge) unto the measure of the stature of the fulness of Christ."

The object of the beast-power is just the reverse of this, to keep them in ignorance and without knowledge, that superstition might rule them. How can such keep the admonition of Peter, as is recorded in 1 Peter 3:15; "But sanctify the Lord God in your hearts; and 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."

Jesus says in John 14:14; "If ye shall ask anything in my name, I will do it." But here we find the beast-power saying; "We are not holy enough to approach Christ, therefore we approach him through his mother, the blessed virgin," and they pray to God through Mary. The Scripture says to ask through Christ; the words of James are not entirely out of harmony here as is recorded in the fourth chapter, third verse; "Ye ask, and receive not because ye ask amiss."

They have changed the ordinance. Peter tells us in Acts 2:38; and 1 Peter 3:21; that baptism is for the remission of sins, and that it is by this method we are saved. The beast-power says; confess your sins to the priest and pay for indulgences and absolution and he will grant it. And instead of the great flood being a figure of the Christian baptism, they have likened it unto a shower. (Sprinkling.)

This is an easy method of dodging the consequences of our misdeeds, and a transgression, or evasion of the law; and too, power was given to the beast, according to Revelation 13:2, 3; by which the nations were deceived: "And the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast."

But Daniel says in the seventh chapter, twenty-sixth verse: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." And John in Revelation 18:19, 20; states "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

You will notice that the beast-power came with great ostentation, with broad phylacteries, and lying wonders, and its power was extended to the whole world. "The whole world wondered after the beast." It was a beast in characteristics, and in spirit; rough, ferocious where its

interests were not served by any community of people, as Smithfield, and the Tower of London can well testify to. It was blood-thirsty, and as the scripture says: "They were drunken with the blood of the saints and martyrs of Jesus." This power is, so great that it necessitates an extraordinary demonstration to be enacted in its destruction; and in the Doctrine and Covenants 85:26, it gives us a little insight as to what shall happen in its downfall.

"And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trumpet, saying, That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood; she who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trumpet both long and loud, and all nations shall hear it."

The spider is more sly and cunning than the beast, and creepeth silently, weaving its web wherever it might trap the unguarded and unthinking. It also substitutes error for righteousness, and professes to have keys which does away with the written word of God; thus allowing an open door for the substitution of the fanciful imaginations of reprobate minds.

In Isaiah 59:4-8; we have a reading which seems to describe the institution somewhat correctly. "None calleth for justice, nor any pleadeth for truth, they trust in vanity; and speak lies; they conceive mischief, and bring forth iniquity. They hatch Cockatrice's eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace."

They cannot cover themselves with their works, they are not of the right character, they do not fit in every particular. This is in perfect harmony with the statement of Isaiah in the twenty-eighth chapter, and the twentieth verse: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."

This class is of a sly, esoteric character, which outwardly is pleasant to look on, their observable ethics are copied after the similitude of the perfect code, but the underneath, or unseen predilection of their minds, is of an altogether different trend. "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."

2 Peter 2:1-3, states: "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. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."

The texts which seem to do duty to this institution very peculiarly suggest the characteristics of the spider, or serpent; they "creep" and "privily" do their damnable practices. They "privily shall bring in damnable heresies." Was this a fact in their particular case? Let us see. We read from the language of Brigham Young, Times and Seasons, Vol. 6, Page 955. "Joseph in his lifetime did not receive everything connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom or our God."

And in Times and Seasons, Vol. 5, Page 667. "As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will."

This was but a cunning method of opening up the way to promulgate the damnable heresies of which he was the author; Here is one of them: "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken—He is our Father and our God, and the only God with whom we have to do." Journal of Discourses, Vol. 1, Page 50.

You will note here how this latter apostate body follows in the line of the first, or beast power. They, the beast power, make the Pope equal or greater than God; while the "spider," probably through the old thought that distance lends enchantment, makes Adam our God. Thus they have no God in their institution, and as we will see later, no Christ; therefore, it bespeaks the same power underlying their institution, that John says underlies the beast power, and that power is from the devil.

The above language regarding the "keys" also opens up the way for polygamy, the crime of the Nicolaitanes, which Jesus Christ in his revelation to John said: "which I also hate," and which, through the prophet Jacob he pronounced, "A grosser crime," and "an abomination." After making the way smooth for the presentation of this doctrine he states: "You heard Brother Pratt state, this morning, that a revelation would be read this afternoon, which was given previous to Joseph Smith's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practiced by the elders, this people has believed in it for years.

"The revelation will be read to you. The principle spoken upon by Brother Pratt, this morning, we believe in. And I tell you—for I know it—it will sail ever, and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the constitution of our country guarantees unto us, for it will not be."—Supplement to Millenian Star, 1853 (Vol. 15), page 31.

Peter says there were "false prophets also among the people." Here is an instance of a false prophet, for although he may have felt sanguine as to the outcome, or relied on the seduction of the mountains to prevent a reversal of the state of things. He made a miscalculation however, and today the facts have stamped him a false prophet.

Another damnable heresy of which he was the author, and which partakes very largely of the spirit which moved Cain against his brother is recorded in the Journal of Discourses, Vol. 4, page 220, and also in the Deseret News, Vol. 6, page 397. It is another web of the spider.

"All mankind love themselves; and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing.*** I have known a great many men who have left this church, for whom there is no chance whatever for exaltation but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force; but the time will come when the law of God will be in full force.

"This is loving our neighbors as ourselves; if he needs help, help him; if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind."

How far removed this doctrine is from the word of God as portrayed in Genesis 9:6; "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." There is no divine right given for man to shed man's blood, except under this rule, which is the destruction of a murderer.

We read what Peter said concerning this institution: "even denying the Lord that bought them." and Paul tells us in 1 Corinthians 6:20; "For ye are bought with a price." and 1 Peter 1:18, 19; says: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

Then it was Jesus who bought us, and Paul says this "spider" institution will "deny the Lord that bought them." Let us see if they fill the bill. Brigham Young is again the speaker: "I have given you a few leading items upon this subject, but a great deal more remains to be told. New, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost." Journal of Discourses, Vol. 1, page 51.

Here he denies the Lord, for if the birth of Christ was not as the scripture recorded it, then he was human, and not divine, and the promises fail. But we are assured that the Christ came just as it is recorded, independent of what Brigham Young and his followers affirm. His heart had departed from the Lord, and he had become a law unto himself, a king among a highly superstitious people, and he sought to build up a kingdom in the valley of the mountains, and to increase his numbers, he instituted polygamy.

The Lord through Jeremiah, 17:5, 6, pictures this individual: "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."

They are cunning, sly, creepy. Their work is not open to the investigation of the world, only the veneering is exhibited to the view of the people, and this is made as attractive as ingenuity can prescribe. They almost fill the bill to perfection, as presented by Jesus Christ whom they repudiate, wherein he states, relative to the pretentious religionists of his day: Matthew 23:27; "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead man's bones, and of all uncleanness."

Much more might be written concerning this "spider-like" institution, of how its spider-like legs are reaching out over the different states, seeking control of the political powers, becoming our law-makers, and the way of truth, of which they were once a part, has been spoken evil of by reason of their misdeeds.

Two great powers sweep our fair land; both dominated by evil influences. The "beast" presumptuously, in loud swelling words, with pomp and sounding of trumpets. The "spider" insidiously, slowly, but nevertheless persistently, and the people of neither organization are between the two great powers.

Thus the "beast" with his mark, and the "spider" with its web, are branding and enmeshing the inhabitants, and drawing the curtain of darkness over the minds of the people, sealing the heavens, and denying assistance to their members, for the one has them all go to Limbo, and the other to a sexual paradise, in which they are gods over their heritage, and where they enjoy the raptures of a polygamous community forever and ever.

From such, may the good Lord deliver us, for God is in neither institution; it is the workshop of his Satanic Majesty, and the heaven of a diseased mind.

"I have only just a minute,
Only sixty seconds in it,
Forced upon me; can't refuse it;
Didn't seek it, didn't choose it,
But it's up to me to use it;
I must suffer if I lose it,
Give account if I abuse it.
Just a tiny little minute—
But Eternity is in it."

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EDITORIAL

THE MUSIC OF THE SPHERES.

Hast thou not heard it, the universal music,
The throbbing harmony, the ond eternal rhyme,
In the wild billows roaring,
In the mad torrent pouring,
And keeping with the stars its beat and march sublime?
Hast thou not heard it when the night was silent,
And nothing stirred but winds amid the trees,
And the star-orbits, strings of harps celestial,
Seemed quivering to the rush of melodies?

If in thy soul there pulse not some faint responsive echo
Of that supernal everlasting hymn,
Thou'rt of the low earth, lowly,
Or livest life unholly,
Or dullest spiritual sense by carnal grossness dim.
Hear it, O poet! Hear it, O preacher, give it welcome!
O loving heart, receive it, deep in thine inmost core,
The harmony of angels—glory, forever glory,
Glory and peace and joy, and love forevermore!
—Author Unknown.

THE MISSION OF JOHN THE BAPTIST.

There is not a greater prophet than John the Baptist. Luke 7:28.

Yea, I say unto you, and much more than a prophet. Luke 7:26.

The magnitude and importance of the work of John the Baptist has been largely overlooked, partly no doubt to the regrettable fact that the New Testament gives us so little, historically, of his ministry, but through the little that is given, prophetically as well as historically, our eyes are opened to the grandeur of his work. Christ's estimate of him was high, and he declared there was none greater, and the Lord spoke appreciatively of his work, and himself continued to build upon the foundation which John had laid. Furthermore John's work seemed to have been appreciated by the masses of the people for "all men counted John, that he was a prophet indeed."

What was there in the mission of John which made it so great in the sight of God and man? Surely it was not that he had received great learning from men, or that he was trained in the arts of social refinement. It was not that he came with display of pomp or power, or great wisdom, nor that he came highly recommended by the great men of the earth. His life was the most simple and his early habits of living uninviting to settled society, living in the wilderness, his food being locusts and wild honey. Yet he did a great work.

His birth was by divine appointment. He had been prophesied of long years before as the one to prepare the way of the Lord; his birth came by angelic announcement, by which also it was made known that his coming was in fulfillment of the prophecies; he was filled with the Holy Ghost from his birth by which he learned to know the will of God. Under the direction of the Holy Spirit he drank neither wine nor strong drink, and evidently kept himself from the frivolous pleasures of the world and from his birth reserved himself for the work which lay before him.

The work of John was done without ostentation and with earnest simplicity of manner; the message he bore was given him of God and was delivered to the people in plainness, free from the embellishments which would detract from its importance. The greatness of his mission was in his message which met the greatest of man, and

which when accepted would bring to man the greatest joy in this life and eternal life in the world to come.

The Jews had wandered far from God and had lost sight of his law. Even the law of Moses had been made non-effectual because of the traditions of men, and they were following their own ways in opposition to the way God required. Such a policy always leads to ultimate disaster, but God sent John to call upon them to return to God, to forsake the errors and traditions of their fathers and turn from their evil ways; the message he gave them was an exposition of the law of God—the law of life. His father, Zacharias had prophesied that he would "give knowledge of salvation unto his [God's] people by the remission of their sins," and that he would "prepare his ways."

The Preparatory Gospel.

The whole teaching and work of John was preparatory to the work of Jesus Christ. His call to the people was to "Prepare ye the way of the Lord, make his paths straight." Surely the people had been going away from God, and by following the traditions and doctrines of men were walking in crooked paths. What was the straight path? It was the one John came to tell. The historian says: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins * * * and preached, saying, There cometh one mightier than I after me; the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost." Herein he pointed out the straight path in which God would have them walk, and God's path does not change, and consequently is the same to all men:—repentance and baptism for the remission of sins, with faith in Jesus Christ by whom cometh the baptism of the Holy Ghost.

Faith.

The nature of John's message made faith necessary, for coming as the forerunner of Christ, and his declaration that Christ was greater than he would complete the work he had begun, made an acceptance of his teachings an acceptance of Christ. Without faith in Christ repentance and baptism would have availed nothing for only through his atonement could remission of sins be granted even in baptism. Paul says "Without faith it is impossible to please him, and any ordinance of the gospel performed without faith in God and Christ is merely a dead form and accomplishes nothing. So it is apparent that John's teachings included faith.

Repentance.

The repentance which John taught was a forsaking of the ways of sin and false doctrine making straight the path of life in accordance with the law of God, and a preparation for the coming of the Lord: A mere profession of repentance did not meet the requirements of his teaching, for he said to some who were willing to follow the multitude of his followers but who had not performed the works of repentance, "Bring forth therefore fruits worthy of repentance," and when they asked him what they should do he answered: "He that hath two coats, let him impart to him that hath none; and he that hath meat; let him do likewise."

This work of repentance as taught by John was an active, positive work. It was not merely to stop defrauding, or taking advantage of the poor, but to enter into the performance of active duty in helping those who needed help. That is gospel repentance, and it is the kind that is needed today. That doctrine applies to the rich who have accumulated vast wealth to the impoverishment of the masses; it applies likewise to the man of moderate means and the man who has but little who sees another in need. It is the first step in the great law of life—the law of love which is the motive of the gospel; it strikes at the root of selfishness and greed. It not only prohibited the further acquisition of wealth by unfair means but required that reparation be made for past wrongs and that the poor should

be provided for by those who had more than necessary for their needs. Surely the world today needs to make straight the way of the Lord upon this point.

Baptism.

John's baptism was the baptism of repentance: there is no other in the gospel. An effectual baptism is dependent upon repentance, and repentance is made effectual by baptism by which the sins are remitted. Not only is baptism associated with repentance but it is the preliminary step to the baptism of the Holy Ghost which John promised to the people through Christ. John's work was preparatory, his baptism was preparatory but none the less essential; it prepared the individual for the higher baptism to be given by Christ, and is the door into the Church or kingdom of God upon earth. Through that door Jesus entered and through that door he requires all men to enter: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

John baptized "in the river Jordan," and Jesus when he was baptized, went up straightaway out of the water, by which it clearly appears that the method was by immersion. Paul so understood it when he taught regarding it that "we are buried with him by baptism into death." The door has not been changed nor dispensed with by Christ at any time. It is the only way of entering into the kingdom given in the Scriptures, and though men have sought to dispense with it, or to change it to suit their convenience, not one word has ever come from the Lord directing or authorizing such change. Any other way is man's way, the crooked way, and if the individual would become straight with God he must choose the straight way. Jesus said "Enter ye in at the straight gate," and the world today following as it is crooked paths has need of another John the Baptist to make their way straight.

John was "sent from God." He acted with the authority of God in administering the rite of baptism, an authority which Jesus acknowledged and submitted to, and which God indorsed by sending his Holy Spirit from heaven. Jesus gave authority to his ministry by which they might preach the gospel and administer in its ordinances, and the work of the ministry was reserved to those who had been properly called of God and ordained. Such a work could not safely or consistently be left to any or every man to do according to his own will or whim, nor do men have the power to call others to such work, but the call must come from God in such way and through such channels as he may choose. Without such divine call and approval the official acts of no man can be legalized even though the outward form be according to the divine will. Real gospel baptism can be administered by none other than one whom God has called and approved.

This is the preparatory gospel, and the man who has fulfilled these requirements becomes, through the laying on of hands, a candidate for the baptism of the Holy Ghost, which baptism is open to all the same as the baptism of water. Of those baptized the Lord has said in recent revelation, "And whose 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." This is in full harmony with the statement of John that he [Jesus Christ] should baptize them with the Holy Ghost. With such a promise who should fail to yield obedience and thus come into proper relationship with God and receive his divine blessing by which he may go on unto perfection?

In such a message bearing such possibilities we see the greatness of John, not alone because of the message but because that his life and character were in harmony therewith. Other men may by obedience to the same law share John's greatness, and become heirs of God, and joint heirs with Jesus Christ.

SERMONS AND ARTICLES

DISCERNMENT OF GIFTS.

By Elder K. T. Cooper.

Three distinct kinds of instruction are open before us, given under varying conditions, to as many different peoples, widely separated by geography and time, yet by the same God, and by associating the leading items of each their oneness is immediately apparent. The first is from the Bible and taught by Jesus Christ through Paul to the saints at Corinth about A. D. 59. The second is from the Book of Mormon, and taught by Jesus Christ to the Nephites through his disciple about A. D. 40. The third is from the Doctrine and Covenants and taught by Jesus Christ to the Latter Day Saints through Joseph A. D. 1831.

The Holy Ghost.

BIBLE.

No one can say that Jesus is the Christ but by the Holy Ghost.—1 Cor. 12:3.

But the Comforter, which is the Holy Ghost shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.—John 14:26.

No man speaking by the Spirit of God, calleth Jesus accursed.—1 Cor. 12:3.

When he the Spirit of Truth, (Holy Ghost) is come, he will guide you into all truth.—John 16:13.

BOOK OF MORMON

And ye may know that he [Christ] is, by the power of the Holy Ghost.—Moroni 10:7.

Ask God the Eternal Father in the name of Christ if these things are true and he will manifest it unto you by the power of the Holy Ghost.—Moroni 10:4, 5.

Nothing that is good denieth the Christ, but acknowledgeth that he is.—Moroni 10:6.

And by the power of the Holy Ghost you may know the truth of all things.—Moroni 10:5.

DOCTRINE AND COVENANTS

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God.—Sec. 46:5.

Again to some it is given by the Holy Ghost to know the diversities of operations whether it be of God.—Sec. 46:6.

To some it is given by the Holy Ghost to know the differences of administration.—Sec. 46:6.

To others it is given (by the Holy Ghost) the believe on their words that they also might have Eternal Life.—Sec. 46:5.

By the Spirit of God is Given.

BIBLE

1. The word of wisdom. 2. The word of knowledge. 3. Faith. 4. The gifts of healing. 5. Working of miracles. 6. Prophecy. 7. Discerning of spirits. 8. Divers kinds of tongues. 9. The interpretation of tongues.—Cor. 12:10, 10. He led captivity captive and gave gifts unto men, and he gave some apostles and some evangelists, and some pastors and teachers, fill we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, until the measure of the stature of the fulness of Christ.—Eph. 3:8, 11, 12, 13.

BOOK OF MORMON

1. The word of wisdom. 2. The word of knowledge. 3. Exceeding great faith. 4. Gifts of healing. 5. Work mighty miracles. 6. That he may prophesy concerning all things. 7. Beholding of angels and ministering spirits. 8. All kinds of tongues. 9. The interpretation of languages and of divers kinds of tongues.—Moroni 10:10, 11. 10. And these gifts of which I have spoken, never shall be done away, even as long as the world shall stand, only according to the unbelief of the children of men.—Moroni 10:14.

DOCTRINE AND COVENANTS

1. The word of wisdom. 2. The word of knowledge. 3. To have faith to be healed. 4. To have faith to heal. 5. Working of miracles. 6. To prophesy. 7. The discerning of spirits. 8. To speak with tongues. 9. The interpretation of tongues.—Sec. 46:7. 10. And unto the Bishop of the Church, and unto such as God shall appoint and ordain to watch over the Church, and to be elders unto the Church are to have it given unto them to discern all those gifts, lest there be any among you professing and yet not be of God.—D. C. 46:7.

Concerning these spiritual gifts Paul said (1 Cor. 12) he would not have us to be ignorant and enumerates them, word of wisdom; word of knowledge; faith; gifts of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues. "But all these worketh that one and self same Spirit, dividing to every man severally as he will." The books are agreed as to their object, "To minister unto the Church." "For every man's profit" and never to be done away except by unbelief.

A clue to their discernment seems to be furnished in 1 Cor. 12:12: "For as the body is one, and hath many members, and all the members of that one body, being many, is one body; so also is Christ." The body of Christ we understand to be the Church, in which, these gifts are manifested.

Now there are diversities of gifts but the same Spirit, Verse 4: Differences of administrations but the same Lord, Verse 5; Diversities of operations but it is the same God which worketh all in all.

The Diversities of Gifts are apparent, as enumerated.

The Differences of Administration are (1) Envelopment: "I was in the Spirit on the Lord's day." Rev. 1:10. (2) Vision, as was given to Peter, Acts 10:19. (3) Utterances by the Holy Ghost: "Holy men of old spake as they were moved upon by the Holy Ghost." 1 Pet. 1:21. "No man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. 12:13. (4) By angels: "Yea while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Dan. 9:21; 8:15, 17; also Dan. 10:11, 16, 17. (5) Ministering Spirits "Sent forth to minister for them who shall be heirs of salvation." Heb. 1:14.

Diversities of Operations: (1) "Thus were the visions of my head in my bed." Nabuchadnezzar's Dream, Dan. 4:10. (2) "Then was Jesus led up of the Spirit into the wilderness." Matt. 4:1. (3) "I was in the Spirit on the Lord's day and heard behind me a great voice as of a trumpet," Rev. 1:10. (4) "For thus it whispereth me according to the workings of the Spirit of the Lord which is in me." Words of Mormon 1:3. (5) "After they were come to Mysia they assayed to go into Bithnia, but the Spirit suffered them not." Acts 16:7. (6) "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more." Acts 8:39. (7) "But if ye be led of the Spirit, ye are not under the law." Gal. 5:18.

But it is the same God which worketh all in all. Likening these to the body, we have the functions of eating, drinking, dressing, washing, sleeping purging of diseased or worn out cells, selecting food, elevating life by education; beautifying life by accomplishments, creating happiness by association, yet each and every operation or function is for the benefit of the body as a whole, and all these diversities by the same spirit which animates or controls the body, continuing as long as there is life. Whether we tolerate, like or love, dislike, abhor or hate it is the same soul.

Whether the hand shall minister a soothing lotion to a sunburnt skin or burning caustic to a venomous bite, delight the palate with pleasing fruits or eject poison from the stomach with a powerful emetic it is the same head and spirit that directs.

Whether the eye shall wink, the ear hear, the nose smell, the mouth chew, the vocal organs sing, the brain receive, record, or direct, they are but different manifestations of the same mind.

If the feet carry the soldier to battle, the fireman into the burning house, the policeman to a den of thieves, the bride to the altar, the mother to the infant's crib, or the doctor to the patient, it is all the same spirit of man working all in all.

While all these diversified results, manifestations and operations are the expressions of the operators of the same spirit, they may result from.

a. A direct instruction of the will to the hand or member,

b. A functioning of the members to fill the measure of their creation, for the "power is in them" as the beating of the heart, the focusing of the lens in the eye, or transmission of feeling by the nerves.

c. A semi-voluntary, fruit of training, as the fingers of the violinist or the telegrapher's ear.

Yet the brain, the seat of the intellect, can either allow these voluntary muscles to pursue their acquired abilities, or apply all their skill in any desired channel, and while, to the observer, the contemplated action, or purpose thereof may be unknown until the completed action makes it manifest in a result, still, to the intellect, soul or spirit, enthroned in the intelligence, operating through the mentality producing these various manifestations, is known, the purpose before the act.

Should a manifestation be so produced by any member, in a well balanced body, certainly that head would know whether the result produced was the product of its direction or sufferance; of some exterior influence or some adverse power; could recognize its own and detect the other.

So with the workings of the Spirit through the body of Christ, with its diversities of operations differences of administration and diversities of gifts evidenced to us by their manifestations, given to every man to profit withal, yet it is the same God which worketh all in all, and it is evident that God will know even before a result may be manifested to the observer, what he may

have willed and the purpose thereof, and no matter what manifestations might be exhibited. He would know whether it were the product of his direction, or sufferance, whether the member was operating by virtue of training or powers already endowed and therefore by the "Power that was in them," or whether by external influence as presumption or by some adverse power.

An acquisition, therefore, of a requisite portion of the Spirit or power of God would seem to solve the secret of the "Discerning of gifts."

The place most common for the manifestation of these gifts is at a sacrament meeting, and in reference to these meetings the word of the Lord is, Sec. 46, Par. 3, "But ye are commanded 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 holiness 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." Seduction is not by force but rather by acquiescence.

The importance of this discernment of gifts becomes apparent with the reading of Section 50, paragraph 1 of Doctrine and Covenants.

"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." A glance at history confirms this word of recent revelation.

First apology of Justin Martyr, before the King of Rome about A. D. 95 declares that for God, of the Christians their accusers, presented Jove, the supreme and Father of all gods, for Christ, Mercury; for the Holy Ghost, Aesculapius; born of the virgin Perseus; Moses on the water Kore, Jove's daughter; First born, Minerva; "The devils no sooner heard of this baptism spoken of by the prophet, but they too set up their baptisms," Kayes, Justin Martyr, pp. 29, 30, 66, 77, 78, 81, 83.

"But though the demons are material, they have not flesh, their composition is spiritual, like that of fire or air. Their bodies consequently cannot be seen, excepting by those who are guarded by the Spirit of God. The sole object of the Demons is to lead men away from the truth; with this view they invented the arts of divination and set up the Oracles."—Ibid, page 148.

"But first I am to caution you against those spirits which I have already accused for practising upon you, that they do not delude and pervert you from reading and understanding what I am now proposing for your consideration; for, to hold you in slavery and bondage is the prize they contend for, and sometimes, by visions in sleep, sometimes by magical impostures, they make sure of all such as are little concerned about their salvation." Apology, Sec. 17, Page 18.

Titian claims about the same "where" after he has observed that the demons deceive solitary (deserted by the divine Spirit) souls, by visions, adds that, as they have not flesh they do not easily die." "The shortness of man's existence curtails his powers of transgression; whereas the demons, whose existence is infinite, contract an infinite guilt." Ibid, page 148, note.

"The angels therefore who were expelled from heaven, hovering about the air and earth, and no longer able to elevate themselves to heavenly things, and the souls of the giants who are the demons, wandering about the world, excite motions corresponding, some to the substances which the demons assumed, others to the desires which the angels felt." Ibid, page 150. "After which Athenagoras adds: "The powers which draw men to idols are the above mentioned demons who settle upon the victims and such their blood." Ibid Page 151.

"Speaking of the heathen poets, Theophilus says that they were inspired by demons; and in proof of this assertion states that, when men under the influence of a demoniacal possession were exercised in the name of the true God, the spirits which seduced them confessed themselves to be demons. With respect to the gods of the heathen, Theophilus affirms repeatedly that they were dead men, he calls them also demons, impure demons." Ibid, page 152.

True Prophecy by Oracles or Demons. "It must however be confessed that the answer of the oracle was clear and circumstantial, I have

related in the history of Croesus, the stratagem he made use of to assure himself of the veracity of the oracle which was to demand of it, by his ambassador, what he was doing at a certain time prefixed. The oracle of Delphos replied, that he was causing a tortoise and a lamb to be dressed in a vessel of brass, which was really so."

"The emperor Trajan made a similar trial of the god at Heliopolis, by sending him a letter sealed up to which he demanded an answer. The oracle made no other return than to command a blank paper, well folded and sealed, to be delivered to him. Trajan upon receipt of it was struck with amazement to see an answer so correspondent with his own letter, in which he knew he had written nothing."

"The wonderful facility with which demons can transfer themselves almost in an instant, from place to place, made it not impossible for them to give the two related answers.

"Admitting it to be true, that some Oracles have been followed precisely by the events foretold, we may believe, that God, to punish the blind and sacrilegious credulity of the pagans, has sometimes permitted demons to have a knowledge of things to come and to foretell them distinctly enough. Which conduct of God though very much above human comprehension, is frequently attested in the holy Scriptures,"—Rollin's Ancient History, Vol 1, p. 59, 60.

Unclean Animals, Demoniac Affinities.

"And nothing in Moses appears to me more marvelous than what I am about to mention. Because he understands, the different natures of animals and has either learnt from God the facts about them and the demons which have affinity with each, or has by exercising his own wisdom made the discovery, all the animals which he classifies as unclean are those considered by the Egyptians and the rest of mankind to be connected with divination, while those not connected are generally speaking clean animals. Amongst the unclean Moses places the wolf, the fox, the serpent, the hawk and such like. And generally speaking you will find not only in the Law but in the Prophets, that these animals are taken to represent the worst qualities, while there is no instance of a wolf or a fox being mentioned with anything good. There seems to be, then, a fellowship between such kinds of demons and each kind of animals. And as among men some are stronger than others, and not all on account of their moral character: some demons in things indifferent may be stronger than others; and some of them may use certain animals to deceive men, according to the pleasure of him who in the words of the Scriptures is called "the prince of this world" (John 12, 13) Philocalia of Origen, Page 131.

"But if we are to believe that certain men, who have derived their information from the inarticulate cry of the birds, announce beforehand that the birds will go to some place and do this or that, we shall maintain that the information has been given to men by demons through certain signs, for the purpose of men being deceived by demons, and their understanding dragged down from heaven and from God to earth and places lower still." Ibid, Page 135.

Men Demon's Agents.

Eusebius ecclesiastical history page 62, chapter 13, quoting Justin, "And after the ascension of our Lord into heaven, certain men were suborned by demons as their agents, who said that they were gods." Simon a certain Samaritan of the village called Githon was one of the number who in the reign of Claudis Caesar performed many magic rites by the operations of the demons, was considered a god, in your imperial city of Rome and was honored by you with a statue as a god in the river Tiber."

Again, page 112. "But we know that Menander who was a disciple of Simeon, and likewise stimulated by the Demons, came to Antioch and deceived many by his magic arts. He persuaded those that followed him that they should never die." "It was indeed a diabolical artifice by means of such imposters assuming the title of Christians to evince so much zeal in defaming the great mystery of piety by magic arts, and to rend asunder by these means the doctrines of the church respecting the immortality of the soul, and the resurrection of the dead."

These records are submitted for just what they may be worth but are the writings of the foremost defenders of the Christian Religion in

their day and times and seem to merit conscientious consideration at least.

Should the claims be considered too sweeping your attention is invited to the language of the recorder of Enoch's vision D. C. 36:5. "And after that Zion was taken up into heaven, Enoch beheld, and lo! All the nations of the earth were before him, and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father and the Son of man; and, behold, the power of Satan was upon all the face of the earth, and he saw angels descending out of heaven, and he heard a loud voice, saying, Woe, woe be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced.

An exaggeration of the fulfillment of that vision would seem impossible.

"For, behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:2.

The universal result of darkness is sleepiness, and under such conditions it would be no compromise on human intelligence to concede with Solomon, Prov. 14:12, that "There is a way which seemeth right unto a man but the end thereof are the ways of death," which is only a nice way of saying the man was deceived, and that means to have believed what was false.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever," Rev. 20:10. But even that would not deliver nor render happy the victims of the deception. "Nor is deception confined to the devil, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

"Discernment of Gifts" therefore becomes a necessity.

"The Elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." D. C. 17:9.

"And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land and goeth forth deceiving the nations; wherefore, he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you."

"And again, he that is overcome and bringeth not forth fruits even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens." D. C. 52:4, 5.

"Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father, in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith: he that receiveth of God let him account it of God, and let him rejoice that he is accounted of God worthy to receive." D. C. 50:7.

"Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments." D. C. 46:4.

"And unto the Bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there be any among you professing and yet be not of God." D. C. 46:7.

MODERN RELIGION VERSUS DIVINE WISDOM.

We frequently find people who tell us that there is no difference between so-called Christian orthodox churches of today. They say they are all striving and working for the same end. If

that be true, then why not unite all the different denominations into one universal church? It cannot be done, because the religious world, being in a state of apostasy, is divided in its opinions concerning the teachings of Christ. Think you that God is the author of all the various doctrines advocated as the doctrines of Christ? Think you that he has sent these ministers of different churches to teach conflicting doctrines, such as are being taught today? Hear what Paul said, "There is one body (or church), and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4:4, 5. Also see 1 Cor. 12:12-14. Christ never taught more than one doctrine, neither did his teachings in any way conflict, as do the doctrines that are taught today. How truly Christ has said, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:7-9.

Thus the so-called Christian world of today is unconsciously fulfilling Bible prophecy to the very letter, and yet they are drifting farther and farther from the teachings of divine wisdom. In fact if we accept the Bible as being the word of God, which is truth, then we must believe that the world is growing more wicked and will continue to do so until the coming of Christ like as it was in the days of Noah. See Luke 17:26-37.

If the influence of the so-called Christian orthodox churches is dying, and I believe it is because they are founded on creeds, dogmas, mysticism and paganism which is a barrier to human progress, mental and spiritual growth and development.

According to modern religious teachings we will not be saved by our good character or deeds nor condemned for our bad ones, but for our acceptance or rejection of some theory concerning Christ.

Divine wisdom teaches: The religion which lays more stress on mere belief or acceptance of theories than it does on the development of character and the cultivation of Christian virtues is a failure, and the person who refrains from doing evil through fear of consequent punishment is a long ways from the kingdom of heaven. Rather should they refrain from evil, not from fear of the Lord, but because he loves to obey the Lord. Christ said to his disciples, "If a man love me he will keep my words." John 14:23. And his disciple John said, "There is no fear in love; but perfect love casteth out fear." 1 John 4:18.

According to some modern religious teachings, God is a monster and a tyrant, a changeable being, who in ancient times revealed himself to his children but now is silent and indifferent. Divine wisdom teaches that God is wise and good, just and merciful, the same yesterday, today, and forever. Heb. 13:8.

According to modern religious teachings the great majority of the human race will be lost. If this be true, God committed a crime when he created man, for he knew all things from the beginning and is therefore the author of sin and its consequent suffering.

According to modern religious teachings, there is no hope beyond the grave for the sinner or for those who die out of Christ. Divine wisdom teaches that death is but another phase of life, a transition from a lower to a higher plane of action, otherwise all creation would be a miserable mistake and failure; life itself would be inexpressibly sad, and death both unjust and terrible.

The signal weakness of the religious world is its intolerance born of ignorance, and what it needs is intelligent, broad minded, and progressive leaders—men who will not be bound by creeds and dogmas, "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14.

None are so blind as those who will not see. We are surrounded on every side by modern Pharisees, like those in the days of Christ's mission to earth, who interrogated him after he had healed the blind man, saying, "Are we blind also?" Christ replied, "If ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remaineth." John 9:41. If they had been without power to comprehend the teachings of the

Master, they would have been guiltless; but they understood, as they themselves witnessed by saying, "We see," hence they were not without sin; for, "To him that knoweth to do good, and doeth it not, to him it is sin." In James 4:17.

THE MORE EXCELLENT WAY.

By J. E. Vanderwood.

The great problem of life is of such a nature that all are interested in it, and since the principle of economy is considered in almost every walk and avocation of life, it occurs to us that it should also be considered in life itself. The greatest economic problem is, how to get the largest returns for the smallest outlay, how to obtain the largest possible yield from the soil, how to best conserve energy and direct its expenditure in a way that will bring abundant returns. And so the question of life also becomes an important one.

By what method or means may we attain unto the most complete and perfect life, and conserve the best interests of soul and body? There are a few things we desire to observe here, viz. What is it that constitutes the real essence and value of life? The answer would be, liberty, comfort, happiness, peace, association, knowledge, intellectuality and contentment. He that possesses those qualities has at least an excellent possession of life, but the problem now is how can these things be acquired, how can we attain unto that condition in life? Money may buy some parts of the things already named but it will be at the expense of the others so the law of economy would be violated in such an attempt. Such conditions cannot be obtained by the force of arms; they cannot be acquired by railing at those who are more fortunate than we ourselves seem to have been; we cannot acquire them by complaining and whining about the system under which we live; worry and discontentment will avail us nothing in this matter; and skepticism and doubt will only draw us farther away from the cherished hope of a peaceful life. What are we going to do in this matter?

The world's greatest teacher, he who mastered the problem of life, who lived above his environment, and created an environment in which all that goes to constitute the fullness of life could be found, had this to say: "He that seeks to save his life shall lose it, and he that loseth his life in this world shall find it." The philosophy of this statement is simply this:—Man defeats his very purpose when he attempts to save his life, for he that selfishly looks to the acquiring of material things will become so self-centered that all that is beautiful and grand in life will be obscured from his view, and consequently he will fail to acquire the essential thing and in his self-centered way will blunder on and lose all the joy, comfort, and happiness of life here and now by reason of his narrow, carping disposition, and therefore his character will be so stunted and dwarfed that he will be unfit for the hallowed conditions of eternity. So it can be readily observed that the reason he who seeks to save his life shall lose it, because he is on the wrong road, for while he gives nothing, fearing lest he be the loser, he gets nothing in return. He merely ekes out a miserable existence because he has entirely a wrong conception of life, the course he is pursuing is a dangerous one.

But there is a more excellent way, "He that loseth his life shall find it," Why? simply because such a one has learned that the laws of compensation provide that large returns require large investments, and hence the one who looks at the real issues of life and thus forgets himself, loses sight entirely of self in the service of others, he it is who loses his life as to things of this world, and finds it in its enduring part. What does he lose? He simply loses his selfish propensities, his dwarfed and stunted self, and so losing, he, like the Master of men, makes himself of no reputation, and when self is lost sight of he finds life in its completest sense. He learns how true the words of the Master are: "It is more blessed to give than to receive," and so he invests all he has, gives his all having no selfish motives he has no undue longing for the gratification of selfish desires and lusts, and so he finds sweet peace and comfort in the service of others, and all that goes to make life blissful comes to him because he has found the more excellent way.

Before one can enter the more excellent way he must be stripped of pride, envy, jealousy, hat-

red, vengeance, avarice, and lust, and thus overcoming let him cultivate meekness, love, kindness, gentleness, forgiveness, peace of mind, contentment of spirit, goodness, purity of heart, sincerity of purpose, and simplicity of life, and he who hath found these things has found the more abundant life; he it is that will wield an influence for good in the world. Though he may not preach yet he will convert; though he remain silent yet shall he become eloquent, though he advertise not himself yet will he be loved by many, and though he extol not himself many shall rise up and call him blessed.

The more excellent way then is to meet passion with peace, hatred with love, evil with good, error with truth, and darkness with light. Never impugn the motives of any one, never for one moment attempt to retaliate, never seek self justification in the condemnation of others, never deny others the rights or privileges you would claim for yourself, never permit yourself to become intolerant; never be boastful. When you are assailed by others kindly receive it; when you are persecuted endure it meekly; do others speak of thee falsely resist it not, and in the hour of weakness thou shalt be made strong; by submission thou shalt conquer; by kindness thou shalt bear rule, and in love thou shalt be mighty; and in thy meekness the strength of thy divinity shall arise.

The most economic life one can live then is the Christ life, in fact we can afford to live no other; for the life that partakes of the Christ character, the life that is consecrated to his service. I mean the kind of service he rendered humanity, is the only life that can satisfy. So we make an appeal unto all who are able to hear it, to search for the more excellent way, the way of Christ, i. e., live in his way; love in his way; serve in his way; speak in his way; that in all things you may know the excellence and blessedness of life.

The more excellent way is not the way of conventionality, it is the way of reality; it is not the way of profession, it is the way of being; it is the way in which manhood in all that would implies is reached and maintained. The more excellent way is the living way, not the creedal way, and to gain it we must relinquish all, i. e., all the selfishness we possess, and by so doing we can gain all since we will then seek only that which is good and true, and seeking we will find because when self is lost sight of truth is readily discerned, and the promise is that "they who seek shall find." So we do not hesitate to say that the more excellent way may be found if it is sought in a proper manner.

to stand inverted for several hours. Release the spring and pick up jar by top. If decomposition has set in, or if sterilization was incomplete the top will come off.

Micro organisms in the air cause fermentation. Mold floats in the air as yeast but it develops only in the presence of warmth and moisture. Therefore when canned, place fruit where it is cool and dry. To prevent fermentation we apply heat to both utensils and food in order to kill the bacteria. Also the use of sugar as in preserving is good. In a certain amount sugar is food for bacteria, but in excess of this, it prevents its growth. Also acid acts as preventative.

Never use tin nor iron vessels for cooking. The preserving kettle should be broad and shallow.

Rules or precautions in canning or preserving fruits and vegetables:

Have everything scrupulously clean, the room, fruit, jars, and utensils. Select young vegetables and fruits of varieties which have a quick growth. Choose well grown, firm fruit, and a trifle under-ripe as fermentation follows closely upon the over-ripe stage. Avoid dirty fruit and vegetables. If possible, can on the day on which they were picked. If the fruit or vegetable seems apt to discolor, cover with cold water until ready to use. A few drops of lemon juice will also prevent discoloring. Select serviceable jars, simple in construction, which seal easily and perfectly and which wash easily. The type of jar which gives best satisfaction has a glass top clamped on with some metal device. Test the jars before using to see if they are air tight by filling with cold water, clamping on top, sealing and inverting jar.

By giving careful attention to these important details, better results would be universal, and "spoiling fruit" the exception.

Some housekeepers find it convenient to keep a pan of boiling water on the stove when canning fruit, and when ready to fill a bottle dip it in the boiling water for sterilization. There is no danger of breaking the bottles with the hot water if both outside and inside get the heat at the same time. We have used this method several years, and have never broken a bottle, and the results are entirely satisfactory.

THE DALLYING HABIT.

Did you ever see the picture of the little girl who, starting to dress herself in the morning, has drawn on her stockings as far as the foot, then picking up her doll sits playing—all forgetful of her task.

Certain home duties that are assigned to children, especially during vacation, we find in many instances, cover long periods of time in their performance. In fact, nearly a whole morning may be consumed in washing dishes. The little girl is fretful because she has not had time for play, when the fact is, it has been half work and half play the entire time. Not only has she been deprived of her hours for play but the mother's various appeals to "hurry dear!" "Come Jennie it is time you were through with your work," fail to elicit either speed or willingness to finish the task in any but her own time and way.

Two remedies appeal to us which are practical in their application, one is that the mother should assume a part of the work the children are doing—as an inspiration to keep things moving as well as to get the task accomplished neatly and quickly. This way the mother has the advantage, being with the children, of seeing that the household work is done correctly. She can see after each meal that children take proper care of food left over, that dishes are put in their right places, the room put in proper order and so on.

The other remedy is—if the mother must be absent from the kitchen—to assign the work and state the length of time in which it should be completed. With this there is an end in view, something to work to, a definite object aside from the necessity of having clean dishes.

Since the cry of the age is "efficiency" which means "the best, easiest and quickest way to accomplish any desired result" may we not prepare our children in personal efficiency by seeing to it that their small tasks now, are performed in an efficient way.

In gospel life there is a standard to work to, why not in our every day life with temporal tasks have a standard for our aim.

It has been decided by authorities that the play ground is a necessity to physical and moral development of children—this they are deprived of when household tasks are allowed to lag, aside from preventing all possibility of system or dispatch in the routine work of the home.

Dilatormess may cling to a child through life, much to his disadvantage when he has arrived to manhood, or the little girl to womanhood. When it becomes necessary for them to be wage earners they will have cause for thoughtfulness if a wise mother has trained their minds and hands for personal efficiency.

Mrs. D. J. K.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR,
147 W. Walnut St., Independence, Mo.

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NOTES ON CANNING.

This is the time of year when many industrious housekeepers are more or less concerned with canning fruits and vegetables, so perhaps a few suggestions along this line would prove helpful to some.

First and most important of all is complete sterilization of all utensils and food. So many people do not realize the fact that incomplete sterilization of utensils is the most direct cause of fermentation. To do this, fill the clean jars with cold water, set on a cloth in a pan and surround with cold water. Put in the tops and let come to boiling point and boil for fifteen or twenty minutes. Just dip the rubbers in the boiling water. When removing the jars from the boiling water, place them on a hot cloth to avoid cracking or breaking.

In filling the jars with fruit fill to overflowing, then insert a silver knife or spoon handle to let air bubbles escape. Seal while hot. Test jars by allowing them

THE VARIOUS DUSTS

When, some years ago, it was found that dust on the snows of Greenland was composed of the elements invariably associated with meteorites and of uncommon occurrence in terrestrial matter, it was concluded that cosmic dust was falling perceptibly but continually upon the earth.

Among the constituents of dust floating in the air are lead, silver, copper, rubidium, gallium, indium, thallium, nickel, manganese, etc. Many of these can be traced to their sources in factory chimneys and flues. Dust from clouds, collected either by itself or in hail, snow, sleet or rain, exhibits a regularity of composition not seen in other varieties of dust.

John L. Sullivan, exp-puglist and now heavy-weight champion of prohibition, declares that he was not knocked out by Jim Corbett, but by Jim Jams. He confidently predicts the downfall of John Barleycorn.

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207 K.C. & Joplin Mail	12:05 a.m.
12 Kansas City & St. Louis Local (all stops)	8:45 a.m.
208 Kansas City & Joplin Local Mail	10:43 a.m.
St. Louis Special (Stops for St. Louis papers)	10:43 a.m.
2 St. Louis Mail & Express	12:40 p.m.
38 Sedalia and Nevada Local	3:32 p.m.
4 St. Louis Express & Mail	3:32 p.m.

WEST BOUND.

204 Joplin to Kansas City	6:02 a.m.
2 St. Louis to California Special	6:37 a.m.
17 Sedalia, and Nevada Local	9:32 a.m.
7 Fast Mail (no stop)	9:41 a.m.
207 Joplin to Kansas City Express	10:47 a.m.
1 Colorado and St. Joe Express	4:41 p.m.
621 St. Louis Local (all stops)	6:25 p.m.

LEXINGTON BRANCH—EAST BOUND.

222 K.C. to Sedalia 7:20 a.m.

524 K.C. to Sedalia 6:02 a.m.

WEST BOUND.

23 Sedalia to Kansas City	9:27 a.m.
621 Sedalia to Kansas City	9:29 a.m.

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ZION'S ENSIGN

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CHARLES FRV, EDITOR

W. H. DEAM, BUS. MANAGER

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EDITORIAL

CAUSES AND RESULTS.

The natural and spiritual phases of life are so closely related that neither one can properly be considered apart from the other. The soul is known only by its manifestations through the physical body, and the physical man is understood only in the light of its relationship to the soul within. States of the mind affect the body and states of the body affect the mind to a greater extent than is usually observed. The effect upon the body of sudden fear or the shock of bad news is well known, for most individuals have under such conditions experienced the parched throat, the palpitating heart, the speechless tongue, and the departure of strength, and it must be apparent that were such mental conditions to continue indefinitely that the effect upon the body would be disastrous.

There are mental states less noticeable than those mentioned and whose effects upon the body are just as certain though coming in a more gradual way so that they are scarcely noticed until they have reached a serious stage. Who will say that hatred which is nothing less than chronic anger is a state of the mind which can have other than an injurious effect upon the body in weakening and destroying health? This thought is affirmed in the statement "My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened." (Doc. and Cov. 64:2.) When evil is permitted to have residence in the mind and heart it is most likely to manifest itself also in the body in the form of disease and sickness, and hence the instruction of the Lord to keep evil from the heart, to banish anger and hatred, and to be pure in mind, is not arbitrary but based upon law, and points the way of escape from the dire consequences of evil.

All Things Spiritual.

The Lord has said: "All things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men * * * my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual." (D. C. 28:9.) Man often thinks of himself as a material being but God looks upon him as being something more; to God he is spiritual, and all the laws given to man deal with him as a spiritual being. "Man is spirit," is the voice of revelation, and after speaking of the physical creation the Lord said: "Nevertheless, all things were before created, but spiritually were they created and made." (Gen. 2:9, I. T.) As the physical creation followed the spiritual, so the effect of the transgression came first upon the spiritual man, causing spiritual death which was banishment from God, and afterward upon the physical man causing physical death. The gospel of redemption appeals first to the soul requiring that the heart be made right, that the mind shall think right and good thoughts and so control the physical man that the whole man shall be brought to a right attitude before God.

In the Family.

The connection between cause and effect may also be noted in the family life. Neglect of duty upon the part of the parents in giving proper in-

struction and training to their children, or misconduct which becomes an unconscious example for the children, bring disastrous results in later years, perhaps to several generations. It may be difficult to see the connection between neglect of duty as a cause and physical affliction as an effect, but one of the elders of the church was reproved of God for having neglected to teach his children light and truth according to the commandment and was told that "this is the cause of your affliction." (D. C. 90:6. We usually seek to trace the cause of physical sickness and affliction to physical causes, but in this case the Lord indicated the cause to be of an entirely different kind. It may be seen from this that there are strange relationships existing between the spiritual and physical man, and as before observed each part of his dual nature must be considered in connection with the other in order to be rightly understood. Any sin of commission or omission gives the adversary power to an extent proportionate with the character of the sin, and that power may manifest itself not only in the individual but in other members of the family in the way of affliction or sickness, or other evils.

In the Church and Society.

The scientist seeks to trace epidemics, plagues and pestilence to purely physical causes, as also drouths, storms, etc., the historian recounts the causes of wars but in so doing he never invades the spiritual realm; the sins of individuals and nations are seldom considered as being the cause of calamity or war; but sacred history and revelation show that there is a relationship between all these things. Moses prophesied of all the curses that should come upon Israel, giving as the cause: "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments." (Deut. 28:15.) The Lord warns the Church against gathering to Zion hastily and without proper preparation, "lest there be confusion, which bringeth pestilence." (D. C. 63:8.) Jesus declared that the war of desolation which should come upon the Jews was the result of their having rejected him with the message of salvation which he brought, and the prophets which he had sent. (Matt. 23:37, 38.) The army of Joshua was defeated before Ai because of the secret sin of one man. (Joshua 7.) David's sin against Uriah brought a division of the kingdom in a later generation. (2 Sam. 12:10.) These with other instances with which might be mentioned show relationships existing between cause and effect that are seldom considered.

The legitimate results of certain causes are often a long time developing, and short-sighted man seeing no immediate results of his sins continue on as if no results are to come, but Paul said that "every transgression and disobedience received a just recompense of reward." Every dishonest deed of tricky politicians, every graft, every surrender of public rights for selfish gain, and every advantage taken by men having commercial power against the masses to increase already exorbitant profits, are all hammer blows which drive society toward disaster and anarchy. Present conditions in Mexico may be traced to a multitude of similar causes. For a generation Mohammedans have massacred Christians in Europe and the Christian (?) nations have stood by with scarcely a word of protest for fear that personal interests might be endangered; the people have groaned under the extreme burden of taxation in order that their leaders might make preparation for war, and though proposals for disarmament have been made they have not been heeded; and other evils have existed, and is it impossible that now the law of retribution will bring an end to these governments?

But perhaps the causes of the present calmity among the nations may be traced to still deeper causes than specific acts of evil and wrongdoing. The calamity which befell the Jewish nation resulted primarily from their rejection of their Messiah and the gospel. Under the restored gospel Christ has again been presented to the nations in latter days but he has been rejected. At the time of restoration it was said:

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant.

In directing the work of the apostles in preaching the gospel the Lord said:

Darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth—a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation—and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

The gospel has been carried to many nations though we do not suppose that its work among them has been completed, but with individual exceptions it has been rejected. In the light of what we have observed regarding the relation of cause and effect it may be no exaggeration of the truth to say that the present distress among the nations is the legitimate result of a rejection of the greater light which has been offered them in the restored gospel. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

"Righteousness exalteth a nation," is as true today as in the days of Solomon who also said: "Riches profit not in the day of wrath; but righteousness delivereth from death," and "As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death." Whether national or individual, sin brings destruction and death, and to sin dwelling in the human soul may be traced the cause of all distress, misery, and woe, of disasters, plagues, and wars, the destruction of society and of nations, and even these are not the end of judgment. The way of righteousness is revealed in the gospel; its first and great commandment is to love God, and the second to love man, but national animosities have been strengthened in disregard of this divine law and war was inevitable, and unless these animosities are removed by yielding to the law of love war will complete its work.

COMMENTS.

"Wireless Station in the Society Islands.—It is hoped that the war will not interfere with the erection of that most important wireless station at Papatee in the Society Islands, work on which was to have been started forthwith by an arrangement with the French Government, its colony, and a French company. The station was to have cost about \$200,000 and to have been powerful enough to communicate with New Caledonia, and perhaps with the United States. The station was a part of the work of making Papatee a port of call in connection with which was the construction of lighthouses on five of the islands; widening, deepening and buoying the pass; repairing and enlarging the existing quays; building a new slip and providing the necessary working plant, tools, etc."—Scientific American.

Conflicting Prayers.—In the present struggle for supremacy in Europe prayers have been offered in the Church of England for the success of the British and allied armies. Emperor William of Germany has likewise called upon God to give him the victory. It is probable that many prayers are offered in the other warring countries that they might also gain the victory. How will such prayers appear before God? If one army defeats another will it be because God answers the prayers of that nation? Since God has warned men against seeking dominion over their fellow men, prayers that are for selfish advantage and gain can not be granted. The prayer of each nation should be to be able to put itself on the side of right, and that right might prevail.

center and in the best portion of the city. The lot is worth \$1600, and the entire property is rated at about \$3750.00, with only about \$1000.00 against it. The building is 36 by 62 feet with front and side entrances, a rest and cloak room with a lavatory for the auditorium which is furnished with nice comfortable pews, platform for the choir and speaker, and the woodwork is well finished in good workmanship and the natural color of the woods, the acoustic properties are good, and the room is well lighted, and there are ample library cases built in. There is a concrete basement under the whole house, equipped with concrete baptismal font, toilets, kitchen and folding tables for refreshments, splendid black-boards for the Sunday school, and all the windows are provided with screens.

The building committee was composed of Bro. H. S. Pankey, R. N. Dungan, F. W. Burton, J. W. Inman and Albert Starkey. The labor was largely donated—"every body helped," said Bro. Dungan. The principal donors of labor were Bro. Anderson, R. N. Dungan, Niles Paulson and Fred East, white Bro. Pankey, Sr. Fuller, Bro. and Sr. Balchan, and Bro. Inman each furnished \$15.00 of labor, and many others contributed various sums towards the enterprise, not only in Santa Ana, but from the different branches in the district, and the Santa Ana sisters under the name of the Economic Catering Club earned \$175.00 cooking for the reunion, and especial credit is due the Ladies' Aid for consistent and persistent help.

The Santa Ana Saints are certainly to be congratulated and commended for the entire effort, and it is earnestly hoped that the future may be all that is anticipated, in every way. The membership of the branch is 84.

R. T. Cooper.

Winthrop, Ark., Aug. 24.

Dear Ensign:—I wish to tell you how the work is progressing in this part of the Lord's vineyard. We have just closed the finest meeting I ever attended, lasting fourteen days. We started the meeting in an old school house 30x40 feet. The crowd increased so that the good people of the town got the big auditorium, 36x80 feet, and we had it full every night. We made many friends.

Bro. John Harp was our preacher and his wife was our organist. We have heard many compliments on his preaching, which makes us feel good. Now you can hear scripture being rehearsed everywhere you go. The work is surely being built up here. We have about 28 saints here now, and Elder Jay Hoffman and family will move here this week. They have bought a farm here and we are encouraged. We would be glad to welcome any of the Saints that are seeking good cheap farms. I am not connected with real estate business in any way, but will gladly answer any letter of inquiry about this country. For what we lack is more saints. We have a chance to buy a house for a church, which I think we will do.

Wishing the dear old Ensign good luck, I remain a brother in gospel bonds.

T. B. Sharp.

Lees Summit, Mo., Aug. 11.

Dear Ensign:—I thought a few lines from this part of the Lord's vineyard might be interesting to Ensign readers. Sunday night we closed what had been a most interesting open air meeting, which we have been holding for eight nights. One of my neighbors, an outsider, kindly invited us to hold our meetings in her yard, and I wish to state that every kindness was shown that could be to make things pleasant and comfortable for us. One young man, also a non-member, kindly assisted us his guitar with the music.

Meetings were in charge of our worthy branch president, Elder C. D. DePuy, assisted by Bro. Joseph Carlson of Greenwood and Bro. Joseph Curtis; and to the joy of our hearts the Spirit of the Master was present, as was evidenced by the liberty given those who broke the bread of life to the waiting congregation. On Sunday evening the 9th three precious souls were led into the waters of baptism by Bro. DePuy, two of them being Bro. and Sr. Ira Cairns, son of Bro. and Sr. John Cairns, old time saints now residing at Ava, Mo. We feel that there are others interested in the precious gospel. Thus the good work goes on, here a little and there a little. May God help us all to be faithful and to labor here in the Master's cause.

Your sister and co-laborer in the gospel of Christ.
Lizzie M. Gubser.

Pleasant Hill, Mo., Aug. 16, 1914.

Dear Saints:—I noticed in the Ensign some time ago, Bro. Lewis relates a dream in regard to the coming of our dear Savior. I also note an article written by a brother on this subject of Will there be one coming of the Savior or two? I have had two dreams in regard to the coming of our Savior. The first dream, (the time of the resurrection), the second dream was, the visit of the Savior before the resurrection. The first one is as follows: I dreamed that the saints had received a revelation telling them what would be the sign of Christ's coming, I saw a wagon standing by the roadside, and some large sawed timbers and some small blocks about the size and shape of brick. The revelation says when you see these things loaded upon the wagon, you may know that the time is close at hand, even at the door. Then in a short time I noticed that the timber and blocks were loaded on the wagon, and I started out to tell the saints that the timbers were on the wagon, and that the Savior would soon come. I went to a large building, it being crowded with saints, and I saw my mother there, I told her that the Savior would soon come. She said that she knew it, as (through God had revealed it to her). I was meditating and asking myself if I could endure the presence of Jesus. I thought probably his presence would consume me, like fire consuming dry stubble; then Jesus stepped in at the door, just as any ordinary man might do, and caused no excitement whatever. One sister shook

hands with him, but he didn't offer to shake hands with any one else, but bowed his head and said, "Let us pray." This ended the first dream. It gave me an understanding of the scripture which says, he will be like a refiners fire and like fullers soap. One class of people will be consumed as by fire, the other class, his presence will only purify and make them clean.

The second dream is as follows: I dreamed that the Savior had appeared to the saints and had talked to us face to face. I wrote a letter to my mother telling her of the Savior coming to visit the saints. When I got the letter wrote and sealed up, the Savior's picture appeared on the envelope. Thus ends the dream.

Let us watch and pray that we may be ready to meet our Lord and Savior when he appears. I wish to extend an invitation to the saints to visit my home in Pleasant Hill. Come to the Rock Island depot then you will be directed to my home. My wife is not a saint, and she has never heard this latter day gospel preached. She expresses a desire to hear the saints preach. She has only been in Missouri three weeks and she tells me that many things she has heard told on the saints are false. We went to Holden two weeks ago, but there was no preaching on account of the missionaries would come to Pleasant Hill. I believe there can be some good accomplished here. I desire an interest in the prayers of the saints that I may be faithful in the cause of Christ, and be found watching when Jesus comes with power and great glory.

Your Brother
Labon Wilson.

Silcott, Wash, August 3.

Editor Ensign:—We are the only Saints near here at present but hope there will be some in the near future. We came here last December. People here are more interested in worldly things than they are in their soul's salvation. How they drift with the times. It seems to me that what few years are allotted to man here he should spend part of that time in trying to provide a home that will not perish, but will be eternal for the life to come. We cannot expect to receive the blessings promised the Saints unless we live as becometh the children of God. Those who knoweth the Lord's will and doeth it not shall be beaten with many stripes. So you see, dear saints, that we will have to pay the penalty for not doing our duty.

S. P. Harper.

WHOM DID IT EVER HELP?

The head man of a big business in Kansas City was asked not long ago to withdraw his opposition to a saloon in his neighborhood.

"Why are you so strongly against whiskey and saloons? What harm did they ever do you?" asked the man who was urging him.

"Look here," answered the business man. "If you will bring to me one man who was ever benefited by whiskey I will withdraw my objection to this saloon; I will take my name off the remonstrance against it and sign the petition for it; I will take back all I have ever said against the saloon and will preach in favor of it. Bring me just one man. Don't limit your search to Kansas City; take the whole United States to find him in. Go out with a drag net and hunt the country over for him. If you find one man that whiskey has benefited I'll lay down."—Kansas City Times.

ANTI-SALOON LEAGUE OF AMERICA'S GREAT PLAN FOR TEMPERANCE EDUCATION ON WORLD'S TEMPERANCE SUNDAY.

The Anti-Saloon League of America, through its Lincoln-Lee Legion Department, plans to make World's Temperance Sunday, November 8, 1914, a big factor in the campaign for National Prohibition. To this end it is offering FREE to all Sabbath-schools in the United States, supplies for an appropriate Temperance service on that day. The supplies offered are as follows: The Lincoln-Lee Legion Programme book; a 32-page pamphlet containing choice recitations, both prose and poetic, and class exercises. (2) The 16-page song supplement; this contains thirty rousing temperance and anti-saloon songs, also Scriptural and National Prohibition responsive services. These will be furnished in sufficient quantity to supply the entire school. (3) Lincoln-Lee Legion duplicate pledge cards, one for each member of the school. (4) A large National Prohibition chart. (5) A Lincoln-Lee Legion wall roll. (6) A large picture of Lincoln and Lee. (7) Scientific temperance leaflets for free distribution to all who are present.

All that is necessary in order that any school may receive these free supplies is that the superintendent or pastor shall send a postal card request to the Lincoln-Lee Legion, Westerville, Ohio, stating the average attendance of the school above the primary department.

It would be gratifying to the Anti-Saloon League if this offer would be promptly accepted by every Sabbath-school in the United States. A great mass of scientific information in regard to alcohol and its evil effects has been discovered in recent years, and it is highly important that this information be quickly imparted to all the members of the Sabbath-schools and churches everywhere.

World's Temperance Sunday, on November 8, will afford an excellent opportunity for the Sabbath-school and church-going people of the United States to get a vision of this most recent scientific information, in its bearing upon the movement for universal total abstinence and national and world round prohibition.

DEATH.

What we commonly denominate death is a separating of the living or life principle from the fleshy of physical system which leaves the flesh in such condition that decay and decomposition immediately begins to take place, and if not prevented soon brings about a complete disintegration of all the tissues of the body until the entire body is reduced to dust.

But it is claimed that the life principle does not and perhaps can not undergo this decaying or a similar change but it is held to be of an eternal nature and can not die. If there were a complete annihilation of man, there would be no use for a judgment day, for there would be no man either spirit or body to be judged, hence no need of a judge. Consequently the whole creation of man, and the idea of a preparation for eternal happiness and joy would be but little better than a farce.

But what will we do with the power and wisdom so plainly demonstrated, as being instrumental in the protection of all things tangible and real? And it is just as evident that changes are taking place, as that matter exists; and what we call death is one of those changes, and so far as we know, the one in which man is most concerned, since in that change he is interested mostly in regard to his future condition, and the Bible teaching in regard to that condition is least understood, and most ignored of any Bible teaching we have.

M. T. Beck.

WHERE IS NOW THE ARK?

It shall be unknown until the time that God gathers His people together, and receives them unto his mercy. 2 Mac. 2:7.

O! in what secret place doth hide
The Ark which was a nation's pride?
The Lord doth know; and will reveal
In His own time; and break the seal.

And men shall roll the stone away,
And bring it forth to light of day
With reverence, and with worship meet,
While glory crowns the Mercy Seat.

And there shall be the Tent as well,
Wherein the Lord was wont to dwell,
And men shall see the altar high
Whose incense rose to God Most High.

And Aaron's Rod which budded so,
When other rods no bud did show,
The sign that he was God's High Priest,
The head of sacerdotal feast.

And Rings and Staves o'erlaid with gold
Which bore the Ark in days of old;
And Angel forms they too shall greet
Whose wings o'erspread the Mercy Seat.

The Lord will show these things once more;
And we shall wonder and adore;
To Him our hearts and voices raise
In shouts of joy and songs of praise!
—Amicus, in 'The Truth.'

THE WHITENESS OF FOAM.

Everybody knows that the foam along the shore of the sea or of a lake is white. No matter how deep the blue of the water may be, there is the same whiteness of the froth at its edge. Similarly, if the blackest of ink be beaten into a foam, that foam will be as white as the foam of the sea. Why is this? Because we see all objects by reflected light. If they reflect all the rays they appear white; if they absorb all the rays they seem to be black. When beaten into a froth the little bubbles reflect all the light from their surfaces, for their extreme thinness makes them practically nothing but surface, and thus they are white.—Sel.

SERMONS AND ARTICLES

THE SIGNS OF CHRIST'S COMING.

Sermon by Elder J. A. Tanner, at Central Church, Kansas City, Mo., Sunday, July 12, 1914.

Reported by Belle Robinson James.

And Jesus went out and departed from the Temple; and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them; see ye not all these things? Verily, I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying I am Christ; and shall deceive many. And ye shall hear of wars, and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilence, and earthquakes in divers places. All these are the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name sake. And then shall many be offended, and shall betray one another, and shall hate one another. And false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. 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.

I have read fourteen verses from the 24th chapter of Matthew touching upon the answer of Jesus to his disciples as they propounded this three-fold question to him, desirous of knowing when the time might come that the Jerusalem temple should be thrown down, and the sign of his coming and of the end of the world. And I think it is proper that I should read a few more verses that are worthy of our consideration touching upon this same matter:

"Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; Behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcass is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with the great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know the summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 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 Noah 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. Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left: Watch, therefore, for ye know not what hour your Lord doth come.

The second reading has been from the 25th to the 42nd verses inclusive. One of the fundamental beliefs of the disciples of Jesus Christ and those of the Jewish people who had accepted his philosophy and united with the church that he had organized when he was here upon earth, was that the Master was going to be with them. They did not seem to understand—for a time, at least—that he was going to take his departure, or that he would succumb, to death and that he would no longer be personally in their midst. They thought that he had come as a great temporal ruler to redeem them and set them at liberty from the bondage they were under to the Roman Empire and make them a free nation, that he had come in fulfillment of prophecy in which it had been indicated that they should be the greatest nation of all the peoples of the earth. And when the Master had talked to them about passing away in death, going away to leave them, they could not understand, they could not comprehend why that should be. It had a tendency to cool their ardor and their desire to build up this temporal kingdom that they thought he was going to be the head of; it inclined

them to enter into a state and condition of doubt. There was a decrease in their faith, a declining of their spiritual condition, but some of them, at least seemed to think that there might be something in the matter that was worthy of their consideration, and while in conversation with him about the great Jerusalem Temple and hearing the Master make a statement that that Temple was going to be razed to the ground—there should not be one stone left upon another—that it would meet with a great destruction, they seemed to awaken to some things that would come to pass and hence they asked the question; "What shall be the sign of this, that we shall know it? What evidences shall come to us? What enlightenment shall we receive by which we can comprehend and understand and know these things to be actually the things that you have called our attention to, when they shall take place?" Not only that, but they wanted to know what would be the sign of his coming and also of the end of the world.

Jesus calls their attention in one part of this chapter to some of the things that would take place before the destruction of the Jerusalem Temple which I shall not deal with tonight; and then he calls their attention to some things that will take place in the way of physical evidences as well as moral and spiritual conditions, by which it should be signs to them of the coming of their blessed Lord and Savior; and as they looked forward to this time, they might not do so with doubt and skepticism, but that they could have some evidences, at least, that would indicate to them the near approach of the Master. And because of these evidences and the manifestations that have come through them in some of the years that have passed and gone, a great many people have thought they could see the near approach of the Savior, that the day was not far distant when he would make his advent and that he would dwell with his people here upon earth.

Some people—and no doubt honest at heart—have gone so far as to figure out the time, set the date, and make preparation by gathering to some central place, thinking that Jesus would meet them there and that they could then reign with their Savior throughout what they understand to be a millennial reign; and while they were mistaken and no doubt disappointed to some extent, they only thought that they had made a mistake in their calculations as they figured in the prophecies in the Old Testament Scriptures, and that surely it could not be much farther and hence they set a time again only to be disappointed and to find out that the Master did not come as they expected.

I have no fault to find with these people. I think they were honest at heart; that they were so zealous and believed so earnestly in many of the prophecies that they had been studying that more than likely they thought that Jesus would soon appear; that they being the chosen children of the Master, that of course the Savior coming where the "eagles might be gathered together"—as expressed in another chapter—that they should be gathered in that state so that they could receive their Master when he should come.

Sometimes, as a people, wonder why they should be mistaken with the thought before us so clearly outlined here in this history that we have read tonight, why anyone should try to locate the time when Jesus would come in the light of the statement here that even the angels in heaven do not know the time of his coming, but that that knowledge is resident with the heavenly Father; that the Savior himself did not seem to understand and comprehend when the hour might arrive for him to make his advent back here in the world again.

We want to pay some attention to some of the physical evidences that the Master has called attention to here and notice them just briefly, to the times when some of these things have taken place and in which we rely upon them as strong evidences of the coming of our Master. He said there should be famines, pestilences, sickness and disease, all of which within itself would not be any great indication of the coming of the master, because prior to this time, sickness, disease and famines had made their inroads upon humanity. Subsequent to this time we find that sickness and disease were again making their inroads upon the human family until these only could be accepted as collateral evidences to indicate when Jesus would appear to his children.

It is said there would be wars and rumors of wars. That nations should fight against nations. That was not anything new to the people that he

was talking to. Probably some of them had witnessed some very bitter wars. Some of them might not have been so old yet but what they had engaged in some battles of the past especially against these nations that were treading them down under foot and bringing them into bondage as a nation of people. So they probably did not pay a great deal of attention to this statement.

He also tells them that there would be earthquakes take place in divers places. I do not know that that would be any great evidence of itself, because today a great many men who have opposed the Bible who contend that Jesus Christ was an imposter and who do not believe in the Bible as a revelation from God, have compiled statistics showing the numerous earthquakes that have occurred in various parts of the world, and we know that sometimes we seek to off-set this, to some extent, by stating that these earthquakes were not as numerous then as they are at present, but the fact of the matter is they did not have the means of communication as they do today, they did not have the facilities by which the news of the earthquakes could be spread from one part of the earth to the other, they did not have the instrument called the seismograph by which it could register the earthquake by the trembling of the earth and the probable disturbances resultant therefrom—hundreds and thousands of miles away—hence a very good reason why we do not have a report of the frequency of earthquakes in the early centuries after Christ,—so what is the scripture evidence that might be used as a warning of the coming of our Lord and Savior? Why, it is the taking of all these things together and using them as evidence, taking one feature here and another there and in our compilation making a fortification in defence of the prophetic utterances of our Lord Jesus Christ and that under Divine inspiration he could forecast that that was in the future so many hundreds of years subsequent to this time.

One feature I desire to call your attention to right at this juncture and then I shall leave it for a few minutes to take up some other features in connection with the subject matter. After he had called their attention to these wars and physical evidences and the convulsions of nature, he says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." So we see there is something to be reckoned with besides the physical evidence that our attention is called to by the Master, that when we go to figure upon the approach of our blessed Lord and Savior, there is the spiritual side of the question as well as the physical and there is a moral and an ethical side to this question as well as the physical that we must deal with—that if we eliminate the spiritual, moral and ethical and deal with the physical only, it is just possible that we shall be mistaken and that we may be looking forward to the time of Jesus Christ and expecting his approach and when he does not come at that time, we might be disappointed, like others.

I want to refer to what the Master says with reference to his coming again as recorded by one of the other historians. He speaks there about them taking up the sword one against the other, and nation against nation; he tells them that the Jewish nation shall be trodden under foot of the Gentiles until the fullness of the Gentiles shall come in—until they have grown ripe in iniquity and wickedness, when the Lord is coming to call a halt, and he says that in this time men's hearts shall fail them for fear of the things that are coming upon the earth, and here is one of the strong moral evidences that touch us with the truthfulness of Jesus Christ, that impress us with the prophetic character of that which the Master uttered when he was here amongst the children of men; the very fact that today our most astute and gigantic minds, our most intelligent men and women are pointing out to us some of the great crises that confront the human family; and they themselves stand and quake with fear because of the conditions that confront us is evidence that the signs spoken of by the Master are at our doors.

The time is not far distant in the past when we, as a church people put more stress upon the moral conditions that were confronting the human family than we did the physical, but today we are departing largely from a consideration of the moral and the spiritual side of this question, and we are dwelling to some extent upon the physical evidences and them alone as an indication of the coming of our blessed Lord and Master.

As we peruse the scriptures and go to the last book of the New Testament I find that the Apostle John when banished to the Isle of Patmos was given a fore-sight into the future. He was enabled, as he looked down through unborn time to see some of the conditions that would exist just about the time of the winding-up scenes and the approach of the Savior; when there would be a great convulsion of nature in the way of an earthquake, and when, by reason of the destruction and the peculiar conditions that the human family were being placed in at that time that men and women were turning and cursing God and asking that the mountains and the rocks should fall upon them to hide them from the face of that eternal Son of God that was going to make his appearance in the world.

So that still there are some important things that are yet future from us. I shall not turn to it and read it to night, but I shall ask you to turn to it at some of your leisure moments; I refer to the 38th chapter of the Book of Ezekiel, and it would be well if you would read the 37th chapter first because it calls your attention to certain conditions in reference to the resurrection from the dead and then in reference to some work in this day and age of the world in which we live, and finally it leads up to a gathering of that people from the north of the land of Palestine and all the surrounding country under the leadership of some one designated as Gog, when they shall march down against those people that shall dwell there—the Lord's children whom he was talking to—those mentioned in this prophetic declaration read in your hearing tonight.

It will take time to develop proper conditions before this great battle can take place. The people must be gathered back to that land, and that is some of the leading promises of the prophets to the children of Israel. The time would come when the Lord would move upon them and they should be gathered back to the land that was given to them as an everlasting inheritance; and when we take in connection with this 14th chapter of the book of Zechariah and read that people being gathered and become very rich in a financial way, that the nations of the earth shall combine together, and that the city shall be ravished and taken and the Jewish people are about to be overcome by these nations that combat against them at that time; and by reason of this it shall be necessary that Jesus Christ shall make his advent and shall descend from heaven at that time; he shall plant his foot upon the Mount of Olives and it shall cleave in twain, a part falling to the north and a part to the south, forming in that convulsion of nature a great valley in which these Israelitish people shall go for protection, and there shall rain down out of heaven fire and brimstone and consume the great armies there that came against the children of Israel, and so great is that battle and the consuming that goes on there that Ezekiel refers to it as a feast of blood to which all the fowls and the voracious animals are invited unto that feast to drink of the blood of the nations that die there in that combat with the children of Israel after they have gathered back to that land which God has promised to them.

While I shall not delineate upon this great feast, I am going to call your attention to just a few things that will show you the calamity of the situation. The implements of war that will be used at that time are going to serve the Israelitish people after this battle is over, for seven years as fuel. Of course in this day and age of the world and modern times and with a climate like that is over there that has not much wintry weather we appreciate that a great amount of fuel will not be needed, but it gives us some kind of an idea of the implements of war used and the destruction of that which is left behind—and the dead shall be so great that it will take them seven months to bury the people and there shall be a great valley formed upon the highway in the travel that takes place from one part of the country to another, and the sphench of that people shall become so great that it will be necessary for men to be employed in companies to care for the matter of burying the dead and to get rid of the conditions that exist.

This gives you some idea then, if there is anything in prophecy at all, of what is yet before us and I might dwell upon this for some length of time but shall not do so.

I shall now revert back in connection with these physical features that I have called your attention to, to the 14th verse of the 24th chapter of St. Matthew in which 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." Now the point at issue is this, the indication is here—that there would be a departure from the gospel, that an apostasy would enter in, and that it would be necessary for a work of restoration to take place, and when we connect this statement with the instruction of the prophet Malachi, that the Lord is going to come suddenly to his temple, but before he comes suddenly to his temple he is going to send his messenger before his face to prepare the way for him and hence a preparation might be made, we can comprehend that after the departure has been had from the gospel and the apostasy has taken place, that God is going to send the gospel back to the earth again, restore his church and kingdom and a preparation shall take place by reason of the preaching of the gospel and it must go unto all nations of the earth as a witness and then shall the end of the world come, etc.

Now the feature that I wish to dwell upon is this. There would be nothing in this statement as we have it here unless the apostasy did take place, unless there has been a departure from the faith and the ways of righteousness, I cannot see how there would be any spiritual evidence in this text whatever.

To simply illustrate it: Suppose that I am tonight a passenger on a train bound from Chicago to Kansas City, and I am a perfect stranger, not very well acquainted with traveling upon the railway. I place myself in the care of the conductor, telling him where my destination is, saying, "Now, I am not very well acquainted and when I get to Kansas City I want you to let me know when I must get off." He says, "We'll take good care of you, don't worry about that. Did you hear that bell ring out there now as the train was starting?" "Yes, sir." He says, "Well, when you hear that bell ring again after you wake up in the morning then you get off; that will be Kansas City. That will be the sign; that will be the witness for you when you are to get off." I have the tone of the bell in mind, and I lay myself down, make myself as comfortable as possible and go to sleep. After I have slept for a number of hours, I wake up and listen and hear the bell ringing. I seize my grips and wraps and start for the door. The conductor says: "Here, where are you going?" I say, "The bell is ringing, I am going to get off at Kansas City." "Why," he says, "That old bell has been ringing ever since we started from Chicago, we are only half way to Kansas City."

If the bell was ringing all the time, what evidence would it be to me of when I would reach Kansas City? What information would it give me as to the getting off place? Not any at all. If the gospel has been preached all the way down from the days of Jesus Christ unto the present, if God's church has stood intact and there has been no disorganization and it has remained true and faithful until the present, what evidence is there in the statement, "And this gospel of the kingdom shall be preached in all the world for a witness and then shall the end come?"

So that the remarkable evidence to us of the second coming of Christ and of what we might term the near approach, whether that should mean 100 or 500 years, is the fact of the establishment of God's kingdom in these the latter days, and the restoring of the gospel in its primitive form and condition as anciently, of a church organization as it was in the days of Jesus Christ and the promulgation of that same beautiful and powerful gospel as the apostles of the Lord presented it away back yonder.

I now leave that question and pass on to one or two evidences that we have not called your attention to yet. The Master said that there would be false prophets and false Christs arise and they should deceive many and lead them astray and in one place it is stated that even the very elect would be in danger of being deceived by it. The reason I refer to this is because in our experience as a people here tonight, we do not have to remember very far back when there was a person over here in Illinois who assumed to be Christ and in advocating that found a number of followers, even establishing a little Zion over there, but finally the people were disappointed in finding out that he was not the son of

God; and then again in the west another gentleman rose up and claimed that he was the Christ, performed some miracles, healed the sick, curing the cripples, and impressed a large number of people that he was true in his mission as the Savior until he had hundreds and thousands of followers, but after awhile they awakened to the fact that he was but mortal, and he passed away in death.

While upon general principles, this will be evidence to some extent to the children of Jesus Christ today, it could not be evidence to the Israelitish nation and they were the ones that Jesus was talking to, they were the ones whose attention he was calling to these evidences and scenes that should take place, and so far as I am concerned personally, I do not fear of any false christs or prophets arising to deceive the entire people of God today and to lead them astray. Do not understand me to say that it cannot be done. It can be done but I am not fearful of its being done and I base that upon a number of prophetic utterances here and promises that God has made, that I would not have time to touch upon and give you my reasons why I feel that way about it.

But away back yonder when Jesus talked about the Israelitish people, conditions did obtain that were some of the very evidences that are referred to here, and as early as the year 132, hardly one hundred years after Jesus had passed away in death and had gone to heaven, we find that one of these men came along. I will now read some history.

But none attracted much regard until A. D. 132 when one arose calling himself Barchobebas, son of the Star, the person predicted by Balaam. He excited his countrymen to rebellion against the Romans, and promised them full restoration to former glory. The Rabbi Akibha became his fore-runner, and publicly anointed him as the Messiah and King of the Jews, putting a diadem on his head. 200,000 Jews were soon collected around this impostor, in the field, who fell with fury upon both heathen and Christians. They gained at first, some advantage over the imperial army; but in a short period, they were all scattered or slain by the forces of Adrin. Barchobebas and his precursor with 680,000 Jews fell by the sword, besides vast multitudes who perished by famine and pestilence. Such of the Jews as survived, were sold as slaves, and dispersed over the earth. Marsh's Ecclesiastical History, page 451.

Marsh further says:

Others in succeeding periods claimed the like homage, but the twelfth was the most prolific. One then appeared in France; another in Persia; another in Spain; a fourth in Fez, who pretended to work miracles; a fifth beyond the Euphrates, who drew prodigious multitudes after him; two others in Persia, and one in Moravia. All these impostors were put to death, and drew indescribable calamities upon the Jews in various parts of the world. But none since Barchobebas, ever imposed so far upon the Jews, or became so distinguished as Zabathia Tzevi, who appeared at Smyrna in 1666. He was adored as the first born of God. 400 prophets prophesied of his glory. The Jews everywhere prepared to follow him to the Holy Land. But interfering with the rights of the Grand Seigneur, he was taken, and being shown the stake turned Turk. The last impostor that has collected many followers, was Mordecai, a German, in 1682. In 1650 a great council was convened upon the plains of Egeda, in Hungary, to consider whether the Messiah had come. 300 Rabbis were present. Some were perplexed with the Christian miracles, but the majority agreed that he had been retarded by their sins.—Marsh p. 451.

The peculiar feature in this reading is the sad picture it reveals because of the misunderstanding of the Jews. They expected Christ to set up a temporal kingdom and restore them as of old, but when he held before them a spiritual kingdom they could not understand him, hence they rejected him as an impostor, and when impostors did come along they received them with open arms because they were imbued so strongly with the idea of a temporal ruler, and of having their own kingdom once more set up. With this view in mind it was not difficult for an impostor to take advantage of their ignorance and get a large following, they believing of course they were being led to victory.

The reason I refer to this is because the one whom they thought was an impostor had warned them of false Christ's arising, and that they would deceive many, and that they (the Jews) would be slain and scattered. In this deception palmed off on them much of the prediction of the Savior was fulfilled—for it was sad indeed to see near a million slain with the sword by one false leader—to say nothing of the others—and another very large number die with famine and pestilence. Now we would not want to take the false Christs referred to as sufficient evidence of the coming of the Master, nor of the nearness of his approach; but we do include it with other evidence picked

up scattered along the centuries subsequent to the Savior and use it to prove the Savior will come, and all of these evidences physical, moral, and the spiritual are guide signs leading up to the time of his advent.

So now as far as the second coming of Jesus Christ is concerned, I am not here before you tonight to pass as an apologist as to why the Master has not appeared at the times set for him. I don't know. I don't know who does. Jesus said the angels in heaven did not know. He said his Father was acquainted with the fact, but this much I am going to tell you tonight, that before Christ comes there must be a great work done, whether it takes a few years or many years—that makes but little difference. If the work can be accomplished in a few years. Then the road will be paved for his coming. That much is sure. If it takes more than that time, we will have to wait until that time before he does come. But this much I am going to assure you, and that is that he is going to catch us all napping when he does make his appearance, because the prophecies indicate that we do not need to think because of divine revelation that we have the gospel restored to us in this day and age of the world, that we are going to be all so bright that we will know all about these conditions.

The parable in Matt. 25, says that the church was likened unto ten virgins, five were wise and five were foolish, and when the call came "Behold the Bridegroom cometh, go ye out to meet him" that five—just half of the whole—had no oil in their vessels; and there is something in it I would like to impress upon the mind of every Latter Day Saint, listen! hark! "While the Bridegroom tarried, they all slumbered and slept." And if we, as an institution, are not creeping upon that sleeping state and condition today, I could forecast the conditions as they are.

It is a sad picture. I am sorry for it. We will have to meet the issue and make the best of it; and even if we have to suffer to some extent let us do so generously. Let us not forget that wonderful instruction by the apostle Paul where in he calls our attention to the fact that perilous times should come in the last days. Men should be heady—high-minded; and they should think a great deal of self. They should be covetous, truce-breakers, lovers of pleasure more than lovers of God, etc. And then he admonishes the children to see that they keep away from such; or in other words follow out the principles of righteousness and see that they do not enter into such conditions.

It should be a warning cry to the children of Jesus Christ today, and they should lift the warning voice to all whom they come in contact with; that if there was ever a time when Paul's prophecy was fulfilled and that it has its application, it is in the day and age in which we live.

Are we losing sight of our spiritual interests and being attracted by these moral influences and amusements? Are we not so nearly good as we were ten or twenty years ago? There is not the spirituality in the majority of our branches that there was some years ago and the only reason we can give for it is because people are becoming cold and indifferent and are being misled by the very things that Jesus and the apostles foretold as the evidences of the coming of our Lord and Savior Jesus Christ.

Let us see that we go upon the watch tower and read these signs and escape some of the sad conditions that are pictured relative to the unprepared in the future.

WILL THE SACRAMENT BE ADMINISTERED IN THE MILLENNIUM?

The first thought which comes to an individual on the presentation of such a question is, that the sacrament is only for the period of our probationary state, simply for the time that we tabernacle in the flesh in the mortal sense; and indeed this thought gains strength, from a hasty examination of the instructions of St. Paul in his Corinthian letter; chapter 11 verse 26.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he comes."

Just what does Paul mean here, that we are to cease partaking of the sacrament when Jesus comes, or, that the ordinance was only instituted for the period between birth and death of the physical body?

We can hardly arrive at the conclusion when we analyze the full importance of the ordinance, and the significance of the statements of Christ when conversing upon this topic.

We find the ordinance is an old one inaugurated with the gospel plan in the early history of the gospel teachings. Thus we find Melchisedek, the king of Salem, bringing forth bread and wine to Abraham, and breaking and blessing the bread and wine; he being the priest of the most high God, with authority so to do.

This instance proves that it was no new innovation (as some suppose) instituted by Jesus when he was here in person; but a definite, specific, ordinance of the gospel of Jesus Christ from its earliest conception. This being the fact, it will of necessity remain a fundamental principle until the culmination, or consummation of the entire redemptive plan.

The sacrament is the one objective ordinance by which we demonstrate our willingness to take upon us the name of Jesus Christ and keep his commandments. It is a sealing compact when worthily taken, and as such must be available to all who obey the divine principles in time or eternity. For according to the scriptures, those who will be brought into the fold of Christ during the millennium must accept the Christ without coming into personal contact with him, otherwise their privilege would be superior to ours; but we read that there is a certain kind of judgment passed upon all those outside of the camp of the saints, and according to their acceptance at the age of one hundred years, they are caught up into the camp of the saints, or condemned to the prison house to await the final judgment. The millennium presents numerous stages and conditions from the ignorant uncomprehending heathen, to those advanced in knowledge as represented in the exaltation of glorified saints; this same objective ordinance will be available to those who obey the law during this time.

Paul says that by partaking of the sacrament we "shew the Lord's death till he comes," not necessarily that we cease to partake when he comes, for that would be out of harmony with the words of Jesus in Matt. 26:26, 27, I. T. "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it anew with you in my Father's kingdom."

And in Mark 14:24, 25 I. T. "And as oft as ye do this ordinance, ye will remember me in this hour that I was with you, and drank with you of this cup, even the last time in my ministry."

"Verily I say unto you, Of this ye shall bear record; for I will no longer drink of the fruit of the vine with you, until that day that I drink it new in the kingdom of God."

And again in Luke 22:17, 18, I. T. "And he took the cup, and gave thanks, and said, Take this and divide among yourselves; For I say unto you, that I will not drink of the fruit of the vine, until the kingdom of God shall come."

From the above quotations we discover that there was to be no cessation of this ordinance, those who were here of the church were to continue it, and Jesus says he himself will again enter into the fellowship of sacramental observances when the kingdom of God shall come.

The kingdom of God will come again in the millennium. He told his apostles he would drink the fruit of the vine again with them in this kingdom when it should come. We find that when Christ does come, these very individuals will be with him.

D. and C. 108:10. "And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his godness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old, yea, and Enoch also, and they who were with him; the prophets who were before him, and Noah also, and they who were before him; and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on, the right hand of the Lamb, and he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and

they shall sing the song of the Lamb day and night forever and ever."

This gives us a great concourse who will be on earth to participate in that grand opening Sabbath feast. The very apostles to whom he spoke, saying he would drink again with them, will be there, and in Genesis 9:22, 23, I. T. It seems to me to cap the climax, wherein it states:—"And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; and the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch."

Then Jesus will drink of the fruit of the vine, and break bread with the general host of heaven, the redeemed of all mankind, and the commingling of kindred spirits will have unimpeded freedom.

So beautiful is the contemplation of spiritual meditation which John portrays, that he is lost in the abyss of spiritual grandeur, and as a finishing touch to this great event, he gives us the picture as recorded in Rev. 19:5-9. "And a voice came out of the throne, saying, Praise our God, all ye his saints, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. 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 saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God."

Concluding, we affirm that the sacrament is a part of the gospel; the gospel is the power through which cometh salvation; salvation is extended to all during the millennium, hence, the sacrament will be administered during the millennium.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR.
117 W. Walnut St., Independence, Mo.

NOTICE.
All persons sending money to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare letters, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence, Mo.

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SHALL WE TEACH OUR BOYS TO FIGHT?

This is but another form for the subject of the article which follows this note. It is a subject which no doubt interests all mothers keenly, especially mothers of boys.

Read it! Splendid!
If your boy had courage to stand and take his pummelling without striking back, could the others call him a coward?

How long would they continue their attack under those conditions? Not long, especially if he had not provoked the trouble himself. He could defend himself quite well without fighting sometimes. Of course from some methods of attack, he had best get away and end the matter quickly as possible. The thought expressed in the quotation used by Sr. Frick in her first paragraph, holds the key to the situation,—the Spirit of God, the spirit of true courage.

My Big Boy.

He is just seven years old, and has a natural inclination to use his fists (in absence of some thing else) to prove his side of the question among playmates, as well as in self defense. I do not need to teach him self-defense, of course. He acknowledges always, that to not strike is best, for he is a reasoner and open to reason; but has his nature to learn to control.

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EDITORIAL

ORIGINAL SIN.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Romans 5:12.

The Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children. Genesis 6:56 Inspired Version.

Through the transgression of Adam the nature of sin came upon all men, and death was passed upon all, and without divine intervention man must have continued forever in that state of sin and death. Having inherited the nature of sin man has been and is prone to continue therein, and as a result he becomes guilty of sin by his own volition after he comes to the years of accountability. Thus there rests upon him the penalty of inherited or original sin and also of individual sin.

It must be apparent however to the thoughtful mind that for God to hold men accountable for the sins of their ancestors would be unjust, and justice would require that some means be provided by the just Creator whereby man might be freed from this responsibility, and not continue for ever under condemnation because of the sins of others. This was done through the atonement of Jesus Christ, and every soul upon coming into the world is left free to choose for himself between good and evil and will be called upon to answer before the Great Judge of all men for his own sins only.

In working out the atonement Christ took into consideration both original and individual sin, the former being taken away absolutely, while the removal of the latter is made dependent upon the will of man. John said:

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29. And we read further:

"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." Genesis 6:55, 56, Inspired Version.

Thus the responsibility for the sin of Adam, and its final consequences, are removed from men. But it must not be overlooked that notwithstanding that sin has been forgiven that all men suffer the penalty attached to it in Eden, viz., death; though through the atonement the extent of the penalty is made temporary. The decree of God that "In the day that thou eatest thereof thou shalt surely die," is fulfilled but through the plan of redemption wrought out by the atonement of Jesus Christ men are again restored to life in the flesh, and are given opportunity to gain eternal life in the presence of God. The Book of Mormon says:

"For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection. And the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on in corruption. Wherefore the first judgment which came upon man, must needs have

remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

"* * * For behold 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, to rise no more. And our spirits must have become like unto him, and we become devils, angels to the devil, to be shut out from the presence of our God. * * *

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster * * * and it is by the power of the resurrection of the Holy One of Israel." 2 Nephi 6:11-30.

Paul says: "As in Adam all die, even so in Christ shall all be made alive." This restored life comes to all men because of the atonement and redemption of Christ by which original sin and its final consequences are taken away. All men are brought forth in the resurrection.

Individual Sin.

But men have their individual sins, though these do not prevent a physical resurrection. They may however prevent the reception of spiritual life and unless removed will leave the individual to suffer eternal banishment from God. Original sin is forgiven regardless of the attitude of man, but individual sins are only forgiven when man places himself by faith in and obedience to the divine law in an acceptable attitude before God. Thus the gospel requires that all men repent and work the work of righteousness in order to obtain forgiveness for their sins and escape the penalty which otherwise must come upon them. The great mercy of God has removed all original sin because justice required it, but justice does not require the forgiveness of individual sin only as the sin may be forsaken making the individual subject to mercy.

Children Without Sin.

Christ's testimony of the purity and innocence of children was given when he took them up in his arms and blessed them, saying: "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven;" and again when he gave warning to "take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

Latter day revelation affirms that men in their infant state were "innocent before God," and that "little children are holy, being sanctified through the atonement of Jesus Christ." (D. C. 90:6; 74:3.) Since "sin is the transgression of the law," and there can be no transgression without accountability, little children are without sin because they are not capable of committing sin. "Little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (D. C. 28:13.) This teaching is according to the justice and mercy of God, and shows that children are acceptable to him whether in life or in death, for they are his.

Children do not need Baptism.

Having no sin and being wholly acceptable to God little children have no need of baptism for baptism is for the remission of sins. They are free from original sin through the atonement and they have no individual sins. We read:

"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, and it hath no power over them." * * * "Little children need no repentance, neither baptism. Behold, baptism is 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."—Moroni 8:9-13.

As the child gains knowledge of the law of God and becomes capable of acting for himself,

he becomes accountable to God, and as soon as the fundamental principles of the gospel are understood, and reason leads the child to require it, he may be baptized. It has been said that if the child has been properly instructed and trained he will be ready for baptism at eight years of age.

In all of these things truth harmonizes and is consistent. When men fall into error regarding the doctrine of Christ inconsistencies appear and other points of truth have to be changed in order to make them harmonize. The whole truth of God is that which brings peace and assurance of mind and leads to ultimate salvation.

COMMENTS.

Proposed re-establishment of the Jewish Sanhedrin.—A proposition for the re-establishment of the Jewish Sanhedrin in Jerusalem where every question of litigation between Jew and Jew may be submitted is being supported by the local Hebrew press at Jerusalem and by many orthodox Jews abroad. The Jews often fail in securing justice in the civil courts and naturally turn to their own tribunal as it existed anciently. Such a move would be another step toward nationalism to which the Jewish people have been looking and working for many years. The ancient Sanhedrin was composed of seventy-one members and at the time Jesus Christ was on earth was presided over by the high priest.

Church in a Skyscraper.—The First Methodist Episcopal Church of Chicago is about to build a million dollar skyscraper at Washington and Clark Streets, in the heart of the business district, and it will contain the new First Church, book store and offices. It would seem that "The Church" was divorced from the state in order that it might be free to take up with commercialism.

Prohibition Invading "Old Dominion."—Virginia is almost entirely surrounded with dry territory, and on September 22nd that great state will also vote to determine whether intoxicating liquors shall have place within the state. The fight is a most bitter one, and hopes are entertained that prohibition will be victorious. With the many states falling into line against the liquor evil it cannot be long before an amendment will be passed to the national Constitution prohibiting the manufacture and sale of liquor in the entire United States.

Christian and Pagan.—The present status of the powers of Europe adds emphasis to a statement made some two years ago by Dr. Frederick Lynch. He said: "The paradox of the twentieth century is that everywhere Christian relationships prevail between individuals, but pagan relationships between the nations to which these individuals belong." And further: "It is as if Christianity had never existed, or else had no part in the relationships of nations. The talk is all of preparation for murderous assault of one nation upon the other. * * * No bandit in pre-Christian Europe ever armed himself against a fellow man as each one of these nations is arming itself against the other." These nations have reached the point where the attitude of the governments is become that of the individuals, and individuals seek to destroy their fellow men until it seems that the powers of darkness have gained the ascendancy and are turning the hands of civilization and Christianity backward upon the dial of progress. Will nations ever learn to apply gospel principles to national affairs?

The Post-Intelligencer of Seattle contains a favorable notice of the coming to that city of Elder J. M. Terry, the new pastor. Elder Terry is quoted in statements setting forth the position of the Church. The notice is accompanied by a cut of the pastor.

The Rolfe, Iowa, Arrow, contains an article by Bishop C. J. Hunt in answer to a lecture given there by Dr. J. W. Hill on Mormonism in which the position of the Reorganized Church was not fairly presented. The article will help to set the public right and give them a better understanding of the Church.

On the 31st day of last May we dedicated it to the Lord, and two days later the writer and Bro. Case organized a branch. They are still gathering new material all the time, and some of the best people of the community. Soon after the brethren started the work there and commenced to baptize some there was a little preacher popped up and he thought he must expose our church and save the people from this delusion, and he dug up an old unreliable history and flourished it around until the brethren called for the book and publicly exposed it and the preaching and our cause went on with greater speed and the preacher and his book was no more in the way of the progress of truth and righteousness at that place.

We also dedicated a nice church at Ripley, Okla., June 14. The adversary has tried to keep the gospel from progressing in this town for fifteen years, yet we have made a steady growth and now have a branch and a nice church. Just received word from Tulsa, Okla., that they have just finished a new church there, and desired to have it dedicated and a branch organization which we expect to attend to in a couple of months. Good reports coming from other parts of my field also. Nearly all the men are active and doing what they can.

I am on my way to Southern Texas. Will reach there in about two weeks. The demand for preaching is greater than we can fill, all over the field. Was very glad indeed to read of the additional victory the temperance cause won in Jackson Co., Mo.

Sincerely yours,
W. M. Aylor.

Hamburg, Ia., Sept. 2.

Editor Ensign.—A few items of news from this part of the missionary field may be of interest to your readers. I am resting between two days while I wait to be conveyed to the country six miles from this place to commence a series of meetings that may take several months to complete. On July 18th Bro. H. N. Pierce set up the district tent about two and one half miles from Bartlett and commenced meetings the next day and then the writer received the Macedonian cry, "come over and help us," and we gladly responded to the invitation. We held in all twenty-seven meetings, the attendance being good, beyond our expectations. It was dry, hot and dusty. Some were regular attendants, although it came after a day of toil in the heat and dust, some coming six miles and putting their children on the seats to sleep while they listened to the preaching. The message must have interested them; it could not have been the personality of the speakers or their manner of delivery that appealed to them.

The writer made his home with Bro. John Huston and when not visiting 'round about, found comfort in good books as he followed the shade around a large willow tree. I left Bro. Pierce to hold the last three meetings and went to Tabor, six miles away and preached five sermons and then on to Thurman to do what I could to help the reunion committee and be like a sponge, absorb something for myself.

The reunion was held two miles north east of Thurman in a beautiful grove on the farm of Sister Rachel Leeka. It was held from Aug. 21 to 30. The committee had a big job to prepare the ground, it being a new place. They did their work well and none but a grouch would complain of results. The attendance was sufficiently large to make it very interesting, there being forty tents on the ground and many who came in the morning and left after the evening service. The preaching was such as you would expect to find from representative men of the church at such gatherings. The prayer meetings were enjoyable to those that could attend. The Sunday School interests were properly cared for. The social side was not overlooked—at 4 o'clock each afternoon a program was rendered consisting of solos, duets, readings, and short talks on topics of general interest. For about forty minutes each evening after supper the young people gathered on the campus for a game of "three deep." It was enjoyable to the players and onlookers.

The Forney band was on the camp ground both Sunday evenings and the crowd enjoyed the music they gave.

The saints and others enjoyed themselves—it was recreation combined with opportunities for religious teachings in which to learn of the things of the kingdom. Many will look ahead for another year hoping they can meet again and renew friendships formed under such pleasant and favorable conditions.

In gospel bonds,
Edward Rannie.

Dalby Springs, Tex., Sept. 1st.

Dear Ensign.—The reunion at Avery is now of the past and as others have written of it will not mention it only to say I think it was a good reunion. Bro. Harp and Christensen came down to this part of the vineyard and done some fine preaching for us and baptized 3. Brother John Harp and a Baptist by the name of Kennedy had, I think it was, a two session debate at Avery last winter or the first of spring, and when it was over the Baptists were not satisfied and their preacher ordered one B. M. Bogard of Little Rock, Ark., to come and expose Mormonism as they called it. He came and I guess he said enough about it though I did not get to hear him, but he gave an address to some of them to write for more information, the address being the Richmond Conservator, Richmond, Mo., purporting to be an address by Whitmer to all believers and that he had renounced the whole thing. I got the address and sent it to the above named parties to see what I could learn about it, but got no reply, after waiting awhile I wrote again, and again the third time and still no reply and some of my letters came back to me though my return address was on all of them. I will not use space here to repeat what I wrote to them but I wrote the fourth time sending a self addressed envelope with stamp and still I have not heard from them.

The saints here are making the third effort to build a church house and we are all poor as to this world's goods, and if any who feel disposed to help us in the way of means send it to J. N. Cox, Dalby Springs, Tex., and he will receipt for same and it will be very much appreciated.

Your Brother in Christ
J. N. Cox.

WILL WE MAKE THE EFFORT.

Belding, Mich., Sep. 1, 1914.

As the spirit of war is felt every where, we are made to realize that the enemy of righteousness is at work, and that there are two powers in the world, the one to destroy and to kill and the other to build up and to give life (so says Jesus, St. John 10:10), the question might be asked, with which power are we marching and under which banner have our names been enrolled. When we think of the great sacrifice which is now being made of life, home and property in the great battle which is now being waged for the glory and the things of this world, that will perish by the use thereof, should not God's children be willing to make a greater sacrifice for the cause of Christ, the gospel.

In this article I wish to ask a question and let each one answer for himself, also present my views and that which has been impressed upon my mind in the past and which I have tried to hold up before the saints. Now the question is this, Do our lives and actions correspond with our testimony when we say we love this latter day work better than we do our own lives? When we consult our diary we find among our expense account, tea, coffee, ice cream, and shall I say tobacco, I hope not necessary, but many other things in the way of luxuries, and not one nickel for the spread of the gospel, does not our diary show that we have loved our appetites better than we have the gospel of Christ for which we make the effort to have those things which we can well dispense with and have not made an equal effort for that which is essential, and that which we claim to love so much.

Now as we have but four more months in this year, I wonder how many of the saints will soon begin to lay up their nickles and dimes, that they may upon the day that we observe as Christ's Birthday (Christmas) exchange gifts with our relatives and friends; is it not true, that under such conditions we are observing the day that the Master was born more than we are the Master's teachings? I have felt impressed and blessed when talking upon this subject and believe that if we as saints will begin now to make the same effort as we have in the past to lay up our mites, and when the call comes again for our Christmas offering, place what we have in the treasury of the Lord, who is the greatest friend man can have, that the burden to a great extent will be lifted from those who have financial work of the church in charge. I have met with some objections along these lines, that their children would be disappointed if they did not receive their usual Christmas presents, but let me ask, is it not true that when our children are old enough to be disappointed are they not old enough to be taught the principle of sacrifice? and right here let me say, that last year when I went over the district in the interest of the general church debt, I found the children as anxious to help with their little mites as were the older ones. I will remember one little girl who came to me and said, "Bro. Stroth, will you accept a little from me," and when I replied that I certainly would, she said "I have seventeen cents, but will give you fifteen of them and will keep two cents for myself." Now what was the difference between this child and many of us who are older? Is this not the difference, she gave fifteen and kept two and we would have given two and kept the fifteen. Again if the children are too young to be taught the principle of sacrifice, they would not know when Christmas comes if we did not tell them. I wonder how many of the saints suffered last year on account of giving toward the church debt? I think it safe to say none; then why not try it again, commence now and by Christmas let us see how many ten or five dollars we can place on the list of the Christmas offering, and if we cannot reach this amount let us each one do what we can and that is all that the Lord asks of us. Think of the little effort that would have to be made by each one of the saints so that every obligation could be met. Shall we try it? I believe if we do it, it will be as happy a Christmas as we have ever enjoyed. I ask the saints of the S. M. and N. I. District to move forward along this line and may every branch as well as scattered saints send in a good report and as large an offering as possible.

May God bless you for what you have done in the past and encourage you in your efforts in the future, are the wishes and prayers of your brother in Christ,

Samuel Stroth, Bishop's Agt.

WAR.

What is War? Look! There it is yonder on that field blood-soaked and death-strewn. There, where bullets hiss and cannon roar, where gatling guns hurl out their deadly bullets at the rate of three thousand a minute, where screaming shells burst into a leaden rain of deadly missiles sweeping away every vestige of life for a space of two hundred yards; there, where men, mangled, mutilated beyond recognition, writhe and groan and die; there, where pain-maddened horses expire in lingering torture,—there you may find the answer to the question, What is war?

To take a nation's youth, strong and brave, generally its toilers in mill and factory and shop who have no more grievances against their fellows whom they are bidden kill than against their next-door neighbors, to take these who brought on no quarrel, have no political, nor financial, nor

any other selfish end to gain, and send them to the battle's front to murder and be murdered,—and to do it in the name of patriotism, claiming the Eternal Righteousness is on your side,—this is war.

To rend, riddle, dismember, your human brother, and to do this under the sanction of law,—this is war.

To break the hearts of women and crush them beneath wasting loads of care, to put the fire out on a thousand hearths, to create an army of fatherless children in a day, and to do it legally, thanking the good God that you have done all this to your neighbor before he did it to you,—this is war.

To waste the fruit of human toil, generations of it in a day, to sack and pillage city and town, to trample ripening and golden harvests, to turn a paradise of hillside and valley into a flame-swept, blackened landscape solden with human blood, and to sing 'To Demus when it is over,—this is war.

To settle the quarrels of nations by might and not right, by machines that wipe out human lives at the rate of a thousand a minute, when all could have been settled by a half-dozen honest, clear-headed men, without the firing of a gun or the destruction of a single life,—this is the shame, the crime against man and God which men call war.

If fathers and mothers whose sons may some day be summoned into a war brought on by men who will never go themselves to be shot to pieces, would but read the story of a twentieth century field of battle, and see for but a single moment, in imagination, their boys the victims of that merciless onslaught of bullets, dynamite, lyddite—see their scorched dismembered bodies, look into their anguished faces, hear their dying groans, there would be no more war from henceforth, forever.—F. H. R. in 'The Truth.'

UNITED STATES BUILDING WORLD'S GREATEST BATTLESHIP.

In a very short time a new battleship, temporarily known as "No. 39," will be started at the New York Navy Yard at Brooklyn. Three years hence it will be a unit of the first division of the United States fleet, a fleet the first three divisions of which will then be made up entirely of battleships of the all-big-gun type.

The general dimensions of the future ship are to be as follows: length on designer's water line, 600 feet; length over all, 608 feet; breadth, extreme, at designer's water line, 97 feet, ½ inch; mean trial displacement, 31,400 tons; mean draft to the bottom of keel at trial displacement (about) 28 feet, 10 inches; speed on trial, not less than 21 knots.

She will be more than 11,000 tons greater than the dreadnoughts Delaware and North Dakota, nearly 10,000 tons bigger than the dreadnoughts Florida and Utah, and over 4,000 tons bigger than the superdreadnoughts of the New York and Oklahoma types which are now nearing completion.

The largest ships of the superdreadnought type in the British navy are those of the Queen Elizabeth, Warspite and Maylaya type, all of which are now in the process of construction. No. 39 will be 3,900 tons greater than these ships.

Germany's greatest superdreadnought, now in the process of construction, is the Ersatz Worth. She is 500 tons larger than any Great Britain has built and yet No. 39 will be 3,400 tons larger.

In the French navy the largest superdreadnoughts in the course of construction are the Cascoque, the Flandre, the Languedoc, and the Normandie. The No. 39 will be 6,552 tons larger than any of these ships.

Of all the great naval powers, Japan comes the nearest to having a battleship the size of the American No. 39, having a superdreadnought, being built, of 30,000 tons. But still, No. 39 is 1,400 tons greater.

Now, as to the armament of No. 39. Her main battery will be made up of twelve fourteen-inch guns of the most perfect type that the government can turn out. They will be mounted three to a turret, two turrets forward and two aft. They will be placed so that all of the twelve guns can be used in a single broadside. A broadside from these turrets would weigh 16,800 pounds, the projectile fired by each gun weighing 1,400 pounds.—Popular Electricity and Modern Mechanics.

SERMONS AND ARTICLES

THE PASSING OF RUSSELL'S DAWN.

Text. "Beware of false prophets."

This text has been tried so long against the Palmyra Seer without success, we think it time to make an application that will not be amiss, and give a little work out along the same line. At least it will relieve the monotony and afford some degree of relaxation to have it applied to someone else besides Joseph Smith.

Chas. T. Russell of Allegheny, Pa., the author of the Millennial Dawn Series is responsible for the prediction that the present world's governments will end, by the overthrow of Gentile power and the appearing of Christ to the world will be realized this year, 1914. In the consideration of this prediction it is not our intention to slur his character and take fiendish delight in saying things to his disparagement, but to lay down statements and conclusions as he gives them to us in his writings that justly place him in the category of the false prognosticator. We know one of the most regrettable sides to modern criticism is the tendency to drag down every great personality to the level of the base and evil, and impute all acts as mean, selfish and contemptible, and bring to light or invent weaknesses and failings of all differing with them. These dispicable and ignoble methods we deplore. We know the harshness of criticism and the uncharitable innuendoes that have been applied to us. We do not desire to make the same blunder. It is, therefore, for that reason we desire to let Mr. Russell speak for himself.

Many take for granted because Mr. Russell believes in the near approach of the end, and the appearing of Christ to all the world, as well as the ushering in of the millennium of peace, that he is so nearly like us we are not justified in saying nay to his conclusions. The Latter Day Saint that says Russell's positions are kindred to ours does not know what he is talking about, and needs to inform himself on the differences.

Lap of Forty Years.

The harvest at the end of the world is characterized as the "lap period" of forty years where the last days overrun that of the millennium.

(The quotations I give in this article are from "The time is at Hand" of the "Millennial Dawn Series," Volume 2, published in 1889.)

Notice.

"The gathering or harvesting time is in the lapping period of the two ages. As will be shown, it is a period of forty years, which both ends the gospel age and introduces the millennial age."—*The Time is at Hand*, 104.

"We are now in this period called the 'harvest' in which the gospel age and the millennial age lap—the one closing and the other opening."—*Ibid* 150.

"If these time-prophecies teach anything, it is that the great jubilee, the Times of Restitution of all things has begun, and that we are already in the dawn of the millennial age, as well as in the harvest of the gospel age—which ages lap one upon the other for forty years—the 'day of wrath.' We are already fourteen years [1889 when written, S. S. S.] into this forty year day of wrath; and preparations for the struggle are progressing rapidly. The coming twenty-six years, at the present momentum, will be quite sufficient for the accomplishment of 'all things written.'" *Ibid* 196.

"The Jewish harvest, in all a period of forty years, began with our Lord's ministry and ended with nominal Israel's rejection and overthrow, and destruction of their city, accomplished by the Romans A. D. 70. And the harvest of this age began with the presence of our Lord at the beginning of Earth's Great Jubilee, in 1874, as shown in chapter 6, and ends with the overthrow of Gentile power, in A. D. 1914, likewise a period of forty years—another of the wonderful parallels of the two ages."—*Ibid* 234.

Thus according to Russell's notion the "lap period" commenced in 1874 and will close 1914, this year. On this so called lap he has not given any positive proof whatever from the scriptures, nor can he. If dogmatic assertion, and inferences made from uncertain dates in history without divine sanction goes, then we could say he is right, but we prefer to take the word of God.

Millennium Already Begun.

Dear reader, just stop and think! The millennium which you have looked forward to, is not a thing to anticipate, no, your ideal government is shattered and your fondest hopes blasted for soothsayer Russell, "It is here." It has come and you did not know it. That the millennium is here in the present tense, you will notice he affirms in the following. No doubt longer.

"We are already living in the seventh millennium—since October 1872."—*Ibid* 363.

"In this chapter we present the evidence which indicates that six thousand years from the creation of Adam were complete with A. D. 1872; and hence that, since 1872 A. D., we are chronologically entered upon the seventh thousand or the Millennium—" * * *"—*Ibid* 33.

On the date of the commencement here set forth (1872) he evidently is in a fog, for he gives two dates for the same event, one 1872 and the other 1874 A. D. The above date of 1872 when he says the millennium commenced is crossed in the following.

"Thus we find that the twenty-five hundred year began with the beginning of the year A. D. 1875, which in Jewish civil time, by which this is reckoned (Lev. 25:9) began about October, 1874. So, then, if the great Jubilee were to be only a year, like its type, it would have commenced October, A. D. 1874, at the end of 2499 years, and would have ended October, A. D. 1875. But this is not the type, but the reality: it was not a Jubilee Year, but the antitypical thousand years of Restitution of all things, which commenced October A. D. 1874."—*Ibid* 187.

"This calculation, though entirely distinct from the other, ends exactly as shown by the Law method of reckoning previously examined October A. D. 1874."—*Ibid* 193.

"Calculate, and you will see that these two lines of evidence, which so perfectly unite in the testimony that 1875 (beginning October A. D. 1874) is the date of the beginning of the times of restitution, and the date, therefore, from which we may know that the heavens no longer retain our Lord, the great Restorer, * * *."—*Ibid*, 196.

"Hence the 2500th year, which would be the great 50th Jubilee, must be the antitype, the real Jubilee of Restitution. But instead of being a year, as in the type, it will be larger; it will be the beginning of the great thousand year jubilee—the millennium. * * * So here, not the year after nor the year before the 2500th, or closing of the typical cycle, would do; but that very year, beginning October, 1874, must have begun the antitype of restitution times."—*Ibid*, 181.

"Tracing the parallel of this, we should expect in the antitype just what we now see going on all about us; for as will shortly be shown, we have already entered upon the great antitypical jubilee period, and have been in it since October A. D. 1874."—*Ibid*, 182.

Which one of these dates is the correct one we are left to conjecture. Might we not suggest they are both wrong, and Russell has only made a colossal mistake in his prognostications?

Christ is Now Here as the Chief Reaper.

The biggest piece of nonsense he has offered us is that Christ is here already, since October 1874, and is now the chief Reaper, helping to reap the earth. That he has come to his worthy disciples, secretly and not to the world is their fallacious ejaculation. I wonder how many of them would make affidavit they have seen him and labored with him? Maybe in their advertised "pilgrimages" they go to some desert recesses where they gain his counsel; but no, the Lord's presence evidently is with them judging from the following.

"Our Lord's presence as Bridegroom and Reaper was recognized during the first three and a half years, from 1874 to A. D. 1878. Since that time it has been emphatically manifest that the time had come in A. D. 1874 when kingly judgment should begin at the house of God."—*Ibid*, 239.

It was "emphatically manifest" they evidently felt certain, so why should we doubt? They have never told us by whom he was "recognized" or where he came, and where he is at the present time. It must be so for Russell has said so.

On page 240 he refers to Miller and Wolff who set the time for Christ to appear in 1844, he says, "This culminated in the year A. D. 1844, just thirty years before A. D. 1874, when Christ the Bridegroom and Reaper actually came, as shown by the jubilee's teaching."—*Ibid*, 240.

"That the Lord must be present, and set up his kingdom, and exercises his great power so as to dash the nations to pieces as a potter's vessel, before A. D. 1914, is then already fixed; for it is in the days of these kings—before their overthrow—i. e., before A. D. 1914—that the God of heaven shall set up his kingdom."—*Ibid*, 170.

"The fall of A. D. 1874, where the jubilee cycles point out that our Lord was due to be present, * * *."—*Ibid* 325.

"If, therefore, we can recognize the shout, the voices and the sounding of the great trumpet, we should expect them as great indications, not that the Lord will come soon, but rather that he has come and is now present, and that the harvest work of gathering the wheat and burning the tares is already under way."—*Ibid*, 149.

"We have already (Vol. 1, p. 237) called attention to the fact, that the recognition of the harvest work in actual process is proof of the Lord's presence, since he declared he would be the chief reaper and director of the entire work, and that this would be his first work. * * * The harvest work will occupy forty years for its full accomplishment, ending with A. D. 1914. Its various features will be accomplished gradually, but all of its days are 'days of the Son of Man'—days of our Lord's presence and power—recognized in the end by all, but at first only by the class specified by the Apostle—'Ye brethren, not in darkness.'"—*Ibid*, 150.

He declares the actual presence of the Lord was made known in 1874 and he was to be present as chief reaper until 1914, a period of forty years; then he says he will be "recognized in the end (after 1914) by all." Thus after the end, October 1914, Christ is to be revealed to all the world.

"The jubilee cycles prove that our Lord Jesus was due to be present and begin the restitution work in the fall of 1874 A. D., and the parallelism above referred to shows that date (1874) to correspond exactly with the anointing of Jesus as the Messiah at the beginning of the Jewish 'harvest,' at the first advent. The 'Gentile Times' prove that the present governments must all be overturned before the close of A. D. 1914."—*Ibid* 242.

Then on pages 246 and 247 is shown a chart of "Both the Houses of Israel" which he attempts a correspondence of the Mosaic and Christian Dispensations in which he lists the following under "Israel after the Spirit."

"Actual presence of the Lord as Bridegroom and Reaper, October, A. D. 1874," and "Entire destruction of nominal Christendom, accomplished in 37 years after being cast off—or 40 years from the beginning of the harvest—A. D. 1914."

We should remember Christ is not to be known and revealed to carnal eyes, and his coming in 1874 was not known, nor would it have been known if Russell had not let the cat out of the bag, for,

"His arrival must therefore be in a quiet manner, unobserved and entirely unknown to the world, 'just as a thief' would come, without noise or other demonstration to attract attention."—*Ibid*, 143.

All that we have to say to this is, His coming will be as a "thief" alright, but after he does come the world will know it. (See Rev. 1:7, Jude 14, Matt. 25:31, 1 Thess. 4:14-18, Mal. 3:1, 2, Matt. 24:30, 44, and 2 Thess. 1:7, 8.) And to all such sophistry of his coming secretly, unobserved, in a place of hiding, or in the secret chambers we find it is clearly refuted in the Master's own words, "Wherefore if they shall say unto you, Behold he is in the desert; go not forth; behold he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."—Matt. 24:26, 27.

But the fallacy of Russell is fully reached when he boldly affirms:

Christ Revealed to All, After 1914.

It hardly seems creditable men would assert their purported knowledge of such matters in the face of the plain statements of scripture to the contrary. To do so one must have unlimited egotism and an elastic conscience, for he must presume to know more than the angels, and outranks even the Son of God himself. (See Mark 13:32.)

We have already noted the statement on page 150 where it says, "The harvest work will occupy forty years for its accomplishment, ending with A. D. 1914. * * * recognized in the end by all,"

which gives us to understand that after October 1914 he will be recognized no longer secretly but by all the world. If the "harvest" commenced in October 1874 with the Lord here to personally conduct the harvest, and the harvest to last forty years then sure enough if this reasoning is correct the end will come October 1914. But this is only one of the fatal blunders that will mark him as the chief false prophet of his time.

Notice this:

"The testimony could scarcely be stronger, and yet be kept secret until the present due time for knowledge to be increased, and for the wise (in truly heavenly teaching) to understand. The exact year of Israel's rejection—yes even the very day—we know; * * *"—Ibid., 223.

"The 'Gentile Times' prove that the present governments must all be overturned before the close of A. D. 1914."—Ibid. 242.

"This overturned condition of Israel's dominion was to continue until Christ, the rightful heir to the throne of Israel and all the earth, who purchased it with his own precious blood, would come and take control. His, as we have seen, will be the fifth universal empire of earth, the kingdom of God under the whole heavens.

But unlike the preceding four dominions which were permitted for an appropriated time, and therefore recognized, though not approvingly, this one will be approved and established by God, as his representative in the earth. It will be God's kingdom, the kingdom of Jehovah's Anointed. It will be established gradually during a great time of trouble with which the gospel age will close, and in the midst of which present dominions shall be utterly consumed, passing away amid great confusion.

"In this chapter we present the Bible evidence proving that the full end of the times of the Gentiles, i. e., the full end of their lease of dominion, will be reached in A. D. 1914; and that date will be the farthest limit of the rule of imperfect men. * * * Firstly, That at that date (1914) the kingdom of God for which our Lord taught us to pray, saying, 'Thy kingdom come' will have obtained full, universal control, and that it will then be 'set up' or firmly established, in the earth. Secondly, It will prove that he whose right it is thus to take the dominion will then be present as earth's new Ruler; and not only so, but it will also prove that he will be present for a considerable period before that date; because the overthrow of these Gentile governments is directly caused by the dashing them to pieces as a potter's vessel (P. 52:3, Rev. 2:27) and establishing in their stead his own righteous government."—Ibid 76, 77.

"The Bible evidence is clear and strong that the 'Times of the Gentiles' is a period of 2520 years, from the year B. C. 606 to and including A. D. 1914."—Ibid, 79.

"During the time of trouble closing this age, they will be exalted to power, but their 'reign' of righteousness over the world can date only from A. D. 1914, when the times of the Gentiles have expired."—Ibid, 81.

"Now bear in mind the date already found for the beginning of these Gentile times—viz., B. C. 606—while we proceed to examine the evidence proving their length to be 2520 years, ending A. D. 1914. We must not expect to find this information stated in so many words."—Ibid, 87.

"The world is witness to the fact that Israel's punishment under the dominion of the Gentiles has been continuous since B. C. 606, that it still continues, and that there is no reason to expect the national reorganization sooner than A. D. 1914, * * *"—Ibid, 93.

Thus chronicles this would-be prophet of God. This year in October ends all—according to Russell. Christ will be revealed to all the world, and will have set up his kingdom at that time. It must (?) be so, for Mr. Russell said so. He has guaranteed it in inexorable plainness,—by his word. His triumphant proclamation to the world we note,—but pardon me if time is asked to register the "Passing of Russell's Dawn."

Time is said to be the greatest vindicator of every man's work and we only ask for a few weeks more to vindicate Russell's Dawn to be the greatest false prophecy of modern times.

No doubt he has written his excuses already, or extended the time, and will present them in due time explaining why "the Lord delayeth his coming." Every error bears in itself the germs of decay, so after October 1914 Mr. Russell as a

reliable prognosticator of future events will sink ninety-nine per cent in value. His market value now is very unsteady.

Other Errors: Christ's Body not Resurrected.

That Christ's body was not resurrected he declares. The body in Joseph's tomb was not the body he possessed afterward when he appeared to the disciples. He says:

"Our Lord's human body was, however supernaturally removed from the tomb; because had it remained there it would have been an unsurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things—for the Spirit was not yet given. (John 7:39.) We know nothing about what became of it, except it did not decay or corrupt, (Acts 2:27, 31.) Whether it was dissolved into gasses of whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows;—nor is such knowledge necessary. * * * Hence it will not surprise us if, in the kingdom, God shall show to the world the body of flesh, crucified for all in giving the ransom on their behalf—not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience."—Ibid, 129, 130.

"Remember he is no longer flesh, but a spirit being, and will shortly change, and glorify as his members and joint-heirs all his faithful followers."—Ibid, 238.

Not only was Christ's body not raised but we will be in like condition and our bodies will not come forth. Could there be a more emphatic denial of the resurrection of the body than that? Here in few words he has denied in toto the greatest of all miracles in the life of Christ—the resurrection. This surely places him in the category of the unbelievers, for did not the guards say his body was "stolen away?" That Christ's body was actually raised we prove by the following proof texts,—Matt. 28:6, 7, Mark 16th chapter, Luke 24:1-6, 34:40, John 20th chapter.

United States to be Overthrown.

That he has strongly intimated the downfall of this Republic of the United States before 1914 is evident from the following.

"It would not be surprising if a 'strong government'—a monarchy, would some day replace this present great republic; and it is entirely probable that one common standard of religious belief will be deemed expedient and will be promulgated to teach outside of which will be treated and punished as a political offense."—Ibid 263.

All we have to say to this is, if this "strong government a monarchy" brings to an end the Republic of the United States before Oct. 1914 it will have to hurry. Instead of this being consummated the United States still lives and flourishes as the strongest nation on earth today. No, this government will not be supplanted until Christ appears to reign over the whole earth as declared by the Scriptures.

Not only has he predicted the downfall of the United States but all the "present governments" before A. D. 1914. On page 242 he says:

"The 'Gentile Times' prove that the present governments must all be overturned before the close of A. D. 1914."

Rather a sweeping prophecy is it not? It is all to be accomplished "before the close" of this present year. He has been definite in dates and for that reason we are as equally definite he is in error. His fatal blunder is telling the exact time when God proposes to do certain things. In this we are confident he does not know. What better evidence would we want than this to tell he is a false prophet? We ask you on this to decide.

Immortality Wrong.

That Russell has given the mortal soulist doctrine a lift is evident from the following:

"The doctrine of natural, inherent immortality of man (that a human existence once begun can never cease) was another fruitful error, borrowed from the Grecian philosophy."—Ibid 323.

Other evidences could be produced on this mortal soulist viewpoint but this will suffice to show where he stands on this question.

In these few words is proclaimed an abnormal faith and shows a blinded mind which are not characteristic of a true prophet. He has fallen into artificial ways of thinking. Russell's viewpoint is a denial of the great truth of the immortal nature of man, so vivid and clearly set

forth in the Christian religion. Such doctrine is blight that robs humanity of its hope. It takes from man all that goes to make life worth living, and gives a rebuff to the belief of three-fourths of the population of the world. It is a denial not only of the Bible testimony of immortality but it contradicts the testimony of its living witnesses. It takes away hope and leaves a blasted waste. It only sounds another note of the falsity of Russell's dawn.

This doctrine cannot be true for it is not made out of the right kind of stuff. There is too much negation in it and not enough affirmation of the word of God. The gospel contains no such doctrine. Their negation never does lead to strength and hope.

Elijah not John, but Christ and the Church.

I call attention to this conclusion, especially, because it is such a plain denial of the word.

Notice:

"It is thus seen that the church in the flesh (the Christ in the flesh, Head and body) is the Elijah or forerunner of the Church of glory, Jehovah's Anointed. Not the nominal church, but the really consecrated church, which on the other side of the tomb will be the great Anointed Deliverer,—these constitute the Elijah."—Ibid, 252.

"To what gulfs
A single deviation from the track
Of human duties leads even those who claim
The homage of mankind as their born due,
And find it, till they forfeit it themselves."

—Byron Sardanaupalus.

Conclusions.

When the claim is made the Millennial Dawn movement is so nearly like the church we represent, by some who seem to believe it, you can safely say they are deficient on the following points:

1st. They do not have the organization Christ's Church anciently had.

2nd. They are deficient on the principles of the doctrine of Christ, leaving out part of the eternal order. That is they do not teach all the plan of salvation pertaining to the gospel.

3rd. They do not claim any priesthood, authority, or a call from God. Heb. 5:4.

4th. They claim no spiritual gifts and deny the need of such today.

5th. They are Mortal Soulists and have repudiated the facts of a consciousness between death and the resurrection.

6th. While they believe in the second advent, yet they are mistaken in believing Christ is already here in secret hiding, and is only known to his disciples; and also in setting the date of Christ's appearance to all the world in 1914, and the ending of all earthly governments before that time.

7th. They are wrong in the hell question, for instead of believing in a future retribution they "knock hell out of the Bible" altogether.

8th. They deny the resurrection of the body of Christ which must ever be a vital issue between us.

It is because they are deficient on these points that we register our most humble protest. There are a number of other points we might take up and consider from the Millennial Dawn Series that show their lack of harmony with the word, but these are the main points of difference as I understand them.

As a false prophet Mr. Russell is one of the boldest of modern times. It is evident he has run without divine tidings. He has prophesied in the name of himself. This year will show the falsity of his elaborate cycles and prophetic lines, to be far fetched and incorrect. While we are unquestionably living in the last days, yet to set the time and figure out the exact month, one makes a mistake of no small magnitude. We are of the opinion such prediction is the very thing that will cause the cry to be made, "the Lord delayeth his coming" and will destroy the faith of many.

Joseph Smith made no such false prediction, yet he was heralded far and wide as a false prophet by his enemies. It remains yet to be proven he ever gave a prophecy that was false.

Mr. Russell has crowded into his books, the Millennial Dawn Series, a great number of false predictions and spread them in nearly every clime, and but little notice it attracted by his errors and inconsistencies. His books have been given a liberal reading for he has been very generous in sending them out, yet no cry of "false prophet" or "delusion" has been raised against

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EDITORIAL

THE PROPER APPLICATION OF TRUTH.

And Jesus went about all Galilee *** preaching the gospel of the kingdom. Matthew 4:23.

There is one body *** and one faith. Ephesians 4:4, 5.

The gospel which Jesus and the Apostles preached as the means of salvation was inseparably associated with the Church or kingdom of God upon earth. It is spoken of as "the gospel of the kingdom," showing that each belonged to the other and that their development and progress in the world would be co-ordinate. The teaching of the Savior to his disciples that "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men," is just as applicable to the whole body of disciples—the Church—as it is to individuals, and if the Church loses the gospel and the righteousness which it develops, it is no longer of any value and must be rejected of God. On the other hand if the Church becomes corrupt through holding the theory of the gospel, it is unable to make proper use of the divine truth, and thus the truth itself becomes of no effect.

Christ established but one church—it was all he needed for there was but one gospel, and to have divided that gospel among a number of organizations would have been to defeat its purpose. Even in Paul's day there was but "one body," and this statement is made as a matter of principle, the same as there is but "one faith." There could be no more than one of either and if they have multiplied such multiplication has come by the hand of man and not by God. To form another organization, no matter how similar or dis-similar to the original, though advocating the same principles, would be to place these principles outside their proper relationship and render them none-effective. Divine truth is all embodied in the gospel and is a unit. The organization of the "kingdom" on earth, or the Church, was adapted perfectly to the necessities of the gospel truth, and with the divine provision of the Holy Spirit which gave light and life to the body it was capable of using that truth in the way designed of God, and to the accomplishment of his purposes.

Truths Misapplied.

Satan has ever been ready to take the truth and use it to gain his own ends. In Eden he held out a partial truth in order to induce man to yield to his will, and when he came to tempt Jesus he readily quoted Scripture to sustain his contention with the Son of God and had not Jesus discerned readily its mis-application he too might have been deceived. He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone," was truly the word of God, but in the mouth of Satan it became a dangerous falsehood. Man too has freely used the truth to bolster up his own work and carry out his own schemes, and though in such efforts the truth has been made to do great service, yet the purpose of God in giving that truth has not been fulfilled thereby.

Paul speaks of men "who hold the truth in unrighteousness," showing that not all who talk of truth and quote Scripture in support of their work are sent or acknowledged of God. (Romans 1:18.) Still more anciently the Lord spoke upon this point: "But unto the wicked God saith, 'What hast thou to do to declare my statutes,' (Psalms 50:16.) It is a convenient thing for men having aims of their own to associate with their work a portion of the truth of God by which their work is given strength and prestige, but with such association truth loses its virtue, being degraded to the level of wickedness and falsehood. Paul says that such men change "the truth of God into a lie." (Rom. 1:25.)

When ancient Israel had become corrupt they took the ark of the covenant from its appointed place into their camp to insure victory as they fought against the Philistines, but greater defeat followed. So men who confiscate the truth of God and turn it to improper and selfish purposes will likewise suffer final defeat, and the truth will turn to their condemnation. The ark not only brought defeat to the Israelites but plague to the Philistines who captured it and to thousands of the Israelites who looked upon it illegally after its return, and this incident suggests this thought: that truth outside its proper relationship becomes an evil. Like electricity, when properly handled in connection with proper equipment it is a blessing, but otherwise it is dangerous.

As the divine gifts of music and song have been used by Satan and his hosts for the accomplishment of evil ends, so have the precious truths of the gospel. Evil ever seeks to clothe itself with truth and righteousness in order to make it plausible and to win the confidence and indorsement of men. But a careful search below the surface will reveal the deception, though too many persons fail to make such a search, readily accepting creeds, doctrines, and organizations merely on the strength of their having the appearance of being good or doing good while overlooking altogether the more far reaching results of the evil hidden beneath. Real good may be recognized of God wherever it may be found but such recognition can never carry with an endorsement of any evil which may be associated with it. Nine truths in a creed will not secure divine approval for one error, and the only one system of faith which can have the full approval of God is that one which is wholly true. Earnest sincere men in an organization which itself is out of harmony with the divine pattern will not secure an indorsement of the organization. In all such instances truth is out of its proper relation, and cannot accomplish the full purpose designed of God. Unadulterated truth will be found resident in an organization which is itself after the divine pattern and by which its proper functions are maintained.

SOME IMPORTANT IF'S.

Taking it for granted that the great and wonderful promises of the gospel apply to one's self without having given due consideration to the commandments associated therewith and conforming thereto is one of the common mistakes of religious people today. Men read of these promises with delight and convince themselves that the blessings are theirs and take little notice of the requirements which necessitate labor and patient endurance. Many of these promises are made dependent upon an IF and even where that word is not used it is clearly implied. Thus it is well to observe the ifs and what follows them in determining whether one may claim the promises made by the Lord. We notice several.

If any Man Enter in He Shall be Saved.

Jesus said: "I am the door: by me if any man enter in, he shall be saved," yet many ignore the kingdom of God and regard it as non-essential as an organic body, believing that morality and honesty will secure to them all the salvation they need. Others are indifferent as to the manner of entering in, or as to what they enter into, believing that any step which is done in sincerity will

be approved of God and secure to them the blessing of salvation. Jesus makes it plain that the entering in must be by him, that is according to his teachings and with his approval and confirmation without which there can be no salvation. At another time Jesus said "Enter ye in at the strait gate * * * because strait is the gate, and narrow is the way, which leadeth unto life." The meaning of the original Greek word "stenos" here translated "strait," is narrow, restrained; and the New Standard Dictionary defines the English word "strait" as "Of small transverse dimensions; narrow; especially in present use, so narrow as to prevent difficulties; as a strait way; a strait gate. Strict, rigorous." The strictness of the way of entering in ordained by Christ may be seen, and there can be no other way, nor can man choose his own way and because he thinks it right find divine approval and salvation. Jesus said: "I am the way, the truth, and the life." All must enter by him, according to his word, having his approval, in order to be saved.

The way of entering in as specified by Christ is found in his conversation with Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God," yet this new birth is either partially or wholly ignored by many who profess to be the followers of Christ. The example of such an entrance was shown by Christ when he presented himself to John the Baptist for immersion in Jordan, followed by the reception of the Holy Spirit from heaven. The law is the same to all, Jesus himself not being exempted.

Comforter or Spirit Promised if We Love and Obey Christ.

"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." The force of this "if" should be recognized. The blessing promised can only be given to man when he has manifested his love to Christ by keeping his commandments, yet many claim the reception of this Holy Spirit under this promise while disregarding the plain teaching of the Lord both as to their entering in to the kingdom of God and the things which he taught. The Holy Spirit "if" is emphasized by two others: "If ye keep my commandments, ye shall abide in my love," and "Ye are my friends, if ye do whatsoever I command you," showing that men cannot have friendship with the Lord, nor abide in his love without doing the things which he taught. The Holy Spirit is called the "Spirit of truth," and it operates only where truth operates, so that the life that is out of harmony with truth will be out of harmony with the Spirit and with Christ. There can be no unity between the disobedient soul and the divine Spirit. Paul adds another "if" upon the negative side of this point when he says: "If any man have not the Spirit of Christ, he is none of his."

"If Ye Do these Things Ye shall never Fall."

This is Peter's promise to the saints after telling them to add to their faith, virtue knowledge, temperance, patience, godliness, brotherly kindness, and charity.

The power to stand and endure to the end is dependent upon an observance of these good qualities, for they are the things that endure, and give permanency to the life who is possessed of them. Peter also adds: "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." How important then that men observe them and thus be able to bring forth a harvest of good in their lives, be able to endure to the end, and receive a crown of eternal life.

Cleansed only If We Walk in the Light.

Perhaps the one promise above all others claimed by so many people regardless of the "if" is that stated by John relative to the cleansing which men may receive through the blood of Christ. Many profess reliance upon that cleansing upon a mere profession of faith, or even a mere acknowledgement that Jesus is the Christ,

before they have done the works required and which are necessary to justify such a cleansing. John's statement is: "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," which agrees with those of Jesus and Paul showing the necessity of doing something in order to legally claim the promises of God. All the promises of God are made dependent upon certain requirements which must be fulfilled in order that the promises may have application. Upon no other conditions can the Lord fulfill his promises, otherwise there could be no reliance placed in his word, for if he varied in one point he would be just as likely to vary in another and there would be no stability to his promises. The law of God is fixed, and it is made the standard by which man must order his life, and the full blessings promised in the law can only be received when men conform thereto.

The editor should be addressed at 317 N. 19th St., St. Joseph, Mo.

INDEPENDENCE ITEMS.

By some inadvertence in the notes on President Smith's sermon last week the word "succeeding" was used where preceding should have been used. It should have read "just preceding the end of the world." Those who may have noticed the error will not attribute it to the speaker, we are quite sure.

Sunday morning's sermon was delivered by Elder Frederick A. Smith, the presiding Patriarch. Following the anthem by the choir Bro. Smith read the 62nd Psalm, which was followed by a solo by Sr. Nell Atkinson of Lamoni, it being a beautiful rendition of "Rock of Ages." Bro. Smith then read the 8th and 9th verses of the second Epistle of John, the 9th verse of which is the familiar text, "Whosoever transgresseth and abideth not in the doctrine of Christ," etc. He said that although this was given 2000 years ago it must find its application here and now. There is an important question, What are we doing and what are we working for? All are looking forward to a reward, but we must not think that all the reward awaits on the other side. If we work right some will be received all along the line, in the satisfaction and consolation of having done our part well. If we work and then fail we are personally responsible for the failure, and cannot justify our failure because of the failure of some one else. God will hold each one responsible for his conduct. When we try to justify ourselves for doing wrong we advertise the fact that we are in the wrong. We fail sometimes to do our duty because of the failure of others, but "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." To be without God is to be without hope. We should be on our guard so as to protect ourselves from the evils that are abroad. We must recognize that Zion is not only a place, a land free from that which is evil, but those dwelling there must be in themselves Zion—pure. We are admonished to stand in holy places. We will be in holy places if we make them so. In many places this year we have been admonished that "my people have been careless," but the Lord has also said that he is willing to bless them. In the church all over eyes are cast in the direction of Independence and Lamoni, the two Stake branches, where they expect to find examples of perfection. The speaker said that in his travels he could see a growth and an advancement. If we allow the sin of omission to entail we cannot expect to progress and develop. Whenever we render service to God we are rendering service to ourselves. The foregoing are a few of the leading points in the sermon.

In the evening Elder A. H. Parsons delivered his fourth sermon on the principles of the gospel, making four classifications of the principle of laying on hands: for healing the sick, for blessing children, for ordination to the ministry, and for confirmation of baptized disciples. Speaker said the laying on hands for the healing of the sick is least understood. Told of incidents when Christ laid hands on the sick and of his telling his disciples to do so, and of where James says the sick should call for the Elders who should lay their hands on them and pray for them. Said that in the hands is the power or authority, as is mentioned in Habakkuk 3:4—"he had horns coming out of his hands; and there was the hiding of his power." The horns represent power or authority. Mentioned the case of the blind man as related in Mark 8:23-25 whom Christ laid hands on and who received his sight. But there must be a preparation on the part of the one seeking a blessing, must be honest and firmly believe. Mentioned Luke 4:40 where it is stated that all who were sick with divers diseases were brought to Jesus and he laid his hands on them and they were healed. But on some occasions Christ did not heal everybody as some think he did. Mark 5:5 says of Jesus that there he could do no mighty works, except he laid hands on a few sick folks and healed them. The speaker gave a number of instances where the sick were healed by the laying on of hands. Of the second division of his subject he cited where Christ laid his hands on little children and blessed them. For ordination he first mentioned Numbers 27:18, where Moses is told to take Joshua and lay his hands on him to set him apart for the work he was to do. In Acts 13:2,3, Barnabas and Saul were ordained by the laying on of hands after the company had fasted and prayed. Mentioned 1 Tim. 4:14, the gift given Timothy by the laying on of the hands of the presbytery. Of the laying on hands for the confirmation or the reception of the Holy Ghost mentioned Acts 19:6 where Paul laid hands on those he had baptized and they received the Holy Ghost. He mentioned John 3:5 where Jesus says it is necessary for one to be baptized both of the water and the Spirit.

The Sunday school orchestra is achieving quite a reputation by the fine music they are rendering, and their services are in demand in other places. Last Friday night they entertained the Sunday school convention at Armstrong.

The leading article in last week's Ensign entitled, "The Passing of Russell's Dawn," should have been credited to Bro. S. S. Smith.

W. H. Deam.

INDEPENDENCE, SECOND BRANCH.

Last Sunday morning the attendance at Sunday school was somewhat lessened on account of rain, nevertheless a good interest was taken in the lesson study. Bro. Earl Corthell, Stake Sunday school superintendent, made the school a visit.

At 11 a. m. presiding priest, J. T. Curtis, was the speaker. While dwelling on the signs of the times, Jer. 50:22 was cited in connection with many other references. Also spoke advisedly against unnecessary adornment as indulged in by the world.

At the evening hour Patriarch F. A. Smith spoke to a good sized audience. The 5th chapter of Romans was read and commented upon. Also a portion of the 13th chapter. The speaker said in part, man had lost himself in the beginning, being shut out from the presence of God he brought sin upon all the world. Christ came and took upon himself flesh that he might learn obedience by the things which he suffered, and therefore was able to sympathize with humanity.

G. W. Tousey.

FIRST CHICAGO ITEMS.

Sunday was a nice day compared with recent weather and a goodly number turned out. The morning hour was occupied jointly by Brn. P. G. Fairbanks of Chicago and R. J. Wildey of Minneapolis, Minn.

The regular monthly priesthood meeting was held at the Central Branch as also the ladies in capacity of The Social Purity League, both being well attended.

Our missionary, Bro. David E. Dowker, preached in the evening, using the 24th chapter of Matthew as a basis. This well given instruction was quite timely and showed the contrast of those of our number who believe in a visible, imminent coming of Christ, contingent upon "this gospel of the kingdom" being preached, compared with such as are proclaiming to the world that Christ came in 1874, and that forty years from that date, i. e., 1914, marks the expiration of "the times of the Gentiles," and ushers in the new dispensation.

We thank God for the truth and pray that all, both in and out of the ministry of our faith may live so close to God that we may be able to ever know the truth, be free, and help others to a like condition.

Sept. 6.

Sunday was our regular monthly communion service which was well attended and blessed with a goodly spirit of worship. Many of our number having just returned from an excellent reunion held at Plano, are endeavoring to put our desires into practice for local improvement, and also beginning preparation for next year's feast.

Among those occupying our pulpit recently have been Elder F. M. Cooper of Plano, Ill., and Bishop E. L. Kelley of Independence.

Bro. and Sr. Trumbull of St. Joseph, Mo., met with us at the evening preaching service at which Elder James F. Keir occupied in an excellent manner using as a text the words of the Master, "I am come that they might have life and that they might have it more abundantly."

An especially good attendance was noted for which we are very thankful.

G. A. Worrell.

4158 W. Congress, Sept. 13.

SEATTLE.

Sacrament service was well attended and quite spiritual. It was presided over by the pastor and Bro. Wm. Johnson. An important feature of the meeting was the ordination of Brn. Wm. J. Johnson and Evan E. Insole to the office of priest, under the hands of Brn. Wm. Johnson, F. W. Holman and the writer. The ordination was attended by the Spirit's presence. These young men enter joyously into the work.

Immediately following the morning service Sunday Adalbert R. Kilburn was baptized by Bro. A. Gorbett, our priest. He was confirmed by Brn. Holman Johnson and Terry. This young brother lives at Puyallup, 32 miles away. His mother was formerly a Chicago girl during our missionary work there of pleasant memory.

The mission meetings have been spiritual and resulting in good. We propose visiting Everett, 30 miles away by electric road, the second Sunday of each month, holding two services.

We advertised to speak on fulfillment of prophecy on last Sunday evening and incidentally mentioned the apostacy of B. Young, which drew out two Utah elders to the service. We had not time to reach that point in our sermon, but in a pleasant conversation with the young men after the service we assured them we could produce the evidence in abundance. The matter is not yet ended and may result in a further canvass of it conjointly.

J. M. Terry.

102 North 39th St., Sept. 9.



Independence, Mo., Sept. 10.

Dear Ensign!—We are still alive, but not doing much work, being hindered more or less through sickness for the last two years. We still have the knowledge that the gospel is true and realize that without the gospel and the association of the saints that life would be dark. After having fed at the Master's table, and made to realize the

back or fall asleep, but keep marching on, although our steps may be slow; onward and upward still is our motto. We have spent twenty-five years in the work and it still grows brighter to us. In our physical suffering during the last two years we have been made to know the great power of God.

At the present time I am very anxious to get the names and addresses of all the scattered members of the Independence Stake. Any one who lives in the Stake that is too far from Sunday school to attend, I want to hear from. I am anxious to write you, so please write me at once. beauty and grandeur of the life to come, we cannot turn The Sunday school, the child of the church, is extending an earnest invitation to you to join the Sunday school Home Department. Scattered members will please not cast this appeal aside without first writing their name and address on a card and then mail it to me. I want to see each one enrolled in the Sunday school. We may be in an isolated condition, but we can be enrolled in the Sunday school, and know when the Sunday schools are meeting together on Sunday, studying God's word, we can be one of their number in our home, studying the same lessons, keeping ourselves and family in line with the Sunday school work. So much good has been done through the Home Department work that I want you to get in touch with the same; so please write me today. Who will be the first? The Home Department is no more "Just in name," it is here to stay, a real, live working department, accomplishing much good.

Your sister,

Mrs. R. O. Self.

826 W. Blue Avenue.

Omaha, Nebr., Sept. 10.

Editor Ensign!—Bro. O. R. Miller who has been convalescing in Omaha for the past two or three months, and having practically recovered from his lameness was requested to hold a series of meetings before starting to his mission field. The district tent was brought into use and placed on the spacious lawn of Bro. and Sr. Lowe at 22nd and Lake Sts. One of the large porches of their residence was used as the speaker's stand and which also gave ample room for the choir. A great deal of credit is due Bro. and Sr. Lowe for their kindness and charity in connection with these meetings.

The main opening of the tent was brought up in close proximity to the porch, which permitted the use of all the room in the tent for seats, numbering about 175 to 200. The sides of the tent were raised and chairs were spread out over the lawn to the distance of 20 feet around the tent. The total seating capacity was about 400.

In order to give the proper publicity to these tent meetings 500 hand bills were distributed throughout the neighborhood and a house to house canvass was made and posters were placed in all the store windows. I desire to say that these hand bills were a trifle different from the ordinary type and a description of them will do no harm and might help some one who is engaged in similar work, for they did bring good results and good results are what we are all working for.

The heading of the bill was "Lawn Services." Underneath this was the location, then followed "Sermons and Lectures and Special Music." Then came a cut of the speaker, and on one side of this cut was the date set to begin the services, the other side referred to Bro. Paul N. Craig as having the music in charge, etc., and the lower part of the bill was devoted to some of the subjects. "Jesus, human or divine, Which?" "Causes of Infidelity," "Rejection of Jesus today," "Mormonism Exposed." And last, but not least in importance, "There will be no collection taken." There is no doubt that a good snappy hand bill will do more good than 50 that resemble some public auction sale bill. Good, catchy, legitimate, up-to-date methods should be used in promoting publicity of religious work as well as work in the commercial world.

There were 142 people the first evening, quite a large percentage of them being non-members, and while some of the evenings that followed were quite cool, yet the smallest in attendance was 112. The meetings began August 17th and continued over 3 Sundays. The first Sunday the subject discussed was "The new Birth." There were 250 present and Brother Miller enjoyed the best of liberty and had splendid attention. The second Sunday evening he spoke on the "Prophetic Mission of Joseph Smith," to the largest crowd of the series and numbered somewhere between 375 and 400. The sermon was well received notwithstanding the frequent reference to angel visitations, revelations, etc.

The closing Sunday evening the discussion was on The Book of Mormon and again the gospel story in all its purity was set forth with startling clearness and presented in the spicy, clear-cut, pleasing way that is characteristic of Brother Miller's sermons, and again the audience numbering about 350 seemed to drink in every word and accorded him the closest attention.

Brother Miller in commenting on the meetings stated, "I have never held a series of meetings before in my life when we had as regular attendance of refined, thinking people, and never witnessed as attentive and orderly audiences at open air services."

There is no doubt to my mind that a great deal of good has been accomplished. The inconsistencies of old traditions and false reports in circulation regarding the church, were ruthlessly exposed, barriers were broken down and individuals who were disposed to sneer and scoff have had their eyes opened, and I might say still further that several of the saints who have long been in the "arms of Morpheus" have had an awakening. Two or three will be baptized as a result, and to my mind there will be others, as there were quite a number who started in attending the first evening and were present at every service, and seemingly intensely interested.

The main thing I desire to draw attention to, and the real object of this letter, and which contributed much to the success of the meetings was the splendid co-operation given Brother Miller by the branch members. Quite a

SERMONS AND ARTICLES

A VISIT FROM THE PRESIDING PRIEST OF THE INDEPENDENCE BRANCH.

Dear Saints:—I have felt for some time that I would like to visit you and talk with you concerning the preparation that must be made before we can be caught up to meet the Savior when he appears. We all know the time is drawing near. If we do not improve the time wisely it may come and catch us unawares, without oil in our lamps. Let us be wise, and listen.

You remember the saying of the Lord contained in section 100, paragraph 3, of the Doctrine and Covenants which says:

"But verily I say unto you I have decreed that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations and the tribulations of your brethren, your redemption and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down. Nevertheless, if they pollute their inheritances they shall be thrown down, for I shall not spare them if they pollute their inheritances."

Now the question comes to mind, how can we pollute our inheritance here? We are gathered to a certain extent, but go with me now to section 98, paragraph 3, and read:—

"Behold I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they pollute their inheritances."

Are there any such things among us today in the land of Zion or elsewhere? Listen. Go with me again to section 98, paragraph 3, and read:

"I give unto you a commandment, and ye shall make all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God; for he will give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith."

Let us awaken to the fact that we, his people, are to be tried today, and let us not be deceived or taken unawares when these trials are upon us.

Listen to what the Lord said to the people in Kirtland in '33:

"Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them. Verily I say unto you, that I, the Lord, will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them. And again, I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you." D. and C. 95:4.

Come with me again to section 98, paragraph 5, which reads:

"Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together."

Let us examine ourselves together in the face of these promises and commandments. Let us go into detail and see if we can judge ourselves worthy to stand even at the present time. The priest's duty is to visit the house of each member and exhort them to pray vocally and in secret. The Savior has said there is no other way under heaven than that which the Father gave him for us. If there is no other way, and we want to become inmates of the celestial kingdom by leaving out part of the way, what is the result? And this part, "pray vocally and in secret," do you comply with that? Now, remember, we are having a heart-to-heart talk, and we are going into detail of the way to win in this battle. Can we afford to leave out baptism or the laying on of hands?

If not, pray tell me what part of our duties can we leave out, and yet be saved in the celestial kingdom? and the priest exhorts you to pray vocally and in secret.

The asking the Father to bless the food that we partake of, and thank him for it before partaking at all meals is a family duty. Do you attend to that family duty? If not, do you think it is safe to leave that part of the plan unrespected?

The setting up of your family altar wherein your home can be called a house of prayer, and you gather your family around you to return thanks and worship that Being who has been so kind and loving to you all the days of your life, and permitted you to be here in the gathering place of the saints safely housed and cared for,—do you have family prayer and teach your little ones as they grow up to pray vocally and in secret, and impress upon them their dependence upon the Almighty?

What kind of progress have you made the last ten years? Are you able now, after ten years' experience to do what the Lord told his elders that they should do in Sec. 95, par. 5?

"Now, I speak unto you, concerning your families; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge; ye shall be rewarded."

In 1833 the Lord required this from his elders who were living near Kirtland. Do you think he asks less of us, his people, when we are gathered to Zion? Do we lie, backbite, speak evil of our neighbors? Examine ourselves. The fruits of the Spirit of the Master are peace, gentleness, long suffering, patience, virtue, love and good will. The evidence of the presence of the opposite spirit are envyings, strife, bickering, impatience, evil-speaking, backbiting, unjust judgment and criticism, anger and malice. If we judge ourselves in these matters we can so correct our lives that we will not have to pay the penalty attached to the fruits of this spirit, if we are wise. Let us be wise.

I hear one good brother say, "I believe I could be a good Latter Day Saint if it wasn't for my wife. I could keep the commandments if it wasn't for my wife, but she irritates me beyond endurance. I just can't make her mind. She won't keep the Word of Wisdom, and I never knew her to say her prayers night or morning, and I am so much concerned for fear she won't be saved in the celestial glory that I really haven't time to keep the commandments myself." Where's the trouble? If you were to stand before the judgment bar the Lord won't ask you how hard you worked to keep the commandments. He would ask you how much you helped her to keep them. That can be done best by heeding the admonition of the Savior, "Do unto others as you would that others should do unto you." Another says, "I believe I would be a better Latter Day Saint if it was not for my husband."

Another good saint says, what shall I do to prevent the wrangling and bickering and quarreling in my home, that drives the good Spirit out and the spirit of the adversary takes complete possession at times because of the contentions? How can I remedy this in my home? The Savior said when the disciples came back to him and asked him why they couldn't accomplish certain things, "This kind goeth out only by fasting and prayer." If you will attend the prayer meetings of the church, and when these experiences come if you will insist right in the middle of them that the whole family stop and kneel down and have prayer and ask for help you would be surprised to see how soon that spirit would leave home, and the spirit of peace take its place. A few experiments along this line will remedy that evil, and dear saints, this evil must be remedied if we expect to be used in the redemption of Zion, or even to be permitted to remain therein.

Now one asks, what shall I do? My children are so hard to govern. I can do nothing with them. Dear brothers and sisters, we can not do what the Lord himself isn't able to accomplish, for he said, when he looked over Jerusalem, knowing the things that would come upon his children, he wept and said, "How oft would have I gathered you, but you would not." They must be given their agency. They must choose for themselves. All we can do is to entreat and pray the Lord that he will not take their agency away from them, but they must learn obedience sooner or later, after we have done the best we can, we can commit them into the Lord's hands, and pray for

them, but we should show them if they will let us the awful loss that they are certain to experience if they insist on being among those that were prophesied of in the last days, that children should be disobedient to parents and the children of disobedience, their reward worketh from beneath and not from above. If they despise their birthright the Lord will raise up children that will appreciate it. There can be nothing but misery for them if they will not be entreated, and if they will not listen to their parents whom they see, how can they be expected to obey the Lord whom they don't see. Let us consider these things and act accordingly.

Let the poor man who can by sacrifice assist all he can in the work, and let the rich man not withhold his help for fear the poor man will not be educated sufficiently to save him. The Lord has perhaps given him that he may be able to help when help is needed.

See that your repentance is real. That means that when sacrament Sunday comes you go before the Lord and tell him that your repentance is real; that you really repent of your wrongs. That you have a desire to keep his commandments, and that by partaking of the emblems you are willing to renew your covenant and try once more to keep his commandments perfectly. It is our only hope and remember that the Lord has promised that with what measure we mete out to others, so it shall be meted out to us again. What a wonderful privilege this is that if we forgive others their trespasses, ours shall be forgiven.

Another thought I wish to impress upon you. That is the necessity of remembering the Sabbath day to keep it holy. You are aware that this is an injunction given to us by the Savior in these last days, and how often do we see carelessness as a people during the Sabbath. Are you one who is not satisfied with the plan of salvation, and leave out obedience to that command to remember the Sabbath day to keep it holy? Look around you on Sunday and see how many of our people seem to think that the Sabbath is a day for pleasure. Let us examine ourselves before the Lord does it for us, for then it would be too late and we would have to pay the penalty of a broken law. Heed the admonition of the Book of Covenants wherein it tells the teacher to see that the church meets together often. Do you meet with the saints often? If not, you are disobeying another command. I do not wish to make this visit too long, or you will not let me come again, so we will close with the hope and prayer that we may prevail in this warfare against principalities and powers which every saint must realize is as literal as the one going on in the east now, from a temporal standpoint.

Hoping that we may be the people that shall be prepared when the Savior comes, I am,

Your brother in Christ,
A. Morgan,
Presiding Priest.

FASTING.

By W. A. Sinclair, M. D.

Many and varied are the opinions regarding this devotional exercise, from an absolute abstinence, as practiced by some of the orthodox congregations, to the substitution of a less desirable, for a pleasant article of diet, as practiced by the Catholic religionists.

Just which, or if both are equally the correct practice, is uncertain, as there is plenty of room for the institution of both customs according to the tenor of the scripture on the subject.

Referring to the Doctrine and Covenants, section 59; paragraph 2 and 3, we read of certain commandments enjoined upon the people of God thus:—"Wherefore I give unto them a commandment, saying thus:—Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength, and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. 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 oblations, 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, 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."

This language with a casual glancing over it may not appeal to one with any sense of peculiarity. But, when we stop to analyze the contents of the two verses, there is a peculiar phraseology used, which conveys the thought that all these exercises have something of the characteristics of fasting, and that it is not absolutely a refraining from food, otherwise the interjection of the phrase, "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," would be meaningless.

Now if a perfect fast is the total abstinence of all food, why should the Lord call it a perfect fast when food is prepared in a certain way or manner? Does it not mean more than the refraining from eating and drinking, whether partial or absolute? Personally, I believe the extent of the fasting is regulated by the cause, and the idiosyncrasy of the person fasting.

Jesus says of fasting in Matthew 6:16-18. "Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

This gives us to understand that our fasting should be more or less secret, and of a nature that would in no sense change our outward demeanor, so that the one next to us should not know we were fasting.

The Lord speaking through Isaiah, chapter 58, outlines the form of fasting he says he has chosen; and by the way, it was contrary to what they were teaching in his day. In the sixth verse he says; "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

This is in harmony with the admonition of Jesus Christ, and certainly portrays a greater service than the abstinence from food and water.

Now on the other hand, those who adhere to the total abstinence theory, have their backing in the following:—Johann 3:5-8. Jonah was sent to Nineveh to warn the people of their impending doom, which he did after his hydro-whaleplane voyage, and we read:—"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them, for word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything, let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands."

Notice there were more to do here than merely to refrain from the eating and drinking, it was a fast, a genuine fast.

Again in relation to Moses when in communication with God in the mount, we read:—Exodus 34:28. "And he was with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."

Again in Matthew 4 we read of Jesus doing likewise. But in each of these cases the circum-

stances were of an extraordinary character, and they were in the presence of God, filled with his Spirit, the very essence of life being through every department of their being, and we cannot find that they hungered until after the withdrawal of the holy influence, and what was at stake in these cases? the destruction of a nation, and the salvation of the human family.

Fasting, Its Operation.

"Well," says one, "what has the eating got to do with it anyway?" Just this my friend, there is a physiological process known to the Lord, and revealed through scientific research, which shows the intimate relationship between what we eat, and what we think.

We read in Doctrine and Covenants 90:6. "The glory of God is intelligence." If this is true, and we believe it is, then the Holy Spirit which emanates from the Father would be intelligence also, this being so, it would operate on the intelligence of man in its visitation, hence, it would be the mind of man that should be in a receptive condition, more so than his stomach or any other physical organ.

This is just what takes place, and physiologically our refraining from the overloading the stomach with food, places our mind in a condition for concentration and recognition of spiritual intuitions. How? Just this way, the blood is the medium by which the normal functions of the body are kept in perfect accord. During the digestion of food the blood goes to the abdominal organs to assist in digestion, thus the brain is left denuded, and lethargy, sleepiness, and inactivity are the tendencies of the ones indulging too freely. This is fully demonstrated after the eating of a good meal, by the sleepiness which comes over us.

Fasting then, partially, and in some cases absolutely, places the brain in a condition not depleted of its fluid life properties, but with that normal, natural acuteness, that enables it to respond to the external stimulation of spiritual influences, and in this way receives of the intelligence from on high. Thus, when the Spirit communicates intelligence to an individual, its warming glow begins at the head, and passes down over the individual until he is entirely enveloped in its holy influence.

The more the blood is drawn from the head, the deeper our insensibility, or unconsciousness, sleep being the physiological result, fainting the pathological; drowsiness is partial sleepiness, and either of these, places the mind beyond the power of concentration and normal receptiveness.

So now it is not the stomach directly that we must consider in our fasting, but all conditions that would militate against a clear brain such as lack of sleep, over exertion, over eating, hot and ill ventilated rooms, lengthy remarks of an uninteresting character, and in fact everything that would cause detraction.

Who Should Fast, and to What Extent?

This is the all important problem. Sometimes it appears to me that some of those who set apart a day or a period for fasting have a very meager appreciation of what constitutes a fast. So far as I can learn from the scriptures, fasting legitimately done, was for special purposes, as set forth heretofore, with the exception of certain ones performed by self righteous individuals, such as is recorded in Luke 18:11, 12. "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Jesus said of him, notwithstanding he did all this, that he was not justified, but that he should be abased.

Probably someone will say: "Well you are not in favor of fasting at all." You are mistaken there, I not only believe in it, but have demonstrated the utility of such devotional exercises. In company with one other of the brethren, I fasted every Friday for six months, for a special object, and ceased only after receiving that which I sought. But here again came the special object for fasting.

Who shall fast? those who are physically constituted, commonly termed "full-blooded," can very profitably refrain all food at certain periods, and with other habits being in harmony with the common laws of fasting, they will be in a condition for greater spiritual enlightenment. But of what profit would be a fast to such a person, if he were guilty of the misconduct as re-

corded in Doctrine and Covenants 59 as first read.

Again, a person who is given to overloading his stomach would do well to regard an absolute fast. A person who has a very poor appetite at best, would be unjustified in an absolute fast, except under most extreme circumstances; he should refrain from so doing, because the income to the body economy is already less than the output, and a man is not justified in rendering his body unfit for the calls of nature, wilfully. He might fast as the intimation already cited, by sacrificing some cherished article for a less appetizing one, or by a less bountiful supply.

Again, a nursing mother who denies herself in an absolute fast, is injuring her offspring by impoverishing her blood, and lowering the standard of the baby's food supply. Moderation in fasting in her case is all that is required.

Again, some people when fasting are as crabbed as a bear. Who is going to say that such a fast is a benefit to that individual? In such an instance it is fasting the devil in, instead of fasting him out, and a great many times it helps to get him into those associated with such an individual.

Again, where an absolute fast is practiced, and an individual is rendered incapable of performing his normal functions by reason of a sickening weakness, caused by lack of food, he is neither benefitted physically nor spiritually. This also is a detriment. And so we might go on citing case after case where such is a discredit, rather than a credit. A detriment, rather than a benefit.

In summing up we would say, fasting is good when properly carried out. That it does not necessarily mean only the abstaining from food and drink. That it is not necessarily a total abstinence, and that there should be some definite object in view when fasting.

Fast, but when fasting, be sure that you fast.

WHAT IS CHRISTIANITY?

By Eder J. E. Vanderwood.

After more than a decade of careful study and reflection upon the question of religion we desire to draw attention to some things we have observed, first of all in the lives, profession, and methods of men, as they commingle together in this life, and last but not least what we have discovered by a careful study of the Christ life and philosophy.

The sacred volume informs us that: "Man is as prone to evil as the sparks are to fly upward." That is man in his natural unregenerated state, but from a careful analysis of the term Christianity we will discover its meaning to be Christ-likeness, or in other words like unto Christ. With this thought before us we have a working basis from which we desire to draw a few deductions. Can a thing rightly be said to be what it is not? Or does Christianity consist in name only?

In the generic sense we speak of Christian nations, nations who are now engaged in ruthless war, nations who in their selfish cravings are using all the power of body and mind for the destroying of their fellow beings, nations whose armies have with them respectively a chaplain who daily and before each engagement in the deadly drama, invokes the blessing of heaven upon their efforts, and prays for strength to overcome and thus slaughter their fellow creatures, of the same flesh and blood, and thus they seek peace but it is not found. In their yet blinded condition John and James asked of the Master: "Shall we call down fire from heaven to destroy them?" But notice the scathing rebuke of the Master: "Ye know not what spirit ye are of, for the Son of man is not come to destroy men's lives but to save them."

When the soldiers asked of John: "And what shall we do," his answer was "Do violence to no man," and James said to his disciples: "Resist not evil," and the great apostle has said: "Overcome evil with good." Again the Christ said: "All things whatsoever ye would that men should do to you, do ye even so to them." And again: "Blessed are the peacemakers for they shall be called the children of God."

And we might multiply these scriptures but what we have quoted may suffice for the present. War and destruction in view of these truths is of such a nature that one can readily see that the Spirit of Christ and his message of love and life to men has never penetrated the hearts or lives of the perpetrators of such ruthless and heartless slaughter of men.

To be Christian is to be Christlike, and to be Christlike is to live as he lived and teach as he taught, and in doing this we will meet hatred with love, passion with peace, evil with good, error with truth,—we will cease proclaiming war and will proclaim and live universal peace.

The power of Christ's kingdom is not that which comes by force of arms, neither by conquest of war, but by the power of right doing. His kingdom is attained only through self-conquest and altruistic love. Hear Isaiah describe it. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And the people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places." In a word, the work of right doing brings the fruitage mentioned here by the prophet, therefore if the opposite of this obtains the only legitimate conclusion we can arrive at is that humanity have pursued wrong doing in place of right, and the conditions obtaining are the inevitable result, and if we wish to change this condition we must change the cause producing it.

War exists in the heart of men before it does on the battle field, and so likewise peace must also first dwell in the heart before it can be actualized in the life of men and where that peace resides, there and there alone can Christianity be found. Christianity is a life not an argument, it is a reality not a theory, it is a character not a profession.

The editor should be addressed at 317 N. 19th St., St. Joseph, Mo.

PRISONER'S APPEAL FOR PROHIBITION.

By Samuel Z. Batten, D. D.

One of the heaviest indictments of the liquor traffic and one of the most persuasive appeals for help is a petition signed by 1,008 inmates of the Eastern Penitentiary, in Philadelphia. This petition is an appeal to the Pennsylvania Legislature to consider favorably any measure designed to curtail the sale of intoxicating liquors and to do everything to secure prohibition of alcohol in the State. This petition represents expert testimony and should both arouse the people of the State and move the Legislature to action.

This movement originated wholly with the prisoners themselves, and it is all the more significant on that account. The inmates edit and publish a little paper called "The Empire." In the issue of March 13, 1914, the editor printed an item concerning the growing sentiment in favor of the prohibition of the liquor traffic. He suggested that a petition for prohibition be circulated in the Eastern Penitentiary, believing that it would generally be signed, and declared that such a petition would carry weight. He said:

"Liquor is the cause of seventy per cent of us being here. It is the cause of eighty-five per cent of parole violations. Let us add our weight to the temperance cause, as a selfish precautionary measure, if for no higher motive. Start the ball a-going, and the writer will secure the signature of an ex-saloon keeper to head the list. B. 6591."

At once letters from inmates came to the editor endorsing the plan, and asking for a chance to sign the petition. In the issue for July 1st an editorial in "The Empire" said:

"Next Saturday, the Fourth of July, the people of this country will celebrate the 138th anniversary of the signing of the Declaration of Independence, marking the birth of Freedom in this great land. This day has been selected as the most appropriate on which to submit to every inmate of this institution, for his or her approval, a copy of the petition to the Legislature praying for the passing of laws to prohibit the sale of intoxicating liquors in this Commonwealth."

The authorities of the prison granted permission to have the petition circulated on the days named. No pressure of any kind was brought to bear upon any one. But in a short time the names of 1,008 were signed, thus out of a total of 1464 prisoners 1,008, or 68.8 per cent signed it instantly. In an article published in "The Empire," July 8th, the editor says:

"That 68.8 per cent of the inmates of the penal institution should place themselves on record as being in favor of a movement to abolish the cause of seventy per cent of crime is a remarkable thing. That it will have a wonderful influence in bringing about a more favorable opinion of the 'shut-ins,' there can be no doubt, and as a sociological

document it is of far more value than any number of prison statistics."

The petition, drawn entirely by the prisoners themselves, is as follows:

Senate Copy.

To the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met:

Your petitioners, representing the major portion of the inmates of the Eastern State Penitentiary, of Pennsylvania, respectfully aver:

That they believe fully seventy per cent of crime within the State is directly attributed to the excessive use of intoxicating liquors, and

That many of them have a personal knowledge of its debasing influence as exemplified in their own lives, and

That, believing if the sale of intoxicating liquors was prohibited by the enactment of laws by your honorable body, that the effect would be to reduce crime at least fifty per cent, if not more; they therefore

Respectfully pray that you will favorably consider the introduction of any measure having for its object the curtailment of the sale of intoxicating liquors, and use the great power with which you are clothed to secure the passage of an act to prohibit the sale of such intoxicating liquor any where within the bounds of the Commonwealth of Pennsylvania.

We further pray that you will give due consideration to this petition, coming to you as the voluntary deed of a body of earnest men and women, acting entirely on its own initiative, without suggestion from others, and your petitioners will ever pray.

I visited the prison especially to get these facts for The Advocate, and from the warden and from the inmates I have received direct statements that the movement originated wholly with the prisoners. The petition thus represents expert testimony on this question. It is the cry of men for protection when they are liberated. And it is an appeal in behalf of many others who will come to the same sad end if the liquor traffic continues. These men, of course, all desire their liberty; but many of them fear to go forth into the world with saloons on every hand. They want to redeem their lives, but they want society to give them a chance.

People of America, the hour has come to sound an advance all along the line. Men of the churches, the hour has come to declare that in the name of Jesus Christ as King the liquor traffic must die. —The National Advocate.

FIRST ROCK TUNNEL.

There is evidence to show that the first rock tunnel was constructed over 2,600 years ago, on the outskirts of Jerusalem. By this means was obtained the admission of water of the spring of Gihon to the pool of Siloam.

Gihon, which is now known as Mary's Spring, lies in the valley of Kedron, and, at the time mentioned, was the only natural spring in the vicinity of David's city. It was separated therefrom by the Ophel Ridge, a mass of rock, so that when enemies appeared before the wall they could cut off this supply and compel the people within to depend upon stored water. In 700 B. C., King Hezekiah sought a remedy for this by constructing a tunnel to bring the waters within the walls. This engineering project is mentioned in 2 Kings, 20:20.

At the time not only tunneling through a rock an untried thing, and one that must be done without much aid in the way of drills and blasting powder such as even the most amateur workman of today would use, but there was no mariner's compass or other means for following a given direction underground. The distance from the spring to the pool of Siloam is about 900 feet in a straight line, and the hill overhead is about 150 feet higher than the spring.

To penetrate all this the King's workmen possessed tools of bronze, of a description now unknown. Their digging was begun at both ends at the same time. They tried to keep their bearings in a straight line by sighting from outside. They did not maintain a uniform bore, but they did keep the slope of the bottom with astonishing accuracy. The shaft is from two to three feet wide, and from ten feet high at one end diminishes to a foot and a half in the middle.

Sighting from the outside did not prove a very satisfactory procedure. Many places in the tunnel are yet to be seen where headings were aban-

doned and a start made in a new direction. Even then the tunnel rambles about, and was more than 1,700 feet long before the two ends came together.—Popular Electricity and Modern Mechanics.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, Editor,
147 W. Walnut St., 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, 711 S. Fuller Ave., Independence, Mo.

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HOSPITALITY.

"Be not forgetful to entertain strangers. To entertain is to receive hospitably; and to be hospitable we should give attention, be civil, and give care to strangers and be interested in those who enter our homes. If we are really hospitable in our hearts we must forget ourselves and be interested in our visitors.

Our hospitality to those who come within our doors should be divided in three parts—First greeting; second Treating; third, Leaving.

Our manner of greeting will either put them at their ease or otherwise and no amount of attention that follows can quite overcome the effect of the greeting. A cordial, happy greeting not only affects the visitor at the one meeting but brings a warmth to the heart in contemplation.

Second, Treating. The atmosphere of the home should, as Longfellow says, "breathe rest and comfort, and the many chambers seem full of welcome." The guests' needs and comforts should be studied and supplied, the knowledge of which comes from tactful questioning and suggestions.

Everything superfluous should be dropped. Through lack of understanding and sympathy we screen ourselves from the public by immediately putting on our company manners and our house in company order, and everything is not as it usually is—"when company comes." Even the atmosphere is changed—we provide unusual entertainment to keep our visitor amused. We entertain our young in our company way, never giving them an opportunity to see into our real home life.

We should not suppose that the things we enjoy in our home life cannot be appreciated by those coming into our home and that we must exert ourselves past all recognition to entertain properly.

A small fortune is sometimes considered necessary to hospitality. It is not essential—the essential thing is a generous, helpful, sympathetic cordiality shown in our attitude and conversation.

Third, Leaving. When a guest prepares to leave he should be permitted to go, without undue urging to remain, with a pleasant thought, helpful suggestion, and a very cordial invitation to come again.

Our hospitality should be extended through our children. One woman said "I won't let that boy come to play with our children. He is too bad." And it was discovered by another mother that the boy in question had one of the sunniest dispositions of any boy in the neighborhood, though some other inclinations were bad.

If you have more in your home of love, kindness, books, and music it is because you have been favored more than your neighbor and you should and must "pass it on."

Mrs. J. A. Gardner.

And remember always—the real business of life is making a happy home. Everything else is secondary to that; for, when you come to sift the whole chaff of existence everything goes to the winds but the happiness we have had at home.

"PASSING IT ON."

An extract from a letter received from a friend which has given us inspiration and courage and we "pass it on."

Mrs. J. A. G.

Dear—:—We have sometimes talked of what the essential things of life are. I told you I wanted to read some Drummond this winter, so last week I put in on his life before taking up his sermons. (Am glad there is a bit of Scotch in me since reading of him.)

This week I read the one on "What is your Life?" He gives first the importance of it in conjunction with the time limit of it. For instance, he claims our lives mean more to us than Methuselah's did to him because our time is so limited.

Suppose I die at thirty, you at sixty and my life is doubly precious because to me a year is just half a year to you. Bringing it finer yet the month left a criminal to live must be more solemn and important than ours at thirty or sixty years and the spending of one month becomes a tremendous question. Drummond thinks we should judge the spending of our days by this gauge.

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the necessity of this initiatory ordinance into the kingdom. It seems that John hesitated knowing that the applicant was the Son of God, but Jesus answered, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Here is the testimony of Jesus that this ordinance was necessary in order to fulfill all righteousness; he had fulfilled a part of the law of righteousness before but not all, nor could he fulfill the whole law of God without observing this part, and surely the obedience required of him in his holy life was necessary for other men who were less holy than he.

The Case of the Rich Young Man.

A young ruler of wealth humbly asked of Christ what he should do to inherit eternal life and having been pointed to the commandments embodying the moral law said: "All these have I observed from my youth." Here was an upright man, whose righteousness elicited the approval of the Lord for "Jesus beholding him loved him," (Mark 10:21), but Jesus did not say to him that his uprightness was sufficient to bring him into a fullness of eternal life, but said: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." The one thing essential for this moral man was to get rid of the object of his pride which was his wealth and set his heart upon doing the whole law as exemplified in Christ to "come, take up the cross, and follow me," which would have led him through the waters of regeneration and made him a member of the body of Christ. This testimony of Jesus should forever set at rest the erroneous claim that a man is alright for this world and the next by merely living up to the moral law.

The Vine and the Branches.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:1-6.

The vine is here used to illustrate several important truths of which we may note the following: 1. The life which is resident in Jesus Christ cannot be imparted to man except as he shall be united to him in a perfect union as the branch is united to the vine. 2. Apart from Christ a man "can do nothing" as to bearing the fruits designed of God. 3. A man must be in full communion with Christ and freely partake of his life and strength in order to bear fruit in such quantity as will be approved of God. It must be apparent also that one who has not been united with Christ, (Paul says we are "baptized into Christ,"—Rom. 6:3) must become united in order to fulfill the divine requirement of bearing fruit. This instruction makes it plain that the moral man who is outside of Christ cannot possibly attain to the proper standard of character and bring forth the fruits by which he will prove his right to a fullness of eternal life in the kingdom of God.

No Cleansing From Sin Outside of Christ.

No man is without sin in some degree and no sinful man can dwell in the presence of God for it is only "the pure in heart" who shall see God. Cleansing from sin is through Jesus Christ who "taketh away the sin of the world" from those only who come into covenant relationship with him. Paul says "he became the author of eternal salvation unto all them that obey him," and again "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers mira-

cles, and gifts of the Holy Ghost, according to his own will?" Jesus prayed that his disciples might be sanctified through the truth, and Peter wrote to the saints, "Seeing ye have purified your souls in obeying the truth through the Spirit," etc. By obedience to the commandments and acceptance of Jesus Christ divine mercy is secured and the man is "born again" into a new life in which the Holy Spirit operates for his complete cleansing. Outside of Christ this cannot be. Apart from Christ a man though honorable and upright in the things of the world, cannot attain the sanctification essential to an abiding place with him.

The Gift of the Holy Spirit.

The gift of the Holy Spirit is promised to those who are first born of water in obedience to the commandments and thus become associated with Christ in his kingdom. That Spirit "the world cannot receive," but only those who love the Lord and "keep my commandments," so whatever blessings it brings to man are accessible only to those who are in Christ. We would not imply that the Spirit of God does not work outside the body of Christ, for we are taught that it "lighteth every man through the world that hearkeneth to the voice of the Spirit," but its presence as an abiding gift in working out the divine purpose of God in each individual in preparing him for celestial glory is reserved to those who have taken up their cross and by covenant become followers of the lowly Nazarene.

Among other things specified in the work of that Spirit are "to teach you all things, and bring all things to your remembrance," to testify of Christ, to "guide you into all truth," to "show you things to come," it enlightens the mind, and quickens the inner man, and is the power by which a man may know God and Jesus Christ which the Lord says is "life eternal."

The Holy Spirit in its work among the members of Christ's body brings other gifts such as wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, tongues, and the interpretation of tongues, (1 Cor. 12:8-10). Since the gift of the Holy Spirit cannot be received by those outside of Christ the other gifts which come by its presence cannot be received either, and thus the man who depends upon his righteousness being sufficient for his salvation and eternal life suffers loss in this world, being unable to receive these gifts. A careful consideration of the effect of each gift upon a human life will reveal the extent of his loss.

Paul also speaks of other results coming from the working of the Holy Spirit, which he calls the "Fruit of the Spirit," and which he mentions as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These qualities may be held by those outside of Christ in some degree, in common with all mankind, but under the influence of the Spirit which comes to those in Christ they are developed in more abounding degree, thus multiplying the happiness of the children of God and preparing them for the greater inheritance in the future life.

The Whole Gospel Necessary to Eternal Life.

For a man to fulfill the purposes of his Creator and secure a full redemption in the kingdom of God he must make an application of all the gospel principles, and have place in the body of Christ, which Paul says is the Church. An observance of the moral precepts without the spiritual requirements and ordinances cannot bring to man a fulness of glory, though the Scriptures clearly teach that every man will be rewarded according to his works. The upright man will receive a reward proportionate with his uprightness, though if he should fulfill his obligations to God as well as to his fellow men his reward would be immeasurably greater. The first and great commandment is to love God and keep his commandments, and "the second is like unto it," which is love toward man. Can the man who keeps only the second commandment hope to receive a reward equal with him who keeps both, especially since the first is held to be greater than the second?

EDITORIAL

THE HARVEST OF THE LORD.

The angel comes, he comes to reap
The harvest of the Lord!
O'er all the earth, with fatal sweep,
Wide waves his flaming sword.

And who are they in sheaves, to bide
The fire of vengeance, bound?
The tares, whose rank luxuriant pride
Choked the fair crop around.

And who are they reserved in store,
God's treasure house to fill?
The wheat, a hundred-fold that bore
Amid surrounding ill.
O King of mercy! grant us power
Thy fiery wrath to flee!
In thy destroying angel's hour
Oh, gather us to thee!

—Milman.

MEMBERSHIP IN THE CHURCH OF JESUS CHRIST. ITS NECESSITY AND ADVANTAGES.

Membership in the church is held by many with varying degrees of appreciation and with resultant blessings proportionate with the faithfulness and diligence of the service rendered, while many others, though acknowledging a faith in God and the gospel, stand aloof from the Church, holding the thought that a moral upright life as pertaining to their fellow men will secure them all necessary blessing in time and eternity, and that the Church offers no advantages not found outside. This latter class accept Jesus Christ as the Son of God and the greatest Teacher which ever came before the world, and while holding his moral precepts in high esteem seem to overlook the example he set and the teachings he gave relative to association with him in the Church and kingdom of God. It would seem that even a casual reading of the Scriptures would convince such that a life whose righteousness is measured only by the common social standard is incapable of attaining all that is possible under the gospel in this world, and leaves it unprepared for the demands of the future world, and without hope in the great promises of God.

Christ the Example.

God said of his Son: "Behold, I have given him for a witness to the people; a leader and commander to the people." (Isaiah 55:4.) As a witness he testified of that which he was commanded of God, and his works were also done under the direction of his Father. As a leader he set an example in his life and works which man was to follow, saying, "I am the way." If any earthborn being could reach his highest possibilities and come into full favor with God without observing the ordinances of the gospel by which membership in the Church could be secured surely Jesus was that one, for his life was without stain and his dealings with his fellow men above reproach. Can the moral man claim a greater morality than he? Can any man be more honest and upright and liberal in his dealings with others? Yet Jesus found it necessary to observe the baptism taught by John, and showed his leadership by setting the example of obedience.

Jesus journeyed many miles from Galilee to the place where John was baptizing in Jordan "to be baptized of him," which shows that he recognized

SERMONS AND ARTICLES

REPENTANCE.

By Elder J. W. Wight.

"The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—Matt. 12:41.

So spake the Master of men with reference to this all important matter. Methinks that there is not the serious thought with reference to repentance there ought to be. We too often speak of repentance as though it were something to be treated in a flippant manner rather than seriously. Webster's definition—

"To feel pain or sorrow on account of something done or left undone, especially for sin committed leading to repentance; change from past evil; to regret."

Is, after all, hardly complete, though good. One may "change from past evil" and yet not truly repent. Or one may regret and yet continue in the sin. In fact one may repent without repenting, and just here is the rock upon which so many faith-barques are driven to final ruin!

Too often we are solaced with the thought that we have found favor with God through repentance when, in reality, we have not repented at all. Or, perchance, if we have repented it is a repentance that needs to be repented of. So much for the premise.

We Must Repent.

In Luke 13:3 the Master said: "Except ye repent, ye shall all likewise perish." It may be well to note, in passing, that this language was addressed to those making accusation against others and who, no doubt, felt that they were all right, hence the right to make accusation, but they were required to repent!

The God-sent man, John the Baptist, (see John 1:6) came at the behest of the sender and the burden of his cry was—"Repent ye: for the kingdom of heaven is at hand."

Jesus came for the granting of a more abundant life. See John 10:10. His was neither the nature of usurpation nor egotism. It was he who said that he spake only the things commanded of the Father. Within the scope and ability of a perfect mentality, as a perfect being, the Father originated a plan (not a scheme, as it is sometimes expressed, for he was not a schemer), perfect in its makeup, else it could not produce perfection.

This "plan" was committed to the Son who in turn committed it to the church and by its perfection was to be produced. There is no doubt but that James referred to this when in the first chapter and verse 25 he speaks of the "perfect law of liberty." That a "law" is made up of parts—fundamentals—none will deny. That each part is not only essential but perfect in its place is as indisputable in logic as the preceding statement. Hence every principle or part of the "perfect plan" must be obeyed if one ever hopes to receive the benefit of the whole.

In Gal. 1:12 the apostle tells us that he was not taught his knowledge of the gospel but by the revelation of Jesus Christ. In the Hebrew letter, 6:1, he enumerates repentance as being one of the "principles" of the doctrine of Christ. Thus it can be both scripturally and logically concluded that if we would be in Christ "we must repent."

The budding leaf, the shooting grass, in fact nature's unfolding in the spring time of the year all proclaim the release from the binding thrall-dom of the bitter cold of recurring frost. So one bound and enthralled by the fetters of sin can become released therefrom by obedience to the law of true repentance and thus be enabled to enter upon the pathway of real life. So that looked at from what angle we may we are still forced to the inevitable conclusion that if we would "find Christ"—and he has well said, "without me ye can do nothing"—we must repent!

In fact one may as well say that all the problems in mathematics can be solved after eliminating one of the fundamentals, addition, for instance, as to say that salvation can be attained without repentance. No man ever has or ever can become truly great and yet remain in sin. As the fangs of putridity burying themselves deeply into organic construction serve to devitalize, thus bringing decay and final death, so sin unremoved

by the process incident to true repentance, will, in time, sap the moral forces so completely that decay and final death of those moral forces are the inevitable consequences. Hence looked at from what angle we may the "must" still protrudes itself and the conclusion is more and more forced home that the All-wise made no mistake when he made repentance a part of the gospel plan.

Kind of Repentance.

If one were asked to define repentance the ever ready answer would no doubt be "true repentance" but here again would be the opportunity for a difference of opinion to the extent that the answers as to "true" would no doubt be various. At least such conclusion is reached upon the basis of what one may properly define as elasticity of conscience.

Conscience elasticity exhibits itself in the ease with which conscience qualms are often "hushed" by the conclusion that so and so does likewise, therefore it must be right. Or that God will overlook it through his mercy. And thus in "a thousand and one" ways the poor old conscience is calmed and we go on our way rejoicing, our mind at ease, and all because we have concluded that the sin committed is overlooked, condoned, we righted in God's sight and our moral standard still upon the parapets enclosing our security with God!

Did we understand the situation clearly methinks there would be much less flirtation with sin and a marked decrease in both the sin of omission and commission. And then much less elasticity after committal of the sin. And then, again, there would be less of this twaddle about New Year resolutions and more of a manifestation of every day determinations. "Actions speak louder than words." Then let these "actions" manifest that I have repented and there will be no need of me voicing a declaration of such fact. There is too much lip repentance but not enough God repentance, and no doubt many will be the surprises in the resurrection when we find that what we had consoled ourselves with in life as a true manifestation of repentance was not repentance after all and that we will yet be required to make due reparation before we can find a dwelling place with God!

Strip, then, of verbiage prolixity and reduced to the plain statement of fact, "true repentance" (and by the way it is the only kind that is worth a farthing) is a repentance that "needs not to be repented of." "A turning from sin" after the mind is exercised unto a Godly contrition. A true character builder. Too many are absorbed with the idea of building a reputation without enough concern about building a character that will stand eternity's test. One may repent with a repentance that should be repented of and yet have an excellent reputation, even adored by all, if it is reputation we are after. One may truly repent, manifest a Godly repentance, and bring into existence a saintly character, one with which God will be well pleased, and yet be void of a true reputation, but in lieu thereof will be on the highway to eternity's goal and continuing will in that eternity have an abiding place in God's kingdom celestial. As an example of the "void" referred to, take the Christ. None was e'er his equal in character, and few if any ever had a more unenviable reputation! He was a wine bibber, a gluttonous man, a bastard, an emissary of Satan and even Satan himself, if one were to depend on his common reputation!

The Apostle Paul puts the matter very aptly in the second Corinthian letter—7:10, "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. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, [at self] yea, what fear, yea, what vehement desire, [to turn from sin] yea, what zeal yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

In the above quotation there is certainly *multum in parvo*. Adhered to and we have the gist of the whole matter. In it our sub-title is fully demonstrated, the "kind of repentance" necessary to produce true results.

Fruits Produced.

On one occasion Jesus condemned the fig tree. This condemnation was not the result of his anger at finding the tree barren, but rather the execution of a natural law. It had failed to entirely fulfill the law of its being in not bearing fruit hence came under the law of transgression. And as transgression of the law is sin so the penalty of sin is death. The tree died because of the transgression of the law of its being!

All animate nature bears fruit. Can we become spiritual without producing fruit? The Pharisees and Sadusees were commanded by John to "Bring forth fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

Here is the clear intimation that where fruit is not borne we are not children of God. And failing to so bear fruit it is conclusively stated that God is not so dependent upon us that he can not get along without us but that if necessary so to do he can through his creative power take of the life within the mineral kingdom and produce "children unto Abraham!"

In their religious cant these people no doubt boasted of their security with God in that they were Abraham's children or of the blood royal. And they were no doubt sincere in thus proclaiming. But John saw the nakedness of their claim in that they were not bearing fruit—true repentance. In Romans 2:4 the idea is clearly presented that this fruit is repentance, for the apostle here says: "The goodness of God leadeth thee to repentance."

If then we have repented, if that repentance has been true, then it has produced fruit—the goodness of God within us unto the building of a character rather than a reputation, a character that will fit us to dwell with God. It must not be a repentance "to be repented of."

THE DEVIL.

By Elder W. A. Sinclair, M. D.

I have chosen a text this morning which you will have no difficulty to retain in your mind, and which I hope will constantly remind you of the nothingness of man, when separated from the divine influences and the power of the gospel.

My text is composed of but two words: "The Devil." I do not know that I have ever heard a sermon on this subject, and yet when we look into the great work being accomplished under the banner of this personage, we feel that a better knowledge of him and his workings will but fortify us for a better defense in the interest of the work of God and our fellow man.

Who Was the Devil?

We read in Doctrine and Covenants 76:3, "And this we saw also, and bear record, 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. And we beheld, and lo, he is fallen; is fallen! even a son of the morning."

We find here that he was a son of the morning, a spirit holding authority in the presence of God. He was not seemingly one of the creation designated originally for this earth, but had already earned a right to be an angel, and one of no small influence, presumably one of the redeemed individuals of some previously sanctified world, as we read that he was from the beginning. Considering which, it is of vital importance, that we as followers of Jesus Christ, should heed the admonition, to bring into subjection every thought to the obedience of Christ; that no vain glory should obscure our vision and cause us to imitate his Satanic Majesty.

In Genesis 3:1-5, Inspired Translation we read of his ambition, and get a little glimpse into his jealous nature. "And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved, and chosen from the beginning, said unto me; Father, thy

will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan, yea, even the devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice."

Considering these statements, we are led to exclaim, What was his position and influence in heaven! and after a closer analysis we would designate him as a general, an organizer, and a leader.

We read in Revelation 12:7-10 the following:—"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

Satan seems to me to have been one of those sanctimonious, smooth talking, self-righteous individuals, who is always right, and everything not strictly in keeping with his standard of intelligence was strong. He seems to have employed his time in the heavens spying on the brethren, a taller, and worse, an accuser, the most despicable of all talebearers, seeking favor of God Almighty by playing the spy on his brethren; and the inference is strongly given here, that his tales were somewhat distorted. He was a liar.

What is a liar? I used to think that it was simply one who tells an untruth; but from investigation of the word, I am convinced that a liar is much worse than that. A prevaricator might be a better term to use in conjunction with the promiscuous juggling of facts and the interpretation would harmonize more perfectly with the written word. But according to the scriptures, a liar is placed in the same category as the murderer; hence, must be of a greater, grosser nature. Here is my definition of a liar; and it seems to fit the present instance: It is one who tells an untruth with malicious intent, with the sole purpose of injuring the person to whom it is attached. Out of such an untruth may come murder, and every character of wickedness, and the one so indulging is worthy of the stripes of the criminal. No wonder there was rejoicing in heaven when such an individual was cast out.

As an organizer—he was successful in gathering to his aid one-third of the stars of heaven, and as a general and leader, he drew them to perdition with himself when he became the devil.

Where were the Devil and His Angels Put?

Doctrine and Covenants 28:10 tells us that there was a place prepared for them from the beginning: "And they [the devil and his angels] were thrust down, and thus became the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is Hell."

It has often been said that hell was made by the devil, because of his influences, but you see, this is not in harmony with the word for hell was prepared from the beginning.

Who Prepared Hell For Them?

Considering the foregoing, that hell was prepared from the beginning, and as we know of but one hell spoken of in holy writ, then according to Genesis 6:30, I. T., God was the framer of this place of confinement, for we read where it speaks of the disobedient: "And an hell I have prepared for them if they repent not."

Jesus in referring to this incident when here, says of Satan in Luke 10:18, "And he said unto them, I beheld Satan as lightning fall from heaven." And Peter takes up the same narrative in relation to his angels in 2 Peter 2:4, wherein he says: "For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment."

This gives us as distinctly understand that hell was prepared by God for the devil and his angels and all the disobedient of the family of earth. We also find corroborative evidence in Jude 6: "And the angels- which- kept- not- their first es-

tate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." And in Revelation 12:4 he says: "And his tail drew the third part of the stars of heaven, and did cast them to the earth."

What is Satan's Power on Earth?

Seeing that he was cast down to earth, and it became the habitation of devils, we should be anxious to learn just what power they have, that by understanding their limitations, or scope of operation, we may protect ourselves from the evil designs that otherwise might engulf us.

Jesus says in John 12:31, "Now is the judgment of this world, now shall the Prince of this world be cast out," and in the fourteenth chapter and the thirtieth verse, he says: "Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me."

This language portrays to our minds the ownership, or possession of the earth or world; and as a prince his power is of no small concern, which we shall discover he uses to advantage in his campaign against righteousness. In Ephesians 2:2, Paul takes up the thread of the story in his instruction to the saints of Ephesus thus:—"Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience."

Here we find that the course of this world is set according to the will and permission of his Satanic Majesty, and also the intimation is here given, that the elements are also controlled by him. This being the case, of course, the inhabitants are more or less under the predominating influence, and more especially those who have not come under the greater influence of the gospel, hence, Paul's language to the Corinthian saints in 2 Corinthians 4:4. "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Seeing that Satan has this great power resident in him, the thought comes to us: How does he exercise it in a visible sense? and so I call your attention to the following works of evil as produced by him.

His First Demonstration.

Genesis 3:7-10, I. T.: "And Satan put it into the heart of the serpent, for he had drawn away many after him; and he sought also to beguile Eve, for he knew not the mind of God; wherefore, he sought to destroy the world. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden. And he spake by the mouth of the serpent. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, 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."

The one great point which seems to stand out here, is the fact that Satan performed his first work here among the animal creation, choosing the most subtle of them, and then using them to bring about his purposes in regard to the human family. In this demonstration of his power, he performs his work through the third person.

His Second Demonstration:

Genesis 5:6, I. T.: "And Cain loved Satan more than God. And Satan commanded him saying, Make an offering unto the Lord. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." Verse 17. "And Cain went into the field, and Cain talked with Abel his brother, and it came to pass that while they were in the field Cain rose up against Abel his brother and slew him."

Here again he gains the supremacy over the human and adds one more line to the history of crime, for which the whole human family must suffer. And again, this was an advance over his first demonstration, both in evil, and in the means of transgression, for in this instance he uses one of the human family immediately in the carrying out of his designs.

His Third Demonstration.

Genesis 5:30-34, I. T.: "And Lamech took unto himself two wives, the name of one being Adah,

and the name of the other, Zillah. And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech hearken unto my speech, for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven-fold, truly Lamech shall be seventy and seven-fold. For, Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan."

In these demonstrations of his power he works his highest ambition in criminal ingenuity, coupling disobedience (in relation to the pairing of the human family). Double murder (as it seems by a close analysis that he murdered two, a man to my wounding, and a young man to my hurt). And polygamy, the obnoxious practice, the curse of womanhood.

In these demonstrations of his power he works through the agency of those who have life. Now the thought comes to us, has Satan power over material things? and if so, how does he use them?

We read in Exodus 7:10-12, "And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods."

And in Exodus 7:20-22. "And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants, and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments, and Pharaoh's heart was hardened, neither did he hearken unto them, as the Lord had said."

And again in Exodus 8:6,7. "And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt."

In these statements I am persuaded that Satan was the power by which the magicians worked, as it was the opposite power to the Spirit of truth, enlightenment, and freedom; hence, he has power to give life, though whether of a temporary nature or not is questionable. The fact of Aaron's rod swallowing up the others, presupposes the greater power being with the righteous department, and the disappearing of the other rods, intimates the transitory condition of the creation of evil constructors. But at the same time it proves that his Satanic majesty has the power to imitate even divine creations.

Again we find his power over material things displayed as is recorded in Job 1:18-19. "And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house; and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

These circumstances are to say the least extraordinary; but when we consider the former talk between the Almighty and Satan, regarding Job and his integrity and faithfulness to God's com-

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EDITORIAL

PEACE.

If sin be in the heart,

The fairest sky is foul, and sad the summer weather,
The eye no longer sees the lambs at play together,
The dull ear cannot hear the birds that sing so sweetly,
And all the joy of God's good earth is gone completely,
If sin be in the heart.

If peace be in the heart,

The wildest winter storm is full of solemn beauty,
The midnight lightning flash but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all catch a ray of glory,
If peace be in the heart.

—Charles Francis Richardson.

IS CHRISTIANITY BREAKING DOWN?

Since the establishment of Christianity by Jesus and his associates nineteen hundred years ago it has been gradually woven into the fabric of human society. While we believe that God's hand has not been altogether absent from the world-loom yet much of the weaving has been done by human hands according to human wisdom under which the original pattern of the great Designer has been lost sight of, resulting in an imperfect fabric which must fail in meeting divine approval. In consequence it must not be counted strange if much of the fabric shall be rejected and passed through an unraveling process by which the imperfect work shall be eliminated and the material be prepared for more perfect work.

Some writers see in the present disruption of society in Europe a breaking down of Christianity. Surely Christianity does not find its exemplification in the nations that are now raving with blood-thirstiness, and though up to the time of the outbreak of hostilities they were all counted as Christian nations, it is apparent that their Christianity must have been of inferior character, and that materials had gone into it which were altogether foreign to the Christ design. With such materials and with such imperfect work disruption would come at the first strain and the weakness of human society be revealed. This disruption has already taken place. The Rev. Dr. Frederick Lynch writing in the "Christian Work and Evangelist," as quoted by the "Literary Digest," says after describing conditions consequent upon the war:

Christianity has gone to the dogs, and the nations have gone mad. * * * Already thousands of atheists have been made. Almost every other man we have met in Europe this last week has shook his head with sadness and said: "What's the good of Christianity if it cannot stop this sort of thing?" It is as if the devil and all his angels have taken complete possession of Europe.

Today eight of the great nations who have supposedly been the repositories of Christianity are engaged in the most bitter and inhuman war of destruction known since Christianity's Author stood upon the earth, and the same lips which give command by which millions of men are sent forth to slaughter or to be slaughtered, make appeals to the same Lord to bless them with success. Can such appeals be other than a mockery before God? And what of the prayers which have been offered during the past forty years while these same nations have been using every resource and power to prepare for the struggle now going on? Surely much of the boasted Christianity is seeming rather than real or Europe

would not have been as it is today. Dr. Lynch continues:

What does it all mean? It means many things. First of all, it means that there is something the matter with our Christianity, or else that we are not presenting it truly. For it seems to have no power whatever over men or nations when any real provocative of men's passions come. Most of these millions of men who are now drunk with the lust of killing, and hoarsely shouting for their brother's blood, have been calling themselves Christians, and have most of them been taught in Christian schools and churches. And in a day it is all forgotten, and if one who remembers dares suggest, as a few did suggest in the various parliaments and in the press, that we remember our religion, he is hooted down. Is it that the human heart is too desperately wicked for even Christianity to control it when the deepest passions of all, revenge and lust of blood, are aroused? Is it that it can find only a few in each community—which is all it has yet done—whom it can fully regenerate? Or is it that we have been concerned too much with dealing with those sins which are more easily uprooted and controlled, and have neglected to uproot those awful fiendish, demoniacal passions that burst forth at such a time as this? Or have we in our endeavor to inculcate righteousness in our personal dealing with our brother of our land, neglected altogether to eradicate the beast out of men which such a crisis as this reveals as only slumbering? For the thousands of men we saw howling in all the cities of Europe were not men any longer. They had become beasts. The beast could even be seen in their eyes. They howled for only three things: drink, women, and blood of their brothers. Perhaps there has got to be a wholly new presentation of Christianity before these things can be stopped.

This writer is surely right when he says "There is something the matter with our Christianity,"—notice "our" Christianity. No there is nothing the matter with Christ's Christianity, but there has grown up in its place and under its name a perversion, a deceptive substitute, which now in the hour of trial has broken down, and the people know not to whom to look. They thought they had been trusting in God but their trust has been in vain. They had hoped for salvation but the battlefields reveal the gates of hell opening wide. They thought they were built upon the rock but the shifting of the sands is leaving them in despair. They are like, as Isaiah prophesied, "as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty." And why all this? Christianity has been a profession rather than a true service; men have offered to God an offering of empty words while their hearts have been set upon the things of wealth and leisure, in the search for which they have not hesitated to trample under foot the sacred rights of their fellow men; they have been of those who "draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men."

The "new presentation of Christianity" must come, and it will be the same Christianity taught by Jesus and his apostles, making the same appeal to men to repent of their sins, their hypocrisy, as was made to the ancient Jews, and attended by the same power of the Holy Spirit, and followed by the same gifts and blessings which characterized Christianity in its early days. Is it to be wondered at that present day Christianity as held in the world is impotent, and has broken down, when every so-called Christian creed denies the perpetuation of its principles in their entirety, its ordinances, and the manifestations of the Holy Spirit by which alone it was given life and power? In other words men have taken Christianity into their own hands, and leaving God and Christ out have conformed it to their own ideals and made it to render them service in the accomplishment of selfish and ungodly ends. It was just at such a time when these conditions would prevail; and when men with hearts far removed would serve God with their lips, that the Lord "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." (Isaiah 29:14).

The ancient gospel with all its ordinances and powers has again been restored to man in harmony with this prophecy. Its work thus far has been of a preliminary character, and its advance in the world has been comparatively little because it has

found no welcome among the nations, but God must deal with the nations as with ancient Egypt and break down the power of false gods and false systems by showing their potency in order to establish his own name supreme over all. The Psalmist prayed for them: "Fill their faces with shame; that they may seek thy name, O Lord," (Psalms 83:16) and after the scourge the gospel will make its strongest and most urgent appeal to them, and will most certainly be welcomed by many. It is not Christianity, or the gospel, that has failed, but man has failed in making a proper application of it. All that there is in Christianity that is divine will abide every test while that which is human will be swept away, and if Christianity as held by the world today breaks down it is because so much of error and evil have crept into it that God can no longer uphold it.

"The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you," (1 Peter 1:25) and Jesus said "My word shall not pass away." God is able to maintain his own cause, and his truth will never fail. Men who put their trust in him by obeying his truth will never see their faith break down nor find their confidence misplaced, but like the house built upon the rock will endure every test. All that is not of God's planting must be uprooted, and even the nations which exist by carnal force, having been built up by bloodshed, will not be able to withstand the inevitable fires of trial by which the earth is to be cleansed and God's righteousness and justice made supreme. May not the present calamity in Europe be the kindling of the fire for the world's harvest?

God's purposes will yet be fully woven into human life, and society will yet reflect the righteousness and glory of God, but not until the gospel is welcomed and accomplishes its work of transforming the human heart, not until the service of the lips truly expresses the innermost feelings of the soul, and not until human passion gives way for the inflow of divine love and the god of self yields to the God of all the earth who regards all men impartially. The weakness of human society is being shown in a thousand ways in every nation, and its institutions are fast crumbling, but in it all God is preserving his own and out of the ruins there will arise a new society born of God, and men will exemplify in their lives the truth as it is revealed in the gospel of Jesus Christ, and Christianity will be truly represented on earth.

The materials for this new society will be gathered out of every nation, for God has said that "in the day of wrath I will remember mercy," and before the end comes "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," and the willing and obedient will be gathered out. The leader of this new society will be the returning Savior whose dominion will extend throughout the world. Then "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and Christ shall reign in the midst of his people.

SPECIAL COLLEGE DAY WORK, OCTOBER 4, 1914.

The annual date set apart to take contributions in the interest of Graceland College is near and it is but right that everyone should be prompt in responding to the call made by the church in General Conference for contributions in the interest of education on this date.

The help is greatly needed, the work of properly educating the young to which it is devoted is an important and necessary one, and by heartily and prayerfully responding to the call upon this annual date,—the first Sabbath in October—all will be specially blessed and the church greatly benefitted in its useful and essential educational work.

To avoid interfering with other church work and also the unpleasant work of weekly or monthly reminding the Saints and friends of this in connection with other essential features requiring aid, the college work was limited to one day in the year and all should be prompt to see that the day set apart for the work is not overlooked, and that no other business shall be permitted to substitute the college work upon this day or interfere with the same.

By action of the General Conference of the church, April, 1914, it will be noticed that the financial work of the College was placed under the Bishopric of the Church. This will require the special attention and oversight in their respective fields of every bishop and bishop's agent

In the church in the interest of the college upon this day, and these officers should confer with district and branch officers prior to the date of taking the collection, so far as possible, so that the business may be promptly looked after upon the day and reported at an early time, giving name of branch and district contributing, or name of person contributing when not in branch, so that the funds may be forwarded at once to the presiding bishop's office, to the help of the college. Districts near the college may file with the college treasurer, S. A. Burgess, Lamon, Iowa, and he furnish duplicate statement to the bishop's office.

It is with confidence in the readiness of the Saints and helping friends that we send forth this hurried call, knowing the work is of the Lord and that all of his children should be ready helpers, and we commend to each the instruction of the Apostle to Titus: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

With greetings to the Master's helpers we are very respectfully,

E. L. Kelley.

E. A. Blakeslee.

Presiding Bishopric.

Independence, Mo., P. O. Box 125, Sept. 18, 1914.

INDEPENDENCE ITEMS.

Elder Joseph Luff on Sunday evening, the 27th, preached a striking sermon from the text found in the 24th chapter of Isaiah, also Thessalonians 2nd chapter, 4th verse, and 24th Acts 14, 15, 16. The speaker, like the apostle, desired to impress the thought that it was his duty to preach the gospel, and thence to receive it. The world has all that is necessary for its betterment, but the one thing needful it has not, and that is the gospel; and, according to the opinion of some, even in this church, not all sermons are such that one may clearly determine what is the Saints' true mission in the world. The conditions in Europe establish the word predicted; and while eight or more of the nations within one week were engaged in war, unparalleled in history, we are resting in peace, and our fellow men are sowing the soil with human flesh and blood, and all claiming to be Christian nations, engaged under King Immanuel. Within the church we have been hearing the word of warning, and this surprise that we have met will be answered by a greater surprise yet.

The awfulness of the crisis fails to effect us, and while God is keeping his covenant, man is slow to believe. The fulfillment of prophecy in the past ought to have been believed, and the strong probability of the fulfillment of the prophecy under the new covenant must also be believed. Instead, the great justice and honor of God have been ignored, and upon those who violate the conditions of the new covenant must be inflicted the punishment for broken law. There is no just immunity; the scoffers say "where is the promise of His coming?" and they aver because God does not do it today, he never will do it; but the day of the Lord will come, and their works shall be burned up. The great thought of the speaker was the evidences presented that while God will be called puerile, and be set upon the same level as man, suddenly that voice which spake in the days of Noah shall be heard now.

The very element of their undoing was their salvation, and now the same will be the case in these last days. Like as of old, it has been to us an old song; but not one jot or tittle shall pass till all be fulfilled; as with the world so with the church. We are too much given to desires after the things that make for pleasure, and frills and furbelows, instead of being ready to do the things that are necessary for the carrying on of the work. Our greatest trust is that of the gospel, and the great mistake of trifling with the sacred things that God has instituted, we are now making.

We have heard the Voice calling unto us as to what to accomplish in co-operation with him,—to disseminate the doctrine of Christ, and to bring about the redemption of Zion. The crisis is on the world; but none the less than on the church, and we ought as Saints to give all for his work. May his grace be sufficient, and may we let the world see that we are willing to work as co-laborers with him. Bro. Luff closed his discourse by exhorting the Saints to put forth every effort not to abuse our trust, and to consecrate our lives, our all for the good of humanity.

The afternoon meeting was made interesting by the talks of the brethren, although the ideas presented were little out of the usual line of a prayer and testimony service. Those taking part were Elders Geo. Jenkins, G. E. Harrington, R. B. Trowbridge, T. J. Sheldon, and others. At the morning service Elder J. W. Rushton preached an excellent sermon on "Giving;" text St. Luke's gospel, 6th chapter.

There was an attendance of 911 at Sunday school. Bishop Bul'ard, on his return from the Sand hills of the Northwest gave a good talk at the 8 o'clock prayer meeting.

Abbie A. Horton.

INDEPENDENCE, SECOND BRANCH.

At the Sunday morning preaching service the audience was greeted once more by Elder I. N. White, one of the valiant soldiers of many years' service. Bro. White spoke in a forceful and convincing manner, laying stress upon the straight and narrow way. Good advice was given for practical every day life. Also spoke of the different glories found in Doctrine and Covenant.

At 8 p. m. Bro. J. W. Rushton of the Twelve addressed a large, attentive audience. The speaker read the 17th chapter of John, his subject being based on the oneness that Christ expressed in his prayer before being taken by the enemy. Also showed that sacrifice was a saving power that helped to carry the burden of humanity.

The different services were well attended and quite a number from the first branch were present.

A good interest is taken in the young folks' prayer

meetings on Tuesday evenings. It has been suggested by one presiding that an invitation be extended to the young people of nearby branches to come and take part. Some are now attending quite regular.

G. W. T.

KNOBNOSTER, MISSOURI.

Our Sunday school convened as usual and after a study of the lesson and closing exercises, the train being late, we had to wait a while for our Institute workers, but when the train arrived Bro. Bushnell, Bro. McWithy and Sr. Allen came. The morning services were opened at eleven a. m. by Bro. Bushnell, and after a few remarks, Sr. Allen gave us some very good thoughts along the line of home class work, pointing out some of the ways to get people to join and how to get the work before the members of the society, all of which was interesting and beneficial. She also showed us the duty of those in charge of the home, how that it was very necessary to work with the children and how visits by the officers would strengthen them, and the necessity of the home department. We were made to feel that we were far behind in our work, but we want to catch up as soon as we can.

Bro. McWithy then occupied the remaining time, showing how the burden of the church rested upon the young, and that it was so very necessary for them to qualify themselves for this work as it would fall upon them to accomplish it. He cited us to the 11th section of Doctrine and Covenants in which it tells us that no one can assist in this work except he be humble and full of love, having faith, hope and charity, being temperate in all things that is intrusted to his care, and he gave us some splendid ideas. Bro. Bushnell talked a few minutes, showing that many were called but few chosen. He advised the organization of the class, and help to save fallen humanity.

At 2:30 we met again with Bro. Bushnell in charge, who introduced the Stake treasurer, Earl Redfield, who is a member of our local and a very promising young man and is priest of our branch, one that we think will be able, in the near future, to do a very good work for both Religio and Sunday school, and church. He gave us a good talk and answered many questions propounded to him. Bro. McWithy again spoke showing that if we would become efficient workers we must render willing service, and that we must qualify.

Our evening service was conducted by Bro. Burgess.

J. A. S.

SEATTLE.

Sunday was a joyful day for the Seattle Branch. The attendance and spirit being very good all day. The Sunday school and Religio were well attended. Among the visitors from a distance we noticed Bro. and Sr. C. Oliver from Everett, Bro. Kinghorn from Auburn. The morning sermon was by our district president, Wm. Johnson; the evening sermon by the pastor on the question "Are we a church in fact Christians?"

Had a very spiritual meeting on Wednesday night presided over by Bro. A. Gobart and Evan E. Insee, who was lately ordained to the office of priest. The Spirit came in rich assurance of the Lord's watchcare over his children—that he would never leave them if they trusted him. We also had a good prayer meeting on Tuesday night at the Riverside Mission at which two children adopted by Bro. and Sr. R. L. Hays were blessed.

Bro. Wm. Johnson was called to Mt. Vernon, some 80 miles up the Sound, to preach the funeral sermon of a sister of Sr. Alice Savage, who had been suffering long from a cancer.

Bro. Richard Salyards, Jr., gave us a good talk at Religio on Sunday evening on parliamentary law and its use. We had a good attendance at our Riverside Mission on Friday night last, a number of interested being present.

Sr. F. W. Holman was called to Everett today by the death of a sister in the flesh. She leaves an infant and other children.

J. M. Terry.

102 North 39th Street, Seattle, Wash., Sept. 23.

SAN FRANCISCO, CALIFORNIA.

Sunday the 18th Bishop C. A. Parkin went to his regular charges, Windsor and Santa Rosa, Sonoma County. He preached once at the former and twice at the latter place. These places were opened up by Elder J. M. Terry, and are now kept alive by Bishop Parkin. There are some good, earnest Saints there. The writer was the speaker here in the morning, and our pastor, John A. Saxe, spoke at the evening service. He went to Irvington in the morning and held sacrament service there, a good work he performs once a month.

Yesterday your correspondent had the pleasure of addressing the Oakland Saints. There was a good attendance. A good spirit always prevails in the Oakland Branch. Elder Savage was announced for the evening speaker. Elder H. D. Simpson occupied the pulpit here in the morning and Elder Ingram in the evening. Both services were interesting and instructive. Elder R. J. Parker presides at Oakland, and the Saints there are happy.

Geo. S. Lincoln.



Dear Ensign—I came into the church through obedience to the gospel on November 2, 1893. I never have regretted the step taken, but in after years I grew careless and did not take the interest in the work that I should have taken. About seventeen years ago I dreamed I saw my father and myself standing in the front yard at home. Looking to the west I saw the heavens on fire. It was rolling upward like the waves of the sea, and over head I saw the lightning fall like a hard pouring rain. There was one terrible peal of thunder after another. I was

relating the same to Bro. Geo. D. Washburn at Elm Flats schoolhouse. Before I had fairly finished he was looking upward talking in a very rapid manner. When he got through he turned to me and said, "Brother, if you are faithful, you shall see the fulfillment of that scene. Two or three years after I saw all nations in war. They were down in a valley on the north, and on the south I saw a small body of people on a hill. They were all clad in white robes that came clear down to their feet. They were watching the great battle, and after a time I saw an angel flying over the battle field while the fighting was going on; and again I saw another angel coming down from the western heavens having the stars and stripes in his right hand, and there was war no more to be seen.

I do not know what to make of the dream. I hope some one can give the interpretation. Another dream I had after attending conference at Free Soil, it being about one a. m. when I got home. I was rather tired, but as I was walking across the bed room floor it was impressed upon my mind that I should kneel and thank God for what I had known of the gospel. No sooner had my knees touched the floor when my body and spirit seemed to be separated and I was carried to a great distance to the southwest. I was shown an elevated piece of territory, green fields stretching out as far as I could see. The Spirit said, "See, this is Zion," and as I gazed on the land of Zion I beheld the temple. The Spirit said, "See, this is the temple." In Zion then I was carried to the southward about six rods. I saw a dwelling house, and the Spirit said, "See, this is the dwelling place of the Prophet of God." The words, Joseph Smith came to me.

Dear readers, I dare not deny Joseph as our prophet and Seer. I do thank God for the testimony of this great latter day work. I only ask you to pray for me that when I am done with this life I may be permitted to be with those who are living for God, Christ and the gospel.

I shall give you reason number four. This I know to be a dream. I was attending a prayer meeting at my father's house. The Saints were all gathered there and right in the midst or being half through they were waiting for some one to bear their testimony. All of a sudden an angel appeared and stood right in the center of the floor. He turned and looked upon the body of Saints, then spoke and told them the Lord was well pleased with them. He told them they should continue to be faithful to the end.

The Elders here are doing all they can do. While I was being persecuted the worst, I was telling Bro. John Shevers over at Free Soil a number of years ago. He was to preach that evening and he chose the hymn "Brother, Is Life's Morning Clouded, Has its Sunlight Ceased to Shine." I have often thought he chose that hymn for my special benefit. May God bless him and the rest over there, as they are doing all they can for the work.

We have had some added to the branch at Free Soil. Bro. Thomas Hartnell baptized three, Sunday, August 30th. We have a fine Sunday school here. Bro. George A. Shunk is superintendent, Sr. Randall is secretary, and Sr. Eva Dodge is organist. There are five classes. We have prayer meeting every Wednesday evening at the homes of the Saints, and the attendance is good.

Your brother in hope of eternal life,

John Gulembo, Jr.

Bennett, Nebr., Aug. 23.

Dear Ensign—I do want to express myself because of my love and gratitude to God for the blessing that has come to us, and I feel to thank all the dear sisters and brothers for their love and prayers offered up to God in my behalf. I feel to rejoice because of God's love and kindness to us in the birth of our dear little baby boy he has given us. My faith, my hope, and my trust in God is strong. About three weeks before our little one came to us I was given the blessed promise under the hands of Bro. W. M. Self that I should put my trust in the Lord, to pray often and ask God for strength, and that strength would be given me to pass through my trial safely. After our little darling came, there were three days nearly that the doctor could not get any action from his little kidneys, and he was burning hot with fever and so dreadfully nervous, we were so afraid he would go into spasms. The doctor did everything he knew of to help it, but nothing did any good. My husband tried hard to get an elder from Nebraska City and one from Lincoln but could not get one from either place as they were out of town. I wrote to Bro. Joseph Smith for his prayers for our baby, and I prayed earnestly for him. God heard and answered our pleadings, and he is getting along so nicely now. He is thirteen days old today. I am up again but not so very strong yet, but hope to be well and strong again soon.

I ever strive to be cheerful as God has said for me to be cheerful, and I try to look upon the bright side of everything, ever looking forward for the blessings God has promised me. Under the hands of W. M. Self and Bro. A. J. Layland I was given the promise that from all pain, all weakness, all afflictions of whatever name or nature that I shall be healed. Though I am still afflicted I feel quite happy and cheerful, for I have much to hope for and look forward to, and I know that God is faithful and powerful to the fulfilling of all his words. I ask your prayers, dear saints, that I may ever be faithful in my desires and efforts for good, that my faith may never fail me and that I may soon receive the promised and much needed blessing and be raised to health and strength again. Pray for my tiny babe that he may thrive and grow strong, that my dear husband will soon come into the fold and labor along with me in this blessed cause of Christ, that I may ever let my light shine and bring my little ones up in the right way that they may be instruments in God's hands for good. The desire of my heart is that I may be spared to raise my children, that I may ever live such a pure and saintly life, ever striving to do good and to teach my little

ones the gospel truths, the blessed way of salvation
 May God bless you all with health and strength and the
 light of his Spirit to help you in all truths is my prayer
 for you. I am as ever your sister in the one true faith,
 Mrs. Chas. E. Smith.

Indianapolis, Ind., Sept. 14.

Editor Ensign:—I came here the 22nd of June and tried to hold meetings in the hall where the Saints meet regularly but could not get any outsiders to come to our meetings, so we began to talk tent to the brethren, W. H. Fish and Bro. J. E. Warren. Bro. Fish and myself were placed on a committee with Bro. J. G. Halb by the district conference at Indianapolis last November to raise money to buy a tent. We had just 50 dollars and the Ladies Aid had 30 dollars which they gave or consented to let us have, and we accepted it as a loan to the district from the Aid Society, and several of the Saints of the branch here donated pretty freely with the understanding that I should give this tent season to Indianapolis to try to build up the work in this city, which I did. So Bro. Edwin Perry and myself began a search for a tent, and we found one 20x40 that was just made last fall and used during the State fair. It was a \$100 tent when made, but was reduced to us to \$87.00 and we bought a new 10x12 tent to go with it for the missionaries to sleep in. It cost \$12.78. We set up the tent on the sixth of July, and up to the present there have been twelve baptized and others are near; one of them was to be baptized last Sunday with five others, but she was sick so had to delay her baptism. Bro. F. A. Rowe and wife were with me up to a few days before the reunion at Derby, so I wrote to Bro. Halb to come and hold forth in the tent during the reunion, which he did, and he just left on Saturday, the 12th of September. We have moved the tent near the hall to hold forth till the 27th, but we are having no interest here and I may go to my home in Independence, Mo., to fix up things at home for the winter.

It has been a hot, dry summer, but I have enjoyed my work splendidly. Bro. Fish and J. E. Warren and W. N. Hanner and Bro. Mast and others have rendered valuable aid to us missionaries, and Sr. J. E. Warren has been faithful to her duty at the organ, so all have done well. I thank God for such noble Saints as there are here, I feel loth to leave, for we will not get back with them any more during this year.

Before coming here Bro. L. C. Moore and I held a three weeks' meeting in a tent at Halton, Ind., where I baptized three, and seven here on August 9th, and Bro. Fish baptized the five on last Sunday, the 13th, so we are happy in the work and the Saints say they have been well paid for the sacrifice they have made, as they have gained some good members for their branch.

I am as ever yours for truth,
 J. W. Metcalf.

Hulett, Wyo., Sept. 14.

Editor Ensign:—I am still battling in the "army of the Lord." I was permitted, by the Lord's help, to lead four precious souls into the kingdom yesterday; one a short time ago, and more to follow; so the work is progressing in this long neglected field. There is all the work now in view that I can attend to.

I was worrying over the apparent indifference of my youngest son, Frederick, and felt he was being neglected since his mother's death; but the enclosed poem, recently received from him, gives me encouragement. You may insert it. I also enclose one of my own composition that you may insert.

My field address is Alva, Wyo. If any one in reach of my field of labor, Eastern Wyoming, desire, they can reach me at the above address.

Yours in the faith,
 J. M. Stubbart.

Thayer, Mo., Sept. 9.

Editor Ensign:—To the Saints of the South Missouri District, our next conference will convene at Thayer, Mo., Saturday, October 3rd, at 10 a. m. All that are anticipating coming by rail please write the undersigned what day and what train you will be on and you will be met at the depot. Also all that have tithes, that they want to pay in, I am still ready to receipt for the same. Come and bring the Spirit of the Master with you, that we may all feast together on heavenly things, for the day has come that we should be in closer touch with our Master, that we may be worthy to call down the blessings from God.

Yours in gospel bonds,
 Geo. A. Davis, Bishop's Agent.

Box 262.

Papeete, Tahiti, August. 24.

Dear Ensign:—We began preaching at night at the island mentioned in my last letter and worked on the church in the day time. Most of the people of the island attended, the few non-members and Catholics included. They do not get to hear the white missionaries but about twice a year, as there are so many islands that we cannot get around to all oftener; therefore they are anxious to hear the gospel by us. We had some opposition, or friendly questions, about whether Peter is the rock from a Catholic. He asked for baptism before we left them. We baptized five there.

We did not feel any famine for bread, as we had all kinds of food. While we worked on the church all the men and their families came and cooked and ate in one common body. They made a fire on the ground, laid rocks on it and when the fire burnt out and the rocks were hot the fish were laid on them and roasted. Their bread is made into dough, rolled up in strips of palm leaves, about size, and boiled. No yeast is used. Some excellent bread maker reading this may not think it so good as it really is. Another very good article of diet is the caveu, a kind of tree crab that climbs the cocoa nut trees to get the coconuts. Canned goods can be

bought at the store. The prices are almost prohibitive at times. Nestle's canned milk is thirty cents per can, tomatoes thirty cents to forty cents for the best grades. The saints gave us one of their best houses to live in. Bro. Savage and I started to keep house; one to cook, the other to wash dishes, etc. We got along very nicely. When we began work on the church we moved up to where the others were encamped, where we were given a table to eat at and a man to cook for us. He had been a cook for an official family in Papeete. We then fared sumptuously every day.

We had many calls to administer to the sick of which there are many here. They have seen many miracles wrought since the gospel came to them.

Having finished our stay of about three weeks we made preparation to leave. The saints came to the seashore to see us off. There were some tears at parting, which were not for us as individuals, but for the missionaries that were leaving. As they shook hands so many gave strings of beads—a token of friendship—that we had to take our hats for a receptacle. We climbed aboard a cutter boat for another day and night on the sea.

Your brother in Christ,
 A. H. Christensen.

6 Anglo Ave., Parkside, South Australia.

August 14, 1914.

Editor Ensign:—It is not often that we see news from this state, not because there is nothing to write about, only that there seems to be a disposition on the part of the Saints to let the missionary do the most of the work, especially along this line, and as a consequence there are few reports; but I trust that you will not think us a non-energetic class, because of the laxity of correspondence, even though there does seem a want of it.

Early in the year 1902, Elder J. H. N. Jones opened up the work in Adelaide, our capital city, and after much hard labor for a few years, was enabled to organize a branch which has since grown to over 70, although some have obeyed the first principles and have dwindled away into bye and forbidden paths, and become lost to the church. Our missionary brother has had to make very great sacrifices in this place, and has not had a bed of roses, breaking down the prejudice that it had against the latter day work, nor did he obtain success without meeting the usual obstacles that confront pioneers—having no church in which to occupy, he had to resort to outdoor preaching while the sisters would hold the "torches." We do not always appreciate the untiring efforts put forth by those who introduce the work and very often the Saints tire of the old friends and flock to new faces, not meaning to throw cold water upon the pioneers either. Elder Jones has occasionally had assistance from our late mission president, and then when removed to Victoria, his labors have been followed up by Bro. Paul M. Hanson, J. W. Davis, and F. G. Pitt, et al, and this year the writer is doing the best he can to keep the old flag flying.

We have been looking for a visit from Apostle G. T. Griffiths, but as he is engaged on the other side of our continent we have to exercise a little patience and await the time of the Lord. Just lately we had a short visit from Bro. C. Ed. Miller and his counsel and advice was a tower of strength to the Saints, who were wishing that we had a few more such men in the field as his vast experience can be used to good account for the extending of Zion in these last days of trouble and gloom.

Each department of the work is entered for; there are three Sunday schools, two Religios and one Woman's Auxiliary. A district association of the schools was formed last April and we hope to be classed as a first grade district and are working to that end, which is possible as it is so small. While the other auxiliaries are not large, they are of assistance to the young and from their ranks will arise those who will be called upon to shoulder the responsibilities of branch and mission work in the near future; already there are several young men taking hold of the work of the priesthood, who if humble will prove valiant warriors for the Master, and we are watching the progress and advancement being made on all lines by the Saints in general, hoping to see the work in sunny Australia expand and grow until the time comes for the Lord to call us home to Zion, the place of safety, for those who will not take up the sword against their neighbor, and we are praying that that time may soon eventuate.

The British nation, of which we are a small portion, being embroiled in the war on the European Continent, places us Saints in almost the same predicament as those in the British Isles, for the mother country expects all her "young lions" to send their best men to the front to uphold the honor and dignity of our nation. Truly we deprecate the whole affair, but as we are under the Union Jack and look to it for protection against foreign invasion, we could not do less than supply our quota of bel-ligerents. To safeguard our own shores, many of the Saints have been called out and are scattered all over the country doing duty, and while none of us like to shoulder the musket against our neighbor, still we have to obey the laws of our land which makes it imperative for all between the ages of 14 and 26, serve under the colors until they attain the age of 26 years, after which they are placed on the reserve list, and are commanded to hold themselves in readiness at any moment for emergencies and can be called upon as reservists till such times as they reach the age of 45. The federal law makes it compulsory to attend military training, but we do not relish it at all, neither can we get exemption, unless medically unfit, which is hard to prove as the most of our youth are sturdy and strong and able to withstand rugged and rough treatment, as was shown during the Boer war in South Africa.

Many are wondering what will this titanic struggle end in, and are expecting the ushering in of the Millennium, when Christ will rule the nations of the earth as King of kings and Lord of lords. Whether this war leads up to the great battle of Armageddon or not, we have no

time to sit idle and allow Satan to have all his own way, but must be up and doing for the Master, spreading the news of salvation here below, so that when he comes we will be ready to enter in to the marriage supper with all our garments prepared and clean.

There is so much to do and so few to do it, that the work is rather arduous, to those who in the forefront of the battle, especially to those who in the forefront without any supports, save the Head, who can be relied upon at all times for the necessities to overcome the enemy, and carry victory right to the gates of the domain of the vanquished. The arch-enemy of mankind is such a vigilant old warrior, that we need the very best material in our vanguard that it is possible to be had, so we must resort to the storehouse, or ammunition van, of One who is a more powerful General and who stores a far stronger shell, than can be produced out of the regions where it is said is "sulphur and charcoal," which are two of the component parts of "gun powder." The Lord's Lyddite is a more deadly weapon to the armies of Satan, than was the explosive shell of the same name that was used by the British in the late Boer war. So we have nothing to fear as long as we depend upon the ammunition that is supplied by the powers of heaven, and are entrenched about by the Holy Spirit which was promised to be "a wall of fire" to all those that obey Him who are leading in the battle.

Onward and upward is our watchword, no surrender, our "pass word," and excelsior, our finale. I trust that all may receive the welcome plaudit "well done" at the end of this warfare. Ever praying for the redemption of Zion, yours in gospel bonds,

W. Hy. Gammidge.

Omaha, Nebr., Sept. 17.

Editor Ensign:—My brief stay in this city has been made exceedingly pleasant by reason of the congenial spirit existing, and so much in evidence among the happy band of Saints of this branch. The promise of success and expansion is surely bright with a corps of faithful, united officers working together for the general uplift of the work. May this Spirit permeate the entire branch and thus secure the continued favor of the Master.

About sixty of the Saints with happy faces surprised Bro. Walter Lowe last evening at his residence 2206 Lake St., (where the writer is kindly provided for) on the anniversary of his (Walter's) 46 birthday. His hospitable home was made the scene of joy and merriment for a time as the assailing band took possession of things generally. A very pleasant time was enjoyed. The young people, who were in the majority, repaired to the lawn where innocent games were enjoyed, while the older visitors passed the time in social enjoyment. Ice cream, cake and fruit were served. "Our Paul" was in evidence at the piano. Everything as free as the air which should characterize our social gatherings. May the blessing of the Master here abide.

R. B.

GLIMPSINGS.

Mrs. Mattie McKelDowney, Annamoriah, W. Va.—I am isolated from all church privileges, and the Ensign is a welcome guest. An Elder is sent here about once a year. We have no branch here, as there are but three or four members. Most of the people here are very prejudiced against us. I pray that God will soften their hearts and that they may come to an understanding of the great plan of salvation. I obeyed the gospel seventeen years ago.

Mrs. A. Rosenberg, Miller, Mo.—I long to be with the Saints where I can do something for the cause. By reading the "silent preacher" I see the great need of sending laborers into the field, but I am getting old and have to work hard for my living.

SOLICITUDE.

Sweet is the smell of the harve t,
 Dry and seer is the ripened corn,
 Down in my heart is an aching—
 The deadly sharp prick of a thorn.

My soul has gone out for the lowly,
 My heart has bled for the bad;
 Thoughts to myself are not solely—
 I'm looking out now for the sad.

When Christ comes to earth with his army,
 And his will will be done every where,
 May my name be recorded yonder;
 My spirit for good entered there.

May the souls of friends gather round me,
 May mother's voice ring in my ear:
 Welcome, my dear boy to heaven,
 Welcome to you, my dear son, here.

May father come down the highway,
 With his short and choppy stride—
 Welcome my boy up to heaven,
 Welcome my son by my side.

The angels all chant a welcome,
 Our Father comes down from his throne—
 Welcome my son into glory,
 You have gained it, my child, all alone.
 —J. Frederick Stubbart.

"Therefore let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the Church; for I will raise up unto myself a pure people, that will serve me in righteousness; and all that call on the name of the Lord and keep his commandments, shall be saved."—Doctrine and Covenants 97:4.

SERMONS AND ARTICLES

SERMON BY PRESIDENT JOSEPH SMITH AT INDEPENDENCE, MO., SEPT. 6, 1914.

The Presiding Elder said he took great pleasure in introducing as the speaker, President Joseph Smith, and President Smith responded by first saying:

I am profoundly regretful that my long absence from the pulpit requires an introduction to an Independence audience, but time and tide wait for no man; nor do they wait for nations or the developments of the events which God has set in his time and in his power for the purpose of bringing to pass what ever purpose he may have had in the creation of the world and the suffering it to be peopled with men.

Many things are pressing upon my brain this morning and I have been lost in thought much during the last six weeks, but more especially since only a little over one month ago war was declared by one of the leading nations of the Eastern world. Followed so immediately after its dissemination by the invasion of a neutral territory by hundreds and thousands of armed men showed a degree of preparedness upon the part of the dictators that forged this instrument of war for the carrying into effect a purpose designed by him for which he had the temerity to ask that the pleasure and the protection of Almighty God might be given him.

It is not my purpose this morning to attempt to analyze the events of the past month or to express direct opinions as to what may be the result of the gigantic struggle now going on in the center of what has been supposed to be, the realm of civilized life, for many years. My reason for this withholding opinions is the result of thought long cherished, and for which I can make no excuse unto those who may think differently from me in regard to that which is taking place.

I am aware that we have long preached the coming of disaster to the world; that we have thought, believed, and so far as we might understandingly say we had knowledge of that which had not yet transpired, that there would come a terrible scene of awful destruction upon the world by the pouring out of the spirit of war upon the nations; and it may be possible that some more venturesome than I have been, have believed that by a close study of the Scriptures and the arranging of the chronology of the promises which have been uttered and reported in that record known as the Bible, the Old Testament especially, they could trace in the event of this or a similar war, the incoming of that which portended the end of all things. I might have joined with some of these speculators in the arrangement of their chronological facts, as they call them, if it had not been for some few things which to me were of paramount importance and which had the awful dignity behind them of the Word of God. For instance, in the 24th chapter of Matthew we have two things very prominently presented. One of them is that a gospel was to be preached in all the world beginning at Jerusalem. I may be admonished by some of you who are listening closely to what I may say this morning, that I have not properly stated that declaration, but that it is "This gospel of the Kingdom," showing a specific means by which the peculiar gospel referred to might be identified by those who were desirous to know a completeness of the intention of Him who made that utterance. I have believed from the first hour, the first hours I may say of my beginning to understand the gospel that I was called to assist in preaching to the world, that the gospel referred to there had not, up to my day, been preached in all the world but that two very important portions of that gospel had been presented and had been continued to be presented from that time down to the time I began, and I may add they have been continued until now. These were the principles of repentance and remission of sin.

It has pleased those who have been identified with me in presenting the gospel as revealed in these last days through the revelation of the Book of Mormon and the direct statement of the Spirit in revelation to the Church, that there were, in addition to those two grand principles, the general mission of Jesus Christ as the Savior of men and the full realization to those who might become believers that he was the Christ.

Basing my thought of this morning partly upon that statement and upon the second, perhaps far more important in its widespread meaning than the first, also the statement that this gospel of the kingdom was to be preached as a witness unto all nations and then should the end come, I have found in my thought and my consideration and my investigation, so far as I was able to pursue them, that this gospel of the kingdom has not yet been preached to all the world for a witness unto all nations. One of the reasons for this has been, so far as the last thirty-five or forty years have been concerned, that by virtue of a departure from the original principles of belief and doctrine as promulgated in the revelation and presented by Joseph and Hyrum Smith and his companions, there had been added that which was foreign to the institutions of the citizens of the Republic, the organized opinion of the citizens of the Republic crystallized into law and becoming the ruling institutions of the domestic circle which brought a sudden dampening upon the order of the host of ministers that were at the time preaching, and that besides this, by virtue of this adverse system of belief, foreign nations taking alarm, forbade the ministrations of those who came with the gospel, as they pretended, with this peculiar addition to it—forbade them preaching in the precincts of their respective kingdoms or realms over which they ruled. Besides this, commotion in different portions of the earth prevented our ministry from entering in and occupying the field; one of the reasons why—because we lacked the material power to sustain them in their respective fields. They had faith enough; they had energy enough; we had a respectively strong faith to send them abroad, but we had not the sinews, the means of sustaining them in the fields respectively, wherever they were and, therefore, they were obliged to go dependent upon the carefulness among whom they labored and frequently suffering seriously because they had no place where to present the gospel and scarcely where to lay their heads.

But we were slowly emerging from under that condition of things, observing the rule of faith granted unto us by the Master, that the coming of the hour, the night or the day, when there was to be a fulfillment of the statement concerning the coming of the end should not overtake us as a thief in the night, for the simplest, the grandest, the truest reason of all that it was not known and could not be known until this remarkable prophecy had been fulfilled. It could not be presented in any country where there was war; it could not be presented in any region of country where men of war were struggling for the supremacy and shooting each other down under the command of those who had charge over them. I took the ground quite early that in that land our preachers could not acceptably find reception among the inhabitants of the different states and then existing territories, if the country itself was in the active scene of political irruption or in the case of war. It became fully demonstrated during what we have been pleased to call the Civil War, the struggle between the North and the South so-called, that our ministers could not preach with a degree of success in those particular realms where the active preparation and the actual fighting was going on. I took the ground that it could not be done; others took different grounds—that it might be possible to thus bring to pass a more rapid and completer peace, but the results showed differently.

Again, there was a belief upon the part of some that this realm known as the center of Zion, by some of the most zealous of us, could not be inhabited by us again, whose predecessors and representatives had been driven from the land because there was to come a time when the besom of destruction was to sweep across the country and practically depeople it for our incoming as the messengers of peace. I well remember that two of those supposed prophets that have risen out of what was called the Latter Day Work predicted the destruction of Independence, and one of them went so far as absolutely to designate the specific house and premises which he and some of his followers were to inhabit when that scene of terrible destruction by the sweeping of the besom of destruction across the country should have been completed, and I remember that a second prophet also predicted terrible things to come to pass on this land prior to the coming of the Savior and the building of the temple. I took ground then that he that chose to do so could

move within the precincts of what we might call Zion, secure a home, plant his hearth-stone, erect his roof-tree, and if he behaved himself as a citizen of the State and a citizen of the kingdom of God should do, he could remain on the land undisturbed until Gabriel shall blow his horn. Now who was right? I leave that thought for you.

I am not prepared to say upon whom rests the awful responsibility of what we now see spread out in the European Continent, from the extreme north to the extreme south; the awful consequences yet are not known nor will they be until it shall be further seen how many more of those interlocking, interdepending kingdoms and dominions shall become involved in that terrible struggle. A few have undertaken to stand aside neutral and watch the result. What has been the result? They have stood between the outgoing and the ingoing hosts until their very neutrality was taken advantage of and others now remote from the scene, declaring their neutrality, may by some peculiar concordant of peculiar nations be compelled and thrown into the vortex of war where their men will die by thousands and their people at home mourn by thousands more. What is to be the result for us of the Republic is far more of interest to us in one sense of the word than the outcome of that terrible war over yonder. For one reason, if for no other, and that is that as a people who have preached peace, the inhabitants of this Republic are in the hands of God as well as are the calm embattling hosts over there under his hand and will bow to the edict of his will when the time shall come for peace to recur. When will that be? Ah, my friends, my brethren, that is a question which neither you nor I by any means within our power can determine. No matter what our thought, no matter what data we may have gathered, just as sure as we undertake the consideration with approbation on either side of these contending forces, we may err, and hence the wisdom of our quietly taking note of what is going on and understanding, so far as we can enough to keep out of it. Worship God, mind our own affairs as individuals and as citizens of the great Republic pray that the example which has been set by us as a nation may not be wasted at the final issue. You may ask me, "Bro. Smith, do you intend to say that we must not think about that war—why it was and what will be the result." By no means do I say that. I say by all means within your power become acquainted with all of it that you can; think as you may about it; find a place where you, in your consideration, may place the finger of disapprobation and conclude that God himself disapproves as you do. You will have still to meet the fact that those who are engaged in this war, each of them as a nation and individuals as such, are putting their hands together and praying the Almighty God to be on their side of the conflict. Will he? Personally, I look for his will to be accomplished, whatever it is, and if we have sufficient faith to trust him as individuals and as an associated body, we may await with patience the coming of the time when this conflict will cease and out of it there will rise again the banner of peace raised by the hosts of them who may believe in the coming of the Redeemer.

A short eleven years ago I visited England, the center of the great British Empire now engaged as one side or in one side of this awful struggle on the continent and striving by every means in her power to keep supreme command of the seas. We are friendly with that wonderful power, we are friendly with the German nation, we are friendly with the French nation; indeed using the laconic expression of Grant in one of his messages to Congress, "We as a nation are at peace with all the world and the rest of mankind." Let us hope, my brethren, let us pray that the supreme magistrate of this nation, this Republic, with his assembled counselors may so wisely consider and so wisely determine the acts of this nation pending this controversy, notwithstanding all that may come of trouble and despair and the necessity for strong and strange economical procedures upon our part as individuals to sustain ourselves and our families. Let us pray that they may so wisely determine our national actions that when there shall sound the balm of peace over yonder, over those battle fields, there may have occurred nothing upon our part as a nation and a Republic that shall involve us in any part or portion of this struggle. You know what I mean.

I call to mind that now I am living under the fourth pope that has ruled on the throne of Catholicity during my life time—Pius IX, Leo XIII, Pius X, and now we have Benedict XV. I recall the fact that while our conference was sitting at Leeds, England, in the first days of August, Pius X was installed in his office as pope. The poor, wise, good old man (I believe I speak properly in his praise now that he is asleep with the Father)—that pious good man wept and it is said that his heart was broken because the Lord did not hear his prayers and send peace among those combatants, over part of whom he had spiritual rule. We have understood that the incoming pope has also offered prayers for the incoming of this peace. Will he be heard any more than was his predecessor? Has he more power than had Pius X? It remains to be determined, but ah, I remember that He has said to us that where two or three are gathered together in My name, there will I be in the midst thereof. The prayer of a good man ascendeth on high and may be heard, but when nations go to war, they throw aside the principles of peace and I have often been led to wonder how they dare to kneel and ask God to bless the terrible intrusions which they contemplated upon their fellow men and which must result in the death of thousands upon thousands of men of war and the mourning of thousands, thousands more hearts who must suffer the deprivation and the awful consequences that follow in the footsteps of war. War is the abomination that maketh desolate, and look at the lands where these armies traverse and what is the result? Ashes lie strewn where cities must have stood; graves, all the whole land has been made a universal graveyard where thousands, thousands must lie and await the resurrection which will bring all men to judgment, and who then shall suffer the awful punishment of regret, of sorrow, of anguish, the result of their misdoing while they were living. The Book of Mormon teaches us that we shall have a lively consciousness of all our evil and wrong doing. If we shall thus have a living consciousness of all that we have done that was wrong, there may be also the opposite of that—we shall have a lively consciousness of the merit by which we hope to obtain unto the crown of righteousness and of peace.

Let me then, my brethren, let me then adjure you to carefulness upon this subject. I admire and respect the wisdom of the Chief Magistrate in the counsel which he has given the citizens of the Republic to abstain carefully from all that shall stir up acrimony and strife in the places where we dwell. Let us be careful that no act of ours shall cause bloodshed at home, in private quarters or in those quarters which are engendered through the popular enjoyment of politics, or our different opinions, for we shall surely reap the reward which will be bad if we suffer ourselves to become embroiled in that that shall bring distrust and disturbance upon the neighborhood in which we live.

In our teaching, in our preaching, let us be careful—to use a homely expression that all of you can understand—let us place no spiritual stakes as to the events that are transpiring or may transpire, that when the time shall have elapsed we may possibly be obliged to retrieve what we have done and find the stakes which we have driven have been productive of mischief among our fellows.

I close my little exhortation this morning by recalling to your remembrance what has been declared in revelation in which the prophet saw until a scene came in which the gospel was preached in all the world, to every kindred, tongue and people, crying with a loud voice "Fear God and give glory to him for the hour of his judgment has come." Let us await the coming of the judgment day and in the meantime let us be busy with the cares of our ministerial labor and so live among our own associates and in association with the world that when we shall have done with the things of time and shall lie down to our final rest, it may be said of us "He hath done good while he lived—let his rest be glorious."

I may have failed, my brethren, in saying all that I have been thinking about; but time would not serve me, neither would my strength. I thank you for the kindness with which you have come together and have listened to me. Feeble though my remarks may have been, they have been intended for good. You know very well from your acquaintance with me and the history of the past

that I have been careful not to speak at random or to speak in any dubious terms to be misunderstood. What I have said, I have said frankly and openly. Let us beware then that we falter not, let us beware then that we do not give undue and improper importance to what is transpiring and attempt to bring to pass what we might hope to be, but remember that these things which have been spoken prophetically must and will have their fulfillment before the coming of that great Judge of the earth, who shall with his scepter of love and his scepter of power bring peace to the earth. Shall he find faith on the earth? I pray God that few as we may be, if he should come at any time we shall be ready for him with preparation of mind. Let him come when he would; and I understand that that is the meaning of the declaration "Occupy till I come."

TOLSTOVS VISION.

Recently there has appeared in numerous newspapers a purported vision had by the late Count Leo Tolstoy the Russian author. It is said to have been related by him to his grandniece, Countess Nastasia Tolstoy in 1910 who sent a copy to Emperor Nicholas, by whom copies were sent to Emperor William of Germany and King George of England. Whether Tolstoy really had the vision or if so whether he had been correctly reported, may be doubted, and though its correctness be accepted it is not necessarily to be considered as coming from the divine mind. We give it to our readers for what it may be worth.

"This is a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair ornaments, of diamonds and rubies, is engraved her name, 'Commercialism.' As alluring and bewitching as she seems, much destruction and agony follow in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

Three Torches of Corruption.

"And, behold, she has three gigantic arms with three torches of universal corruption in her hands. The first torch represents the flame of war, that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is a roar of guns and of muskets.

"The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in candles and follows them to their graves.

"The third torch is that of the law, that dangerous foundation of all unathentic traditions, which first does its fatal work in the family, then sweeps through the larger world of literature, art and statesmanship.

All Europe in Flames.

"The great conflagration will start about 1912, set by the torch of the first arm in the countries of southeastern Europe. It will develop into a destruction and calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields.

"But about the year 1915 the strange figure from the north—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain until 1925.

"The end of the great calamity will mark a new political era for the old world. There will be left no empires or kingdoms, but the world will form a federation of the United States of Nations. There will remain only four great giants—the Anglo-Saxon, the Latins, the Slavs and the Mongolians.

Then a New Ethical Era.

"After the year 1925 I see a change in religious sentiment. The second torch of the courtesan has brought about the fall of the church. The ethical idea has almost vanished. Humanity is without moral feeling.

"But then a great reformer arises. He will clear the world of the relics of monotheism and

lay the cornerstone of the temple of pantheism. God, soul, spirit and immortality will be molten in a new furnace, and I see the peaceful beginning of an ethical era. The man determined to this mission is a Mongolian Slav. He is already walking the earth—a man of active affairs. He himself does not now realize the mission assigned to him by Superior Power.

"And behold, the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relation between woman and man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy.

"Political and religious partnership have shaken the spiritual foundation of all nations.

Race Wars Strangle Progress.

"Only small spots here and there have remained untouched by those three destructive flames. The anti-national wars in Europe, the class war of America, and the race wars of Asia have strangled progress for half a century. By then, in the middle of this century, I see a heroine of literature and art rising from the ranks of the Latins and Persians, the world of tedious stuff of the obvious.

"It is the light of symbolism that shall outshine the light of the torch of commercialism. In place of polygamy and monogamy of today there will come a poetogamy—relations of the sexes based fundamentally on the poetic conceptions of life.

"And I see the nations growing larger and realizing that the alluring woman of their destiny is after all nothing but an illusion. There will be a time when the world will have no use for armies, hypocritical religious and degenerate art. Life is evolution, an evolution is development from the simple to the more complicated forms of the mind and body.

"I see the passing show of the world-drama in its present form, how it fades like the glow of evening upon the mountains. One motion of the hand of commercialism and a new history begins."

BISMARCK PLANTED SEEDS OF EUROPEAN WAR THIRTY-FIVE YEARS AGO.

Thirty-five years ago Prince Otto Edward Leopold von Bismark-Schonhausen set out for Vienna. It was a memorable date, a momentous journey, for as the result of it Europe is now weltering in blood. It was in the development of his great game of weltpolitik that Bismark found it necessary to visit the Austrian capital. There he met Count Julius Andrassy, the Hungarian statesman, and together they negotiated the terms of the dual alliance. From that time on the trail that leads to the present carnival of terror is so plain that he who runs may read. And yet, strangely enough, it was this treaty of alliance that led the shortsighted to give Bismark the title of "the peacemaker of Europe."

The iron chancellor, hating and fearing France, brought all his genius to bear upon the task of isolating the republic and rendering her incapable of forming anti-German alliances. The dual alliance between Germany and Austria, consummated in 1879, remained a secret to the world at large until 1888. In the meantime, Italy was won over in 1882, and the dreibund or triple alliance came into being.

Thirty years ago Bismark inaugurated the career of Germany as a colonizing power, which necessarily brought him in conflict with Great Britain, and laid the foundation for the present grouping of the powers under the triple entente. The Bismarckian ideal of a "friendless France" was thus rendered impossible of realization. France found her first friend in Russia, however, and in 1891 the republic entered into a treaty with Russia, not made public until three years later. Anglo-French relations were still far from cordial, however, although Britain and France held a common hatred of Germany.

The rift in the triple alliance began in 1896, when France and Italy, before estranged, made overtures toward friendship. In 1901 France agreed to give Italy a free hand in Tripoli, and Italy reciprocated by withdrawing all objections to French operations in Morocco. The Franco-Italian reconciliation was completed ten years ago when the Italian king and President Loubet exchanged visits. The Bismarck alliance was crumbling.

About the same time King Edward visited Paris, and Loubet returned the visit. In 1904 a

treaty was made by which France was left free to work out the destinies of Morocco and England was left supreme in Egypt. Thus the triple entente of Great Britain, France and Russia was formed, and France was no longer "Friendless." Italy, while still bound by the dreibund, hated Austria and feared Germany and sympathized with the aspirations of France.

The diplomatic war between France and Germany over the Moroccan question began in 1905. In the Algeiras conference France had the support of Great Britain and Russia and the friendly sympathy of Italy and the United States. In 1909 Germany recognized the preponderance of the French political interests in Morocco.

The entente cordiale did not reach its full power until 1907, when England and Russia entered into a treaty by which their clashing interests in Asia were amicably settled. The annexation of Bosnia and Herzegovina by Austria, with the approval of Germany, and the German challenge to France at Agadir in 1911, brought Europe to the verge of war. The intervention of England and the widespread opposition to war of German Socialists resulted in delaying a crisis. Events have proved, however, that it was only a postponement of the inevitable.—St. Joseph Gazette.

THE RELIGIOUS OUTLOOK.

Will China some day send missionaries to America? We cannot believe it, says the "Christian Observer" (Southern Presbyterian), but a high Chinese official says it will be so. The rapid advance of Christianity in mission lands suggests this. The suggestion is emphasized by the comparatively sluggish progress of religion, or its actual decline in Christian lands. As indicating growth, in foreign lands it appears from the last reliable census of India that there are now 3,896,000 Christians in India, twelve for each thousand of population. The American Methodist Mission in India baptized 30,000 persons in 1912, and 40,000 in 1913. Thousands registered their names for baptism, but could not receive the required instruction because of lack of workers. The work of other denominations is correspondingly prosperous. The Presbyterian Church in China is preparing to organize a General Assembly. Sixty thousand Presbyterians are ready to enter this organization. Other denominations enjoy similar prosperity. How about Christian lands? The Churches of America report gradual growth, but European Protestantism is literally declining. "The Quarterly Register" of the Reformed Churches says: "Recent statistics of the Free Churches in England and Wales show a membership close to 2,000,000. In the Church of England, the attendance of communicants at Easter, 1913, was 2,328,707, and the Welsh dioceses, 155,191. These results indicate a decline both in the Anglican and in the Free Churches." Under the topic, "Secession from Protestantism in Germany," "The Register" says: "It is difficult to form an estimate of the number of those who have already seceded. A fairly accurate estimate is 80,000, spread over the years 1912 and 1913, and 30,000 for the first four months of 1914. In account for this abandonment of the Church, which continues month by month, the writer assigns two leading causes. The one is "the spread of the scientific spirit," the other "the spread of the great political organization known as Social Democracy." A third cause mentioned is the State tax levied on the membership of the Church for its maintenance. It thus appears that in Germany materialism which is based on evolution and reduces man to a merely animal existence is one rock on which faith suffers shipwreck. Another is Socialism, which in Germany is of a malignant type. It resists allegiance to existing governments, whether human or divine, and makes social welfare its religion and its god. Both these evils are intimately related to the destructive Biblical criticism which has been rife in university chairs and "progressive" pulpits.—The Presbyterian.

BILLY SUNDAY ON THE SALOON.

The saloon is the scum of all villainies. It is worse than war or pestilence. It is the crime of crimes. It is the parent of crimes and the mother of sins. It is the appalling source of misery, poverty and sorrow. It causes four-fifths of the crime, and, of course, is the source of three-fourths of the taxes to support that crime. And to license such an incarnate fiend of hell is the dirtiest, most low-down, damnable business on top of this old earth.

The saloons fill the jails and the penitentiaries, the poorhouse and the insane asylums. Who has to pay the bills? The landlord who doesn't get the rent, because the money goes for whisky; the butcher and the grocer, and the charitable person who takes pity on the children of drunkards, and the taxpayer who supports the insane asylums and other institutions that the whisky business fills with human wrecks.

Do away with the accursed business, and you will not have to put up to support them. Who gets the money? The saloonkeepers and the brewers and the distillers, while the whisky fills the land with misery, poverty, wretchedness, disease, death and damnation, and it is being authorized by the will of the sovereign people.

You say, "People will drink it anyway." Not by my vote. You say, "Men will murder their wives anyway." Not by my vote. You are the sovereign people, and what are you going to do about it?

In these days, when the question of saloon or no saloon is at the fore in almost every community, one hears a good deal about what is called "personal liberty." These are fine, large mouth-filling words, and they certainly do sound first rate; but when you get right down and analyze them in the light of good old horse sense, you will discover that in their application to the present controversy they mean about this:

Personal liberty is for the man who, if he has the inclination and the price, can stand up to a bar and fill his hide so full of red liquor that he is transformed for the time into an irresponsible, dangerous, evil-smelling brute. But personal liberty is not for that patient, long-suffering wife, who has to endure with what fortitude she may his blows and curses. Nor is it for his children, who, if they escape his insane rage, are yet robbed of every known joy and privilege of childhood, and too often grow up neglected, uncared for and vicious, as the result of their surroundings and the example before them.—The Presbyterian.

FINDS RARE ROMAN ART.

Paris—A correspondent writing to La Liberté gives particulars of an archaeological find of the greatest interest. At Madhia, on the Tunisian coast, five or six years ago, some Greek sponge fishers noticed a strange mass of wreckage lying at a depth of 130 feet to the north of Madhia lighthouse. Amid a jumble of timbers lay splendid marble columns, bronze statuettes, a superb life-size boy's figure, and a Hermes of Dionysius, which they succeeded in bringing to the surface.

M. Merlin, the head of the Tunisian antiquities department, applied for and finally obtained various subventions, and the admiral commanding the Tunisian squadron sent a powerful tug and two torpedo boats to give assistance. It has now been ascertained that the sunken ship was a vessel of about 400 tons, a hundred feet long, and twenty-five broad. She was laden with an extraordinarily heterogeneous cargo. Not only blocks of marble, but bases and capitals for columns, effigies, statues, furniture, tiles, lead piping, lamps, amphorae, etc. Among the fragments were found figures of a demi-god and a maiden and faun, which correspond almost exactly with those upon what is known as the Borghese vase dug up in Rome and now in the Louvre.

The Hermes bears the signature "Boethos," the sculptor of the celebrated "Child With a Goose" of the Second Century B. C., and there are numerous other very fine specimens of old Greek sculpture among the treasures already recovered.

The bottom of the hold contains about sixty columns of bluish-white marble thirteen feet high, which were probably one of the causes of the wreck of an evidently too heavily freighted ship.

All the inscriptions deciphered relate to Attica, and personages of the middle Fourth Century B. C., and it might have been thought that the vessel dated from that period, but for the Boethos statue and lamp of a pattern only introduced into Attica at the end of the Second Century B. C.

Some writing on lead ingots also is in the Latin of that epoch, and experts have concluded so far that the vessel was loaded in Attica for Rome, and probably the cargo was the spoil after the taking of Athens by Sulla in 86 B. C.

Both Lucian and Pliny relate how Sulla pillaged Athens, and the former describes a wreck off Cape Malea of a ship full of works of Greek art, including a picture of Xerxes. Rome's loss two thousand years ago, however, becomes French gain, and

soon travelers will be able to admire these priceless relics in the Bardo Museum at Tunis.—Washington Times.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MADGE SIEGFRIED, EDITOR.
1417 W. Walnut St., 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, 711 S. Fuller Ave., Independence, Mo.

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"WE MUST RESIGN!"

We have made this exclamation many times of late—owing to the increase of duties and responsibilities which accompanied the arrival of our nine and a half pound son on the thirty-first day of July. It is with regret that we find this necessary, for we have enjoyed the effort, and experiences gained, while in charge of the Auxiliary Column during the past year or so. And we had hoped to be able to continue and mayhap, through experience "do better," for we have felt dissatisfied with our personal efforts.

However, in the newly appointed editor, the Board has chosen one who is a splendid house-keeper and happy home maker, the mother of a young son and daughter; and one whose opinion and friendship we Auxiliary workers in Independence "tie to," Sr. Arthur H. Mills. We hope that she may have your assistance and encouragement; and an occasional word for herself, if not for her Ensign space. We have appreciated the help received in these ways; and so hope that we may all continue to work together in faith and love.

Madge Siegfried.

Entering upon a new and untried field is always attended with more or less reluctance, especially if the requirements of that work are of a character to demand time and abilities which one may not possess. Upon the request of others I undertake the new work assigned me; not without misgivings, but trusting that while I may conduct it the cause in which I am so deeply interested may flourish. This cannot be done without the cooperation of all the workers likewise interested, (and may their number be increased!) and I trust by your help to be able to see and meet some of the many demands in this line of work. I will be glad at any time to hear from anyone in the way of suggestion, advice or contribution, (original or clipped) as in this way avenues may be opened which might otherwise be overlooked.

Let us renew our strength in the line of "Woman's Auxiliary" work, through activity; feeling the need of the Holy Spirit to help and sustain, guide and direct, that this work may increase in its power for good among the mothers and fathers and the young of our church.

Maude Mills.

FATHER, BE COMPANION TO YOUR SON!

To The Star: Several days ago I noticed in Speaking the Public Mind a letter which was signed "Doubtful Parent." In that letter Doubtful Parent says the scoutmaster of the troop of which their boy is a member does not take an interest in his work. I wonder if Doubtful Parent realizes what a great responsibility is placed upon a scoutmaster when he undertakes the leadership of a troop of boys. I would like to ask Doubtful Parent a few questions.

Are you lending every available means to co-operate with your boy's scoutmaster? If you are a father, are you a companion to your boy or do you spend your evenings at the club or elsewhere? If you are a mother, are you training your boy so that he may be an honor to you when he is a man or are you permitting him to roam the streets while possibly you attend your card parties? Do you expect the scoutmaster to teach your boy in one evening what you have probably neglected to teach him in a week?

This "modern parable of the prodigal father" is being distributed by the Community Boys' Work Division of the Y. M. C. A. of Tulsa, Oklahoma.

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EDITORIAL

PRAYER.

Prayer has a sweet refining grace,
It educates the soul and heart.
It lends a luster to the face,
And by its elevating art
It gives the mind an inner sight
That brings it near the Infinite.

From our gross selves it helps us rise

To something which we yet may be.

And so I ask not to be wise,

If thus my faith is lost to me.

Faith that with angels' voice and touch,

Says "Pray, for prayer availeth much."

—Ella Wheeler Wilcox.

MODIFYING CHRISTIANITY.

That Christianity should be modified to meet the ideals and conditions of the many non-Christian nations is the plea of Professor Douglas Clyde Macintosh of Yale University, in an article entitled "The New Christianity and World Conversion," in "The American Journal of Theology." The plea is based upon numerous reports of foreign missionaries who have found difficulty in convincing the people of other religions, especially the more educated classes, of the correctness of the Christian religion, because of the miraculous element in it. It would seem that there has been a growing disposition among the missionaries to modify their teachings in order to render them more acceptable. Professor Macintosh says:

It has for some time been the fashion for the more broad-minded missionaries to make vague admissions as to the necessity of modifying Christianity as we have known it, in order to adapt it to the needs of the mission field. For example in Volume 3 of the Edinburgh Conference reports, which deals with Christian education, it is maintained that "the success of Christian missions will not be achieved by Westernizing or Europeanizing the East, * * * but by contributing to the development of an oriental type of Christianity, or as many oriental types as the varieties of national life shall demand." * * * And Dr. Imbrie, also of Japan, has this to say: "There are those who hold that the Christianity of Japan will be quite a different thing from that of the West. But, when it comes to definiteness of statement, what is said amounts practically to this, that the Christianity of Japan will retain the ethical elements and dispense with the supernatural."

That the writer in the "Journal of Theology" supports the position of the missionaries quoted above is apparent from the following:

Is it not clear that those who are interested in the propagation of the essentials of the Christian religion must be reasonable if they are to win well-informed and reasonable men? And does not this mean that Christianity must revise its attitude toward the miraculous and supernatural, or else resign itself to continuing for a time as the religion of some of the unscientific and superstitious only, with the prospect of finally disappearing when all classes and nations shall have come under the influence of scientific modes of thought?

This plea for the modification of Christianity in its application to non-Christian nations is in close agreement with the disposition manifested in the various Protestant churches to so modify religious teaching as to eliminate all reference to the supernatural, or miraculous, and emphasize only the ethical principles in harmony with the higher criticism. It is but natural that Protestantism which has from its beginning persistently denied the supernatural and miraculous in present-day Christianity should ultimately come to the point of denying the same things as ever existing in the past. The spirit of unbelief which

in the past has blinded the spiritual eyes of professedly Christian people and teachers to the operation of the power of God, is not satisfied with past accomplishments, but seeks new conquests over the minds of men, and today is casting its shadow over the works of God in past ages when men were possessed of greater faith.

World Conversion.

The commission given by Jesus to his eleven apostles clearly indicates the divine intent of sending the gospel to the whole world for the conversion of as many as might be willing to receive it and abide by its precepts, but there is no provision made by Christ for any modification of that gospel, or adaptation of it to the particular beliefs and practices of the various nations to which it should be sent. The gospel as given by Christ was to be the means of conversion, and another gospel, or a modified gospel, could not fulfill the purpose of God, and would not accomplish the conversion of the world to Christ. While the Lord undoubtedly desires the conversion of the world, he does not desire it regardless of the means, and the efforts of man at world-conversion with a modified gospel will accomplish nothing for Christ and nothing for the converted. To convert the nations to a Christ who is not divine, un-resurrected, and who is helpless to do anything more in behalf of humanity than he did through his ethical teachings while upon earth, is to remove them farther away from the Christ of the New Testament and from salvation; and we are reminded of the words of Christ, "Ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." The gospel is set as the standard to which men must come in order to be saved, rather than that it should be conformed to the will of man and adapted to his convenience.

The Gospel the Same to all Nations in all Ages.

Jesus said to his apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 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." This shows that the things taught by Christ were to be taught to all nations, and upon the condition that the message be kept pure and unchanged was the promise given of the divine presence abiding permanently with the messengers. Mark's rendering of this promise is more specific showing that the divine presence will be manifested in super-human and miraculous ways for the good of men. The present tendency to "modify" Christianity justifies the belief that it has previously been modified by men, which accounts for the absence of the divine presence and of all miraculous manifestations. The mission of Christ was "to all people," "to every creature," in "all nations," and when he comes again to judge the world, he declares that "before him shall be gathered all nations." Paul also says that "God shall judge the secrets of men by Jesus Christ according to my gospel." The one law of the gospel will judge all men and if that law remains unchanged under the ministrations of the great Judge in the last day, surely there can be no period up to that time when "another gospel" will take its place.

Adding to and Taking From.

Latter Day Saints have been charged with adding to the word of God in violation of the statement in Revelation 22:18, because, in holding that God is unchangeable and also his truth, they believe that he has seen fit to add to his own word as contained in the Bible, a re-affirmation of his truth by present-day revelation, but in noting the several attempts to "modify Christianity" by the various Protestant churches, or at least by a proportion of the ministers of those churches, that they have sought to take out of the word of God the teachings that Jesus is the Son of God; that he holds the power of life and was raised from the dead; and that the miraculous power of God attended the ministrations of the

gospel, we see a taking from the word of God which Latter Day Saints have never attempted. With Christ shorn of his divinity, and the gospel divested of its miraculous power, what is there left?—simply a human theory, in which case any other human being may develop another theory just as good or better, and the inevitable result must be that we shall have a multitude of gospels. The oriental religions are highly ethical, and under them the eastern nations have maintained virtue and a fair degree of righteousness for many centuries, but with Christ and divinity left out of Christianity, what claims can it make to recognition by these nations that cannot be made by Brahmanism, Buddhism, Confucianism, and others, and may not be made by any new system that some future sage may offer? As wonderful and grand as the system of true Christianity is, it can not endure having any of its vital parts taken away, nor the addition of any human theories. Like a perfect circle, the perfect gospel can suffer no subtraction or addition and still remain perfect.

Objectional Parts of Christianity Still True.

However much the Christian or Pagan world may discount the doctrine of the divinity of Christ, the truth of that doctrine is not effected thereby, though the standing of the people may be. While the claim of Latter Day Saints to present revelation is opposed on the ground that present revelation is not necessary, we see in the present attitude of a large part of the Christian world, which declares that evidence of the divinity of Christ is lacking, a real necessity for further revelation by which that evidence might be supplied. That doctrine being divine it devolves upon Divinity to maintain it in the world against the incroachments of unbelief in those who would "modify" it. What is here said of the divinity of Christ may also be said of the doctrine of his resurrection and the resurrection of all men, and of the presence of the miraculous power within the Church of Jesus Christ. If the simple teachings of the New Testament be accepted these doctrines were true eighteen hundred years ago, and with an unchangeable God and an unchangeable gospel they are true today.

Latter Day Revelation Sustains the Bible.

A careful reading of the Book of Mormon, (which Latter Day Saints accept as an inspired work) must convince any candid reader that it maintains these three points: 1. That Jesus Christ is truly the Son of God, being born of a virgin, and is himself divine. 2. That the gospel is the same to all nations. 3. That the miraculous element is a permanent part of the gospel, and under the ministrations of the Holy Spirit it is possible for every true seeker after truth to know for himself of the truthfulness of the doctrine. The divine purpose in giving the book is "to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself to all nations." His virgin birth and physical resurrection are declared, and also that the miraculous element belonging to the gospel "never shall be done away; even as long as the world shall stand, only according to the unbelief of the children of men."

Other revelation of latter days as found in the book of Doctrine and Covenants also affirm these points found in the Bible and the Book of Mormon, and brings additional evidence of their truthfulness. These two books were given to the world in the early part of the last century before these doctrines had become discredited in "the house [or houses] of their friends," and the need of additional evidences anticipated thereby.

No Modification of Christianity in Latter Day Revelation.

The Book of Mormon and the Doctrine and Covenants advocate no other doctrine than found in the Bible with which they agree. They reaffirm the Bible doctrines and the Bible promises, and the thousands who have obeyed the doctrine have seen the promises regarding the work of the Holy Spirit in its miraculous manifestations fulfilled in their own observation and experience,

SERMONS AND ARTICLES

THE TEMPORAL DEPARTMENT OF THE CHURCH.

By Bishop Joseph Roberts.

The church, through its representatives, endeavors to set forth to humanity this truth; that, by obedience to the gospel requirements, the individual is to develop spiritually, and by application to study and prayer he will grow in wisdom and intelligence. The claim is also made that the gospel of Christ has to do with the temporal welfare of the membership, as well as with their spiritual growth.

It is the temporal phases of gospel service which we desire to present to the reader at this time. It is due the intelligent investigator of the claims made by the Reorganized Church of Jesus Christ of Latter Day Saints, that the temporal department of our work be presented in a clear and concise manner. There is much to be gained in the proper presentation of this department of the work.

Humanity is today calling unto the church and demanding a demonstration of a religion that is practical in its administration and results. They are asking not alone, "What are you teaching?" but, also, "What are you doing?" We are now ready to answer to the demand, and come forward in the direct ray of sunlight and unobscured conditions as the Church is attempting to carry into practice the gospel now promulgated in the world by our people.

The temporal department is created to reach certain definite objects. These objects may best be approached through systematic organization and methods of procedure. We therefore consider the subject under three headings:

1. The objects to be reached.
2. The organization effected to accomplish the ends sought.
3. The methods employed.

Objects.

The church is morally responsible for the care of its membership. In return for this consideration it is reasonable that the church expects a willing support from the membership. The objects sought by the church on behalf of its members are of that high order which will command the respect and admiration of all good men and women.

1. To care for the poor:

The poor have the gospel preached to them. Some obey and become members of the Church. Others of the membership, through some misfortune, are caused to be poor. One of the objects of the temporal department of the Church work is to relieve the distress caused through poverty by furnishing opportunity, enabling the poor to provide for themselves. This applies only to the industrious poor. The idler has no claim on the Church and, as the law says, "shall be cast out."

2. To care for the sick:

Where sufficient assistance is not available in a family where there is sickness, this home has claim upon the Church for assistance. Another object of the temporal department is to provide substantial care for the sick. As a place of refuge and help for the sick and afflicted, the Church has established a sanitarium at Independence, Missouri.

3. To care for the aged:

Infirmities of old age place many in a helpless condition, where special care is required. Numbers who have borne the heat of the day engaged in the toils of life, making sacrifice in the interest of truth, are deserving of care in the eventide of life. To meet this condition the Church has provided homes for the aged.

4. Care for the unfortunate children:

As a result of broken or disordered homes, children at times are forced into a condition of helplessness. The Church acts as an angel of mercy and encircles the strong arm of love about the innocent children and furnishes to them such comforts and training as is possible to do, thus blessing the children and saving them to the Church. To meet this emergent responsibility the Church has established a home for children, which is located at Lamoni, Iowa.

5. To furnish opportunity for education:

Every member of the Church should have an equal opportunity with every other member for

developing efficiency for useful service in life. No boy or girl, on account of poverty, should be denied the opportunity for earning an education. The Church, in recognizing the needs of the young, has attempted to meet this condition and has brought into existence an institution of learning, our Graceland College, located at Lamoni, Iowa.

6. To provide for the families of the missionaries:

When a brother is called upon by the Church to enter the ranks of the ministry, and devote his time to active missionary service, the Church must be prepared to assume the responsibility of providing for the needs of the brother's family. When the Church enters into such an agreement with a brother, the temporal department at once gives attention to the responsibility of supplying the needs; thus it is made possible to send the gospel to the nations.

7. To publish the written word abroad:

The Church has many valuable records and documents, such as the "Inspired Translation of the Bible," the "Book of Mormon," the revelations given to the Church, compiled and placed in a volume called the "Book of Doctrine and Covenants," also other books written by able writers, besides numerous tracts treating on gospel themes. In addition to all these is *The Saints' Herald*, the official organ of the Church; *Zion's Ensign*, a missionary periodical; *Autumn Leaves*, a monthly magazine for the young of the Church; *Journal of History*, a historical publication; then there are the periodicals of the Sunday school and other auxiliaries of the Church. To carry on this work there are established three publishing houses, the Herald Publishing House, located at Lamoni, Iowa, and the Ensign Publishing House, located at Independence, Missouri, and The Standard Publishing House in Australia. The Church is anxious to place before the reading public these various publications, a catalogue of which will be furnished by either of the publishing houses upon request.

8. To provide places of worship:

The association of the membership into local organizations is desirable. Local organizations are termed branches of the Church. Most branches have their own church edifices or places of worship. The establishing of places for worship are among the duties of the temporal department of the Church.

9. To provide organizations of the varied industries connected with the membership:

This is a step to be taken by the Church to be carried out through the temporal department, which at the present time is being seriously considered. This is the instruction of the Lord which is given to the Church on April 18, 1909, concerning colonization: "The great variety of callings, vocations, and professions will present difficulties precluding the practicability of all settling and living in close proximity to each other. It is therefore within the province of those upon whom the burden of organization may rest to provide for other organizations or associations than those simply pastoral or agricultural. Under this head there may be placed industrial associations of such sorts as the varied qualifications existing among workmen may demand."

Organization.

To accomplish the ends sought by the Church through its temporal department requires organization. The temporalities are under the charge and care of men holding the office of bishop, under a presiding head, who acts for the Church in teaching the membership the requirements of the law, gathering, caring for, and distributing moneys and properties intended for Church use.

A bishop is relieved of much of the burdens connected with the spiritual care of the Church, except as his calling as a judge may involve spiritual matters; thus placing him free to oversee temporal affairs connected with the Church. The bishop does not of necessity need to execute every detail of this work, but may through other bishops, or agents, or boards, or committees, perform the legitimate service of this department.

We mention in this connection that the local organizations have officers to manage the affairs connected with the temporal department of the branch. These general authorities labor in conjunction with the local authorities to the best interest of all concerned. This organization, from the local to the general officers, are responsible to the body selecting them, and all are required

to render a true account of all properties intrusted to them by the Church.

Methods.

The methods employed by the organization above discussed—to accomplish the objects previously set forth and enumerated—are such as commence with the foundation of Church society, the home, and extend through the local branch to the Church in its more general organization. As for instance, if conditions are out of order in the home, the local or branch authorities are to set them right. If the branch is in disorder, the general officers adjust the difficulties. In like manner, if there is some one sick in the home and the family is not able to give the proper care, the branch takes the matter in hand and supplies the need. Thus the branch, through its temporal department, as represented by the deacons and others who may assist, carry this responsibility. Should the local organization, however, for sufficient cause be unable to give necessary relief, the matter is reported to the local bishop, if there is one; or to the presiding bishop, or his agent where there is no local bishop, and through this method of administration the cooperation of all is assured, and if necessity demands, each member may claim upon the financial arm of the Church through the proper local authority on up to the general organization of the bishopric. What is true of the administering to the needs of the sick, is also true in administering to the needs of the membership in any condition in life.

The methods employed in raising funds to meet the demands made upon the temporal department of the Church, are by instructing the membership of their duty as revealed in the scriptures under the terms of tithing, surplus, free-will offerings, and consecrations, obedience to which on the part of the membership make it possible for the Church to perform its service. The teaching of the Church on the various subjects of tithing, surplus, free-will offering, and consecration can be furnished the reader.

Conclusion.

The general scheme of the temporal department has only been presented. We believe, however, that there have been suggested those features which indicate to the reader that our religion is one of practice, and that he will have cause to reflect and together with us give expression of thankfulness to our heavenly Father for the human hearts, the human brains, the human brawn, inspired to action through divine love and sympathy to feel after our fellow creatures and do them good.

THE WORLD'S PROBLEMS.

By Elder J. F. Mintun.

No. 1. Is There a God?

The most important of the problems to be solved by human beings is whether there is a God, and what are his characteristics. For that reason I place it first in this series of articles.

The word God in its abstract sense means good,—absolute good. It was for this reason that Jesus of Nazareth said, "There is none good but one, that is God."

It is an incontrovertible fact that mankind universally, has a longing to find some one in whom they can unreservedly confide—a being wholly governed by truth and justice. There is a desire in human hearts for at least one personality to whom all can without reservation look for help and consolation, especially when in dire distress and sorrow. This would constitute such an one the embodiment of all that is good, hence, one worthy the name, God.

Another fact as universally acknowledged is that there is some one to whom we are held accountable for our course in life; and with fear and conscientious convictions, it is acknowledged by even the most vicious that there is a judgment to be met that will distribute to the evil doer a punishment commensurate with the degree of crime committed. This is evidence that there is some one who is the personal representative of justice, a necessary attribute among intelligences to bring about a condition that will establish complete satisfaction. This is no less than the work of God who fully understands the needs of the creature man in his social relationship.

A fact no less important with human intelligence is that when they sanely consider the mistakes made, and view the necessary execution of justice, that there must be some one who will extend

clemency, and upon condition of willingness to correct the mistakes made will apply that clemency in each individual case, so that they may feel that while justice claims, from the very nature of the case, a punishment to be applied, yet such punishment will be stayed, and the act demanding such punishment will be canceled so long as such one's life is a testimony against the mistakes made. The human soul longs for mercy, and to feel that mercy is extended. No such provisions could be devised and applied except by one who could perfectly adjust such a principle to that of justice, and to the needs of human conditions, without doing despite to either principle correctly applied. No less a personage than that of God could do this. It must be one wise enough to control every power in harmony with eternal principles, and yet not do injustice to the being created, who because of certain environments and divinely endowed qualities demands the exercise of mercy;—one who has power to exercise that virtue so wisely that it will not necessitate the veto of any other power, and yet treat with every other principle in accord with that which demonstrates the existence of that principle or virtue that most clearly gives evidence of the existence of a God, even that of love. Intelligences can and are advised to demonstrate that in the exercise of this principle the greatest satisfaction comes, and the most perfect mental and social conditions are enjoyed by them, and that without the exercise of which there is no perfect peace, no unalloyed rest.

Principles may exist, I say, may exist, but it is not probable that it will be so, without the existence of a personal intelligence to supervise and make a proper application of them, but, we believe that to, in the most perfect sense, apply these principles there must exist a personal intelligence to whom all other intelligences may look who need the benefit of such principles.

Where there is not a correct understanding of word representation of God, men will either create a word picture of that one to whom they look for the execution of such controlling influences as properly apply the principles previously mentioned, or else they will fashion a representation of the one they believe personally exists, and whom they believe possesses supreme power over the forces created, and who can be touched by their appeals, made either in word or act, out of some material substance. All this is unnecessary since God himself has furnished us with a material representation of his personality and the form of that personality when he made man in his own image and in his own likeness. This fact is clearly emphasized through the existence of Jesus, who was "the express image of his person," and being "of the seed of Abraham" was "in all things made like unto his brethren." The excellent wisdom of God, the Creator, is shown in having made man in his own likeness; for as man looks upon his fellow-man he sees the personal representation of God, the Creator, and Jesus Christ, the Savior, and in a more natural way he is led to love his neighbor as himself, and to do to another as he would be done by, and thus represent the true love of and for God. And since service—true service—is the outgrowth of love, our worship of God and reverence for him is demonstrated in our love for service to humanity. We, individually, being one to whom this service should be rendered, we should be subject to the law of life as taught us by this personal intelligence, our Creator, who, because of the fact that he created us, knows better what is for our good, and has made known that which, if observed, will give us possession of that true life for which man was created to enjoy. The proof of the existence of such condition, is in the fact that all sane intelligences desire such a condition. When thus governed by the law of life we are the most helpful in rendering service to our fellow men, by example, and by giving evidence of the increased joy that comes to those who have entered into the way of that true life.

A proof of the above statement and conclusion is expressed in beautiful and positive language of one who claimed to have received continued communication from God, through which means he had received instruction on this very subject. He says, "If a man say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."—Bible, 1 John 4:20.

We conclude, that there is a God, and that he is a personal being the image of whose person was Jesus of Nazareth, who was in the fashion of man, and whose characteristics are truth, justice, mercy, wisdom, knowledge and love.

2. That all are idolaters who worship any other personality or a personality with different characteristics.

3. That the true worship of God consists in an acknowledgment that he has revealed the correct rule of life for the creature man, and that by the great benefit we receive from following this rule, we are the greatest help to our fellow men, and in this rule of life we are made acquainted with how we can the most effectually assist our fellow man in his needs, thus being qualified to show the results of the existence of the love of God in our hearts.

4. That man now being the image of the divine personage, we should seek to help him bear the characteristics of that personage. The fact that man bears the image of God shows the wisdom of God, for it naturally inclines us to love him more as we love God more, while we may hate some of the peculiarities of his nature, and hating these we will naturally try to eliminate them from the being we love, who bears the image of the One we worship.

There is a God, and it is the fool that has said in his heart, There is no God. Thus the wise and inspired David concluded centuries ago.

We need no image of God made of wood, metal, or stone, to which to look or bow, neither do we need a word picture that describes God otherwise than is already described in the sacred writings, and as seen in the being created in his image.

IS THE BAPTISM OF THE HOLY GHOST ESSENTIAL TO OUR SALVATION TODAY?

By Elder Charles Derry.

In order to answer this question intelligently and truthfully, it will be necessary to learn from the Scriptures if such a baptism was and is a part of the divine plan of salvation. Also what part in the divine economy was the baptism of the Holy Ghost to perform? Again, who were to be the recipients of this baptism?

That the Holy Ghost is a divine factor in the plan of salvation is evident from the fact that the forerunner of Christ, (John) who was sent to bear witness of him, declared, "He shall baptize you with the Holy Ghost and with fire." (Matt. 3:11.) And Christ emphatically declares, "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."—John 3:5.

The foregoing testimonies should forever settle the question as to the baptism of the Holy Ghost being a part of the divine plan of salvation.

No Bible believer will question the immutability of God. The plan of salvation was ordained of God before the foundation of the world. (2 Tim. 1:9; Titus 1.) Jesus is spoken of as a "Lamb slain from the foundation of the world." (Rev. 13:8.) And God says, "I am the Lord, I change not." (Mal. 3:6.) Again, "With whom there is no variableness, neither shadow of turning." (Jas. 1:17.) Hence that plan remains the same and will until every soul is brought within the pale of the kingdom of God, who accepts Christ indeed and in truth.

Let us now consider the work of the Holy Spirit. It is written, "As many as received him, [Jesus] to them 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." (Born of water and of the Spirit.) (John 1:12,13; 1 Peter 1:23.) Having become the sons of God it was necessary they should receive the seal of their adoption. Paul speaking to the Ephesians says, of those who believed in Christ, "In whom ye also trusted, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. 1:13,14.) Again, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30.) The Spirit itself beareth witness with our spirits that we are the children of God. (Romans 8:14,17.)

From the above texts we learn that having become the children of God he gives us the Spirit, the seal of our adoption, which is the earnest of our inheritance.

Reader, without that witness,—that seal of our adoption,—that earnest of our inheritance, we can have no part in the celestial kingdom of God. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." (1 John 5:6-8.) From the foregoing we learn that part of the work of the Holy Spirit is to be a witness for us, and to us, that we are the children of God,—the earnest of our inheritance, the seal of our adoption into the fold and family of God. And it is written, "If any man have not the Spirit of Christ he is none of his."—Romans 8:9.

The Holy Ghost is to be a Comforter. (John 14:16.) The children of God need such a Comforter. They are hated by the world, their names are cast out as evil. It is written, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (John 14:18,19; 2 Tim. 3:12.) The Holy Ghost is a teacher, (John 14:26.) We need such a teacher in the midst of this confusion of creeds that exists in the world today. He will testify of Christ. He will guide into all truth. We need such an infallible guide. Without it we wander in darkness and "grope as the blind for the wall." Read John 14th, 15th, and 16th chapters. Without this Teacher and Guide we wander far from God, and are "tossed about with every wind of doctrine," just as the world has been for many centuries. The many divisions in the religious world today make it evident that we need this divine guide and teacher. We need the Holy Spirit to bear witness with our spirits that Jesus is the Christ, the Son of God, the Redeemer of the world.

This is an age of scepticism and doubt. Scientists are trying to rule God out of the world. Clergymen declare that the account of the fall is but "a kindergarten story." "The immaculate conception of Christ is a myth," and thus the veil of doubt and darkness covers the minds of men, and nothing but the Spirit of God can dispel that darkness. Without that Spirit we cannot see the kingdom of God. Hence Jesus said, "Ye must be born again;" and in explanation of that birth he said, "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."

Was this gracious promise made to the twelve apostles only? If so, it would be realized by them only, for God makes no mistakes. There were no twelve apostles when John addressed the multitude in the wilderness, and as God's mouthpiece, declared of Christ, "He shall baptize you with the Holy Ghost, and with fire." (Matt. 3; Mark 1; Luke 3; John 1.) John referred to the multitude, but it was afterward that Jesus called and ordained the twelve apostles, and still later, "He appointed other seventy also." (Luke 9th and 10th chapters.) It is quite reasonable to conclude that his promise to give the Comforter, that all these ordained ministers were included in the promise, and no doubt they shared in the blessing, for in Acts 1 we read that about the time of Pentecost the number of names together were about a hundred and twenty; and in Acts 2 we read, "And when the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost." This proves that the promise was not limited to the twelve.

But we will hear what the inspired Peter says of the promise. Having heard the evidence that Jesus was the Christ, the people cried out to Peter and the rest of the apostles, "Men and brethren! What shall we do?" "Then said Peter 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. 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." There is no limit to this promise if all will obey the call, for God giveth the Holy Ghost to all that obey him. (Acts 5:32.) The Samaritans received it. (Acts 8.) Cornelius and other Gentiles received it. (Acts 10.) The Ephesians received it. (Acts 19) for we read in Acts 19: "Paul having passed through the upper coast came to Ephesus: and

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EDITORIAL

FATHER, THY WILL BE DONE.

He sendeth sun, he sendeth shower,
Alike they're tears for the flower;
And joys and tears alike are sent
To give the soul fit nourishment:
As comes to me or cloud or sun,
Father, thy will, not mine, be done!

Can loving children e'er reprove
With murmurs whom they trust and love?
Creator, I would ever be
A trusting, loving child to thee:
As comes to me or cloud or sun,
Father, thy will, not mine, be done!

Oh, ne'er will I at life repine;
Enough that thou hast made it mine;
When falls the shadows cold of death,
I yet will sing with parting breath:
As comes to me or shade or sun,
Father, thy will, not mine, be done!
—Sarah Flower Adams.

(Author of "Nearer, My God, to Thee.")

CENSORING EVIL REPORTS.

The effects of an unbridled tongue are so far-reaching and so disastrous that God has seen fit to give urgent warning by his servants through the inspired word against the needless or willful relation of things which injure others. As early as the time of Moses there was included in the law given to Israel the command: "Thou shalt not raise a false report," and also another: "Thou shalt not go up and down as a tale-bearer among thy people." These two commandments cover both the originating and the circulating of injurious reports to the injury of any. Many other scriptural writers taught the same things.

Backbiter Has no Inheritance in Zion.

The Scriptures describe an ideal society called Zion, under the dominion of Christ, which will be composed of such individuals as are worthy, and such only. It will include him "that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor," (Psalms 15:3), but the Lord says "Whoso privily slandereth his neighbor, him will I cut off." (101:5). Even the religious man who places no restraint upon the idle tales and slanderous reports in his conversation will not inherit Zion, for James says: "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." A pure motive and an upright heart are essential to an inheritance in Zion, and a disposition to tale-bearing or slander is an unmistakable evidence that these good qualities are in some measure lacking. One may think he loves his fellow men but if he speaks ill of them, or aids in the spreading of evil reports, he is deceiving himself, and is unprepared in heart to dwell with the righteous people of God when Zion shall be redeemed. Zion is to be a place of peace, but tale-bearing always engenders strife and if permitted there would be destructive of Zionic conditions.

Christ's Rule for Suppressing Evil Reports.

The world has become so accustomed to making public the faults and misdeeds of others, and of passing reports of such on to others, often with prejudicial modifications, that the practice is seldom counted an evil. If one commits a wrong against us the first impulse is to tell whoever happens to be near, and we seemingly take delight

in spreading a knowledge of it as far as possible, making the wrong appear in its most serious aspects. While telling these things we sometimes say "I don't hold anything against him, and I wouldn't do him any harm for anything in the world," but forget that we are at the same time doing him one of the greatest evils possible. Christ said:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."—Matthew 18:15.

No provision is made in the law of Christ for telling another's faults and wrongdoings indiscriminately to the public, but here the rule is laid down that the innocent party in another's transgression shall go first to the transgressor and state his grievance, and "if he shall hear thee, thou hast gained thy brother." This applies of course to matters of a private nature, and which can in most cases be settled by a kindly effort made in the manner described by the Lord, but matters that are more open may be dealt with in a similar way, and if those who unavoidably come to a knowledge of them await their proper adjustment rather than spread the reports of evil far and wide, the effects of the wrong which has been committed will be minimized.

We are not to understand that it was the Lord's intent in this command that sin should be covered up, for he himself has said of men that their "iniquities shall be spoken upon the housetops, and their secret acts shall be revealed," but the intent is to stop the sin at its source and thus prevent the evil effects going broadcast. Men are liable to err, and it is not often that men's sins are committed with deliberation, but are the result of ignorance, or weakness, or made liable by some unusual combination of circumstances, perhaps coupled with temptation; and if one who has thus fallen into sin is approached by a friend in a kindly attitude, seeking to show him his fault and get him to repent, the transgressor will most generally be ready to do all in his power to make right his wrong. In this way he is saved from public reproach and from further transgression, estrangement is healed, the other party has a good deed to his credit instead of an evil one, and the public is saved from the evil effects of a liberal dose of poisonous gossip. Further provision is made in the law for dealing with one who will not yield to this first effort, and the offended party is to repeat the effort, taking with him one or two more witnesses. If the offender still refuses to be reconciled the command is "Tell it unto the Church," that is to the proper officers whose duty it is to take action against a transgressing member who will not repent.

While this procedure cannot avoid some degree of publicity, it is even yet unnecessary that the particulars of the transgression should be scattered broadcast to become the subject of gossip. The spirit of the law will not permit members of a court of inquiry, or witnesses who may be present, or others, repeating outside the place of trial the things brought out in the trial. If convicted and still unrepentant the transgressing member is to be severed from the Church, and thus the Church saved from the effects of his willful wrongdoing. The effect of the law is to save all from sin and its effects, and were it fully carried out in this regard what a world of evil might be suppressed! It is a well known fact that the actions of men which are held up repeatedly to public attention tend to produce similar actions in others and tend to cause sin to abound. If these evils be omitted from daily conversation and only the good things of life talked of the tendency would be to considerably raise the moral and spiritual standards of the people, while sin would grow much less.

The Tongue Holds the Power of Life or Death.

Purveying scandal and idle tales is not the work of a noble character, for it accomplishes naught but harm. Solomon said: "The words of a tale-bearer are as wounds." They strike deep into the soul, and men who are actuated by the spirit of kindness and good will will not indulge in them."

While the tongue may wound, perhaps to death, it is also within its power to speak the kind words which will heal the sorrows of others and lead to world righteousness and life. "Death and life are in the power of the tongue," is a true proverb. How welcome everywhere is the man who always speaks kindly and safeguards the reputations of others, and how cold is the reception of the tattler, the scandal-monger and the tale-bearer with all except those who take delight in such things! "A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter," and again "A man of understanding holdeth his peace." There is so much of good that might be said, and the need for it is so great, that it is folly for a man to use his tongue in speaking evil of anyone, or in the dissemination of evil. "A wholesome tongue is the tree of life." It spreads good will and encourages righteousness.

It is within the power of every individual to put a censor upon evil reports whether true or false, and by so doing he will be the means of suppressing much evil in the world, and thus make the world better.

"ABOUT FALSE PROPHETS."

The "Word of Truth" referring to a recent article in the Ensign on "The Passing of Russell's Dawn" expresses full endorsement, but goes on to say that "People who live in glass houses should not throw stones," and holds out that the Ensign is inconsistent in rejecting Pastor Russell and accepting Joseph Smith. It says:

But one false prophet is, indeed, no better than another false prophet. Whether he be a Miller, a White, a Smith or a Russell; we are not going to favor one and seek to disparage the other. The thing to do is to have nothing to do with any of them.

We can go part way in returning the compliment of the "Word of Truth" and say that the above paragraph has our full endorsement, but the Word of Truth's mistake is in its assumption that all prophets are false, and that there can be no true ones now. Jesus truly said, as quoted by the author of the above: "Beware of false prophets, which come to you in sheep's clothing," but he never said to reject the sheep that wear wool, nor did he imply in his statement that there were to be no true prophets after himself, but when he added "Ye shall know them by their fruits," he did clearly imply that the future would bring before the world prophets both true and false, and hence the necessity of discrimination. Were there to be no true prophets after Christ, his statement would be without meaning, for he should have said: "Beware of all prophets which come to you, for they all are deceivers. There will be no prophets after me, and if any one claiming to be such give no heed to them." The assumption of the "Word of Truth" and the teachings of Christ are thus in disagreement.

The editor again quotes John's statement as found in the first epistle, fourth chapter:

Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world."

We fail to see wherein this passage can be so construed in its meaning as to prove anything against the perpetuation of true prophets. If there were to be no prophets after Christ, then the warning was needless; but since men were commanded to "try the spirits whether they are of God," we can only conclude that the Spirit of God was to continue to operate in harmony with the truth, producing prophets among men who themselves were to be measured by the truth. So in denying the existence of prophets after Christ the "Word of Truth" is again out of harmony with the Scriptures.

The grounds upon which Joseph Smith is rejected seems to be his claims regarding present revelation and the restoration of the Melchisedec Priesthood, but a close comparison of these claims with Scriptural teaching shows them both to be consistent and defensible. A trying of the spirits which have been manifested in the Church which he organized shows the presence of the Spirit of God, though we are well aware that deceptive influences have at times sought to creep in, as they

SERMONS AND ARTICLES

THE WORLD'S PROBLEMS.

By Elder J. F. Mintun.

No. 2. Is Jesus the Christ?

To those who are believers in the New Testament history it might be thought that an answer to this question is superfluous, or unnecessary; but when we acquaint ourselves with facts as they are, we ascertain that the majority of earth's children do not believe this history, and a large minority if not a majority of the people of the United States question the historical statements in regard to Jesus Christ, and a much larger majority do not understand what is meant by the Messianism of Jesus.

We must entirely separate the office of the Christ or Messiah from the person of Jesus, to properly understand this problem.

The Jews, while believing in the coming of a Messiah, do not believe the person Jesus of Nazareth was or is the Messiah. The Unitarian does not believe in the necessity of the work of Christ, as directed in the New Testament, neither do the Christian Scientists nor Spiritualists, as will be more fully understood by an examination of their religious theories compared with the work the Christ did, and promised to do.

Infidels doubt the history of the birth of Jesus, because they cannot believe that the New Testament record of his birth is in accord with the laws of nature. With this view agrees the Unitarian and Spiritualists. To take this view is to assume that we are in possession of a knowledge of all the laws of nature relating to the existence of life. A large majority of this same class assert a belief that man came into existence through the theory of evolution, which is an admission that there were numberless miraculous changes ere man existed. To reject the birth of Jesus because it necessitates a belief in a miracle would be inconsistent.

Many religious teachers are taking the infidel position, besides the above mentioned, yet these same persons, will assert their belief in Adam's existence and that this existence was the result of God's creative power exercised in a peculiar or miraculous way, and still further will accept of the history of the woman's existence in an equally miraculous way. Neither of the above could be accepted as in agreement with the law of nature as they accept it as governing the existence of a human being, and yet not out of harmony with God's law. This class must forget that God's power is unlimited, and that he has brought man and woman into existence in the miraculous way stated in the Scriptures, and that he is unchangeable and can bring human beings into existence in a way miraculous to our understanding of things now if he deems it necessary, and the miraculous birth of Jesus was a necessity that he might do the work necessary to redeem mankind from bondage.

The Jews believe in the coming of a Messiah, but look for such one to come in regal splendor to exercise Lordship over the House of Israel, but this is a feature of the work to be done by Jesus as foretold by the angel when announcing his birth to Mary as will be seen by reading Luke 9:30 to 33, but he must pay the ransom, for man, and do the Christ work, that man might be redeemed from the power of him who is the author of sin, and through which means man became a servant of the enemy of God, and of man's true interest.

Justice is one of the necessary attributes of God, and when man, Adam, who was brought into existence by the direct manifestation of God's power had through service rendered to the devil, become his servant, and in bondage to him, with all man's posterity through the law of transmission, it was necessary in order that man might be redeemed from this bondage, that an equal offering should be made, hence the necessity of the man Jesus being brought into existence by the direct manifestation of God's power, and not by the will of the flesh which was under bondage, so that through him the debt due from God to the devil if the creature man was redeemed unto God might be justly canceled, and the devil have no just claim upon mankind. By one man's sin it brought the human race in bondage to death, so by one man's righteous sacrifice should all the world be brought to life from the dead.

The Jews confess that the "Shiloh" spoken of by Jacob in the blessings of Judah, recorded in Genesis 49:10 refers to the Messiah, and this confession forces upon them the conclusion that the Shiloh, or Messiah, has come for the scepter of ruling power has departed from Judah, and this condition was not to occur until the Shiloh should come according to this prophetic blessing. Since Herod was the last one, that it can be said by any apparently legitimate claim represented the scepter in the hands of Judah, it would force the conclusion, not only upon the Jews, but upon all others, that the Messiah or Christ came before that time, and Jesus of Nazareth is the only one coming through the lineage of David claiming to be the Christ. There has just been published a symposium of the views of prominent rabbis and laymen of the Jews in which Doctor Kohler says "Jesus, the living man, a paragon of piety, humility and self-surrender, presents to the Jews of today an inspiring ideal of matchless beauty," while Prof. Jastrow says, "The long-hoped for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall have become the axioms of human conduct;" and Dr. Theodore Reinach says, "We Jews honor and revere Jesus of Nazareth as we do our own prophets that preceded him." These are expressions that when properly analyzed contain an acknowledgment that shows the tendency of the Jews to the claims that Jesus made for himself as the Messiah.

Those who believe the New Testament history must accept that Jesus came in fulfillment of Isaiah 7:14, in which it says that "a virgin shall conceive, and bear a son, and he shall call his name Immanuel," or God with us. This is sustained by the history of his birth as given in Matthew 1:23, and Luke 1:26-31.

The duties of Jesus in the office of Christ, or anointed of God, is specified in Luke 4:18-21, in which quotation and explanation given by himself, he asserts that previous to his sealing his ministry with his blood, he must represent the work of the Spirit of the Lord with which he was anointed, and thus fully demonstrate that he was Christ, before he should through the same Spirit be quickened and become Lord as well as Christ.

The work here specified, which he here declares he should do because he was anointed by the Spirit, was to preach the gospel to the poor; to heal the broken hearted; to preach deliverance to the captive, and recovery of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord." This work he must have done, and must now do, either in his own person, or by his chosen representatives, to be the Christ.

The question that interests us most in this day and time, is not so much, was Jesus the Christ, as the problem we are treating, "is Jesus the Christ."

Many think they believe that Jesus is the Christ who refuse to believe in the peculiar work Jesus testified that he must do because of the anointing of the Spirit of God, and for that reason we at this time examine what is comprehended in the work of the Christ, and in the problem before us.

1. He must preach the gospel to the poor. He who represents that he believes that Jesus is the Christ as a minister must preach "the gospel," or must preach the truth, the doctrine that he did, and must preach it in such a way that the poor can hear and receive it. This will not prevent others from accepting it unless it be those so proud that they do not wish to accept of the gospel in a way that the poor can receive it. Jesus preached the gospel without remuneration, except what he would receive from his heavenly Father, and so must those who represent in a ministerial way that they believe that Jesus is the Christ.

2. The broken hearted must be healed. This would comprehend such a work that when one would come to God with a broken heart that the healing from God would come, and such ones would have the witness of the Spirit that their sins and errors which caused them to feel broken hearted had been remitted, or forgiven, and that they were adopted children of God, and accepted of him.

3. To preach deliverance to the captives. This is not tautology, or repetition of "preaching the gospel to the poor," but a feature of preaching by which the captives alone are effected. Paul refers

to this when referring to the work of the Christ by saying, "When he ascended upon high," note the time, "he led captivity captive," or as in the marginal reading, "he led a multitude of captives." (See Eph. 4:8). Peter in referring to this same feature of Christ's work tells us where these were captives, and of what class. They were spirits in prison, who were of the disobedient class to whom he preached deliverance. (1 Peter 3:19, 20). They were those who had died, and had not, while in the flesh, had the privilege of hearing the gospel so that they could be judged according to men in the flesh, to whom God is preached. 1 Peter 4:6.

4. To recover the sight of the blind and to liberate the bruised, was the work that Jesus did by the power of God for the physical part of man while here as a minister sent of God. He says to his ministry, "as my Father hath sent me, so send I you," and informs them that "the works that I do shall ye do."

Then the Christ-work today is to give sight to the blind and to heal the sick and lame by the power of God, as well as to fulfill the other features of his work as represented by himself personally.

5. "To preach the acceptable year of the Lord." This is to declare the time when this Jesus will magnify his Lordship acceptably to his Father, and to all who look for him to appear "without sin unto salvation," or to appear as a righteous ruler over all the affairs of this earth, so that the abundance of peace may be enjoyed.

All these five features of the Christ-work is necessary today to acknowledge a belief in Jesus as the Christ. The poor need the gospel, not only in theory but also in practice, through which means each will be given an equal opportunity. The broken hearted need special consideration while the proud spirited are lording it over them; the hundreds and thousands who are passing away from earth not having heard the gospel, need to hear it sometime, somewhere, for it is the only means of salvation, and that by which all are to be judged, (see Romans 2:16) then the many whose sight is injured, and the many who are suffering because of physical infirmities need relief; and the world today needs hope in a more acceptable day than that in which we are now living when all the nations are disciplined for war, and the burden of the war debt and taxes growing out therefrom are oppressing the poor, and causing all nations to mourn. This acceptable day will be one in which the wicked will be no more, and our sympathetic Lord Jesus will rule over all things in righteousness, and the one who now has power to tempt, deceive, and afflict men's souls will have no more power.

To represent a practical belief that Jesus is the Christ is to represent that under the supervision and authority of, and for the Christ, all this must be believed and represented by those who claim to minister for Christ.

Besides man needs an advocate, an intercessor, to plead their case at the bar of judgment. Jesus is the only personage who has a practical acquaintance with the needs of the world, and who claims to be in a position to represent our case when we send our sins "before hand to judgment." He is at the right hand of God, and is appointed by the Father with power to forgive us our sins when our case is heard and properly considered, and it is clear that we have complied with the law of pardon.

Yes, Jesus is the Christ, he has again, committed authority and power to human representatives to represent him on earth in all that he was the representative of God, and to represent the divine power not only in healing the broken hearted, but also in giving sight to the blind and in liberating the sick from their physical afflictions through faith. He has authorized them to preach that the captive spirits are hearing the gospel, and that the Lord is to come in an acceptable way to redeem the world from all that sin and iniquity has wrought, and to bring about an abundance of peace to the meek of earth and to restore to those, who have qualified themselves to receive it, the dominion that man was created to enjoy at the beginning.

WHY DO MEN NEED DIVINE AUTHORITY TO PREACH THE GOSPEL AND ADMINISTER ITS ORDINANCES?

By Elder J. A. Tanner.

Such a subject and question is so important that it would be reckless to give an answer with-

out appealing to the divine record—the Bible. The Master when on earth and talking to his disciples with reference to his second coming presents the question of authority very plainly and forcibly as may be observed by reading Mark 18:34.—

"For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

In this party we have Christ placing his departure—clothing his servants with authority to act—to represent him in his absence, appointing each man his particular work, with the admonition to watch lest coming suddenly he find you sleeping. In the light of this scripture men need divine authority to represent Christ for fear they may misrepresent him. From a logical point of view men would have no right to officiate in the name of Christ without divine authority any more than they would to represent some business firm without its sanction.

Christ organized his church. He was the head of the body—the church. As such, it was God's authoritative speaking body on earth among men. That which was done must be through the church by authority of its head, the Christ. This thought is supported by the procedure of the apostles after the ascension of Christ as recorded in the Acts of the Apostles, first chapter. There was a vacancy in the apostolic quorum. The apostles felt it should be filled, and laid the matter before God with prayer that his choice in the matter might be made known; thus indicating that they recognized that divine authority was necessary for man to have before he could be received as a proper representative for the Church.

In Acts 13:1-4 we find the ministers for Christ ministering and fasting, and while doing so the Holy Ghost authorized them to separate Barnabas and Saul for the ministry. Here we have not only divine authority in the call of those men, but the servants of Christ receive divine authority to set them apart, and the presumption is that they could not properly act, nor would they have done so without this divine instruction and authority directing in the matter. This clearly evidences the need of God directing and authorizing before the church and its ministry act, because if left solely to the wisdom and judgment of men their choice—or method of procedure—and work might be wrong. God speaking through his prophet anciently said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord," hence every man or minister should be willing to conform to God's way.

Paul in his letter to the Romans clearly shows by argumentative questions the necessity of divine authority—"and how shall they hear without a preacher? and how shall they preach, except they be sent." (Romans 10:14). That is the thought! How can they preach unless authorized divinely to do so? Of course in the generally accepted meaning of the term—preach—many men may go into the pulpit and talk and quote scripture and probably say many good things and their discourse be excellent—but here is the kernel of Paul's question: How can they preach Christ and his gospel correctly, adding not to, nor taking from, except they be sent, authorized, qualified, and divinely sanctioned. Jesus said, "For he whom God hath sent speaketh the words of God." (John 3:34.) The anthesis would be, For he whom God hath not sent (authorized) speaketh not the words of God, and the very reason why they who were sent would speak his words is because he would give his Spirit unto them without measure, thus clothing them with power an essential part of authority to present the word of life.

In Hebrews 5:4, the writer speaking with reference to the priesthood says: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." We note from this quotation that a divine call to the ministry is necessary; that man has no right to arrogantly assume the right to represent God, but must await divine sanction or be called as was Aaron. Bible readers will readily recognize that Aaron was called by revelation, that God spoke through Moses and made choice of him, hence he was authorized to act. But men cannot, and must not act for Christ in representing his church unless Christ speaks to his church and authorizes them to be set apart.

Jesus told his disciples that they had not chosen him, but he had chosen them and ordained them; hence they were clothed with authority. Here is the mission under that divine sanction:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned."

A believer in the gospel of Christ and baptized by an authorized servant would be saved. Is it not the presumption under this commission that authority to act makes the baptism efficacious—that without authority the baptism would be of no avail? If so, then men surely should not take this honor unto themselves—but wait till God speaks through his church and authorizes them to so act, and then the evidences of their ministry and the gospel will follow the believers.

"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."

All of this to the believer by reason of an authorized ministry preaching and administering an authorized gospel. Authority not only gives the right to act, but clothes the individual with power to carry out God's purposes according to his will and instruction. Paul said:

"For our gospel came not unto you in word only, but also in power, [authority] and in the Holy Ghost, and in much assurance."—1 Thes. 1:5.

When God sent out an unlettered ministry into all the world he not only authorized them to do this, but gave them the power to do it; and notwithstanding the fact they went into the learned centers of the world and before kings and potentates in their unlearned condition, God under his divine call to them to be ambassadors in all the world, gave them power, and they preached in power, and officiated with power to the dumfounding and confounding of the wise. In fact the promise of Jesus to them was that he would be with them in power through the medium of the Holy Ghost, that it would bring all things to their remembrance, and take the things of the Father and show them unto them, guide them into all truth, and in the hour when they would not know what to say it would give them utterance, so that their words would be meat and drink to the hungry and thirsty souls, also life and peace.

We cannot follow the ministry of Christ in their work but what we can see evidenced the necessity of divine authority to act; because in all their workings in the church God was supplying their needs, directing their way, helping them to carry out his purposes through the gospel. We can hardly say this for an unauthorized ministry.

In the Acts of the Apostles, 19th chapter, we note the difference in the history given of an authorized servant and unauthorized ones.

"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. 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. And all the men were about twelve."

Let us get the points: Paul meets twelve men at Ephesus. He seeks for the evidence of an authorized baptism by asking if they had received the Holy Ghost. He finds some unauthorized minister had been at work, for they had not heard whether there was any Holy Ghost. Then Paul an authorized servant knowing they were not yet true disciples of Christ, baptized them, and laid his hands on them that they might receive the Holy Ghost—the very thing—of which they had not heard in their former baptism. Afterward they spake in tongues and prophesied, which was evidence of their acceptance with God, and of having received a legal baptism at the hands of one whom God had sent and clothed with authority to officiate in the name of Jesus Christ, for they, the twelve men, were baptized in the name of the Lord Jesus.

We can see by this experience the necessity of a divine call, an authorization to officiate, and of the mistakes made where this divine authority does not exist.

When Saul was on his way to Damascus in the work of persecuting the saints of God, he received a wonderful experience, through which he saw the necessity of doing the right thing and inquired what he should do. He was shown where there was an authorized minister, but how would the Lord's servant know of Saul's repentance and conversion? Ah! see how the Lord works with his authorized servants in the hour of need: When Ananias saw Saul in vision he said, we all know this man to be a bold, bad fellow, and they didn't want to have anything to do with him; but the Lord told Ananias "He is a chosen vessel unto me." No need for this servant to hesitate in baptizing Saul. Why? Because being an authorized servant, God, in the moment when he might have refused to baptize Paul because of his prejudices, showed him his will and directed him what to do. Hence, we see again the necessity for divine authority in the ministers for Christ—that they may be in touch with God, receive light, wisdom and knowledge to teach the words of God—the true gospel in its entirety, and officiate under the direction of the Head of the church—Christ. Thus they can do the right thing at the right time in the right place, ministering to blessed converts who are acknowledged of God.

Reader, let us all stand for an authorized, divinely called ministry, for there is necessity for it—that God may be glorified, and the people receive light, truth, and salvation, and the church perform her work; and that by reason of a divinely called ministry we may be edified, all come to the unity of faith, to the proper stature of Christ and know him, that we may not be tossed to and fro by every wind of doctrine and the cunning craftiness of men who lie in wait to deceive.

SOME REASONS FOR ABOLISHING THE LIQUOR BUSINESS.

(The following was written for the Kansas City Star by E. L. Stewart, M. D.)

I boarded a Fifteenth Street car at Fifteenth and Grand about seven o'clock last night. On a rear seat, running lengthwise sat a shabbily dressed fellow so drunk he could scarcely hold his seat. His hat was on the floor, his hair was matted, his face was repulsively filthy; in all he was an object lesson in degradation. His head sank near his knees as he swayed back and forth, cursing aloud at those who chanced to look his way, and in the vilest of language. Something loosened his feeble grip on the back of the seat and he sprawled out on the floor of the car. There he lay for several blocks.

The conductor, young and confused, replaced the man's hat on his head and returned to his post. Finally a passenger picked the man up and put him back on the seat and was rewarded with a volley of profanity that caused the Samaritan to seek the front end of the car. The drunkard next reclined on the seat, draping his legs over the back of the next crosswise seat and driving a man in that seat elsewhere. I got off the car at Jackson Avenue. The drunkard was still there, cursing and amusing a group of small boys in the vestibule with his maudlin gesticulations. I do not know how much further he rode, but to my certain knowledge he was carried forty blocks on a public conveyance, and had full sway on the rear end. Women and children were on the car.

I could but wonder if the man was married, and if so, picture his home coming. What chance have the children of such?

Three days ago I was at our state penitentiary, and was told by one in a position to know that close to 80 per cent of the inmates were there either directly or indirectly from drink. The officers of our asylums find that drink is responsible for 90 per cent of our imbecility. Recently I was at the city hospital. While there a woman close to motherhood and pounded black and blue by a drink crazed husband, was brought in.

How long, do you suppose, society is going to tolerate this business?

It is a favorite fiction that whisky is necessary in medicine, that drug stores must keep it therefore, and that its sale, for that reason, can never be prevented. If whisky is necessary in medicine it is probable that the medical profession would be aware of it. As a whole, the medical profession condemns it. Some physicians feel that in cer-

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EDITORIAL

BE TRUE.

Thou must be true thyself,
If thou the truth would'st teach;
Thy soul must overflow if thou
Another soul would'st reach:
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly; and thy life shall be
A great and noble creed.
—Horatius Bonar.

STATE-WIDE PROHIBITION IN VIRGINIA.

A greater victory for State-wide prohibition than its friends dreamed of, was won last week, when Virginia went dry by a vote of 32,325. That the outlying counties would go for prohibition both sides expected, but neither was prepared for such a slump in the cities. Richmond, Alexandria, Norfolk, and Williamsburg went "wet," but even these were by majorities far below the estimate of the Self-Government League. Staunton, Roanoke, Lynchburg, Petersburg, Fredericksburg, Portsmouth, Newport News, Bristol, and other similar towns (most of which had been relied upon to add to the "wet" vote, turned up in the "dry" column. Even in Richmond, where prohibition was not believed to have a large following, the "drys" made a much better showing than they themselves anticipated. There were 10,193 votes polled, and the "wet" majority was 2,185. About the only city that did better than the "wets" expected was Norfolk, which they carried by 521. The total vote cast was 121,763, divided as follows: Dry, 77,463; wet, 44,310. With the possible exception of the Third District, every Congressional district has gone for prohibition. Virginia thus joins her neighbors, West Virginia, North and South Carolina, Tennessee and Georgia, in the prohibition column.—The Presbyterian.

TIME AS TRUTH'S ARBITER.

Truth is eternal. Though it may be counted as error by men and rejected, time is always in its favor and the years will bring to man such proofs as will force conviction upon their minds. The divine utterances associated with the restoration of the gospel in the early part of the last century were rejected as false by the whole Christian world, but so far time has been proving true all the statements purporting to have been given to the Church by revelation. In the following we notice but one of these statements and give a few of the evidences of its correctness.

As early as eighteen hundred and twenty it was related by Joseph Smith, who was then but a boy of fourteen years of age, that upon desiring to unite with a church, and not knowing which of the many was right, he went and inquired of the Lord in accordance with Biblical instruction as found in James 1:5 which 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." He says:

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; that 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.

Naturally such a statement was resented bitterly by both ministers and members of the several churches, and brought upon him immediate and perpetual persecution, but he, with those who afterwards became his followers and supporters in the work he was called to do, maintained its correctness against overwhelming opposition. Since that day the claim of this man has been under the test of time, as also the claims of those who opposed him, and it has not been difficult to see that in the many creed revisions, and the many changed opinions upon points of doctrine, there has been a general admission upon the part of the churches that he was correct.

But time has not stopped its work, and the evidences still multiply. Forces have been at work which have revolutionized thought and teaching in the churches. The errors of doctrine and creed have become apparent, and the tendency to discard these errors has been so violent that much of truth itself with which the errors were associated has been swept away also, and today Christianity as held by both Catholic and Protestant churches offers little that has been unshaken by the revolutionary forces. As may be expected some have opposed these changing views, holding to the old forms and teachings, but even these are yielding to the irresistible arguments of modern thinkers. "Current Opinion" for October contains the following:

Can traditional orthodoxy hold its own? That it cannot has been the insistence of the representatives of progressive theological and religious thought all along, but this has been met with a vigorous denial on the part of the protagonist of the old faith. Now the latter are evidently yielding and are trying to determine just how much must be yielded up by the church to modern thought.***

Speaking of the writing of Pastor Primarius Hunziker, of Hamburg, one of the conservative class, it sums up his conclusions thus:

The results of the historical consideration of the Bible and its religious teachings, especially in regard to the sources and basis of Christianity, demand that the following old views of the church must be discarded if the church's thinking and the scientific thought of the age are not to become absolutely irreconcilable:

1. The doctrine of the verbal inspiration of the Scriptures is absolutely and forever gone. It is only a burden to theology to try to maintain it, nor is it necessary to do so.

2. The exclusive supernaturalistic conception of the Biblical history, according to which it is the record only of a divine plan and its providential development, has become entirely untenable.

3. The traditional dogmas of the old church are by no means the product of purely Biblical thought; they contain much that is of a human origin, and the terms "Biblical teachings" and "Church teachings" are by no means identical.

4. The religious fundamental principles of the reformation, the formal, that the Scriptures are the sole and absolute sources of faith and life; and the material, that man is justified by faith alone, have never been consistently carried out either in the history of the Protestant churches nor in the Confessions, nor in the great dogmaticians of the 17th century, the defenders of orthodoxy.

Hunziker further says:

The conviction that the church must give up these doctrines has long since been felt by the thinkers that is now fast filtering into the minds and hearts of the laity.*** There is no doubt that a process of doctrinal disintegration is now going on within the Church's thinking. Even the fundamental principles of the plan of salvation, such as the divinity of Christ, are becoming the object of general skepticism.

These conclusions, which are the conclusions of multitudes of advanced thinkers within the churches, clearly acknowledge that much of what has been held as Bible doctrine, and as part of the Christian religion, which has been set forth in the various creeds, has since been discarded as being inconsistent and out of harmony with truth as it is now understood. We do not say that all the discarded doctrines are wrong, not that all the advanced ideas of modern thought are right, but believe that the great admixture of error in the teachings of the many churches has cast a mist of doubt over the accompanying truth until men are led to question the whole, and upon their

discovery of the error, the truth has suffered as a consequence through their inability to draw closely enough the line of distinction between the two. But in these "compulsory retrogressions of the church" is found the acknowledgement that Joseph Smith's announcement of the words of divine revelation was true.

One has but to read the religious and scientific journals of the day to find an abundance of evidence along this line. Not only are doctrines being discarded but men are losing faith in the organic forms, and are substituting new ones for the old. The churches themselves are coming to sense a dearth of the divine Spirit which Jesus promised should accompany the church through all the ages, and their moral influence is but little regarded by the world at large. The weakness of the churches is felt but those suffering from them are not able to define the causes nor point out the remedy. We note a few statements of leading men:

There is something the matter with the churches*** We are compelled to say that there is a sort of crisis at the present time in the life of the churches and that evidently there is something of considerable influence for evil at work in them.*** What is the matter with the churches?—R. M. Couler in The Presbyterian.

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. They point to the startling growth of unbelief in the Bible, and the rejection of all the essential truths of Christianity during the last fifty years.—Rev. T. S. Childs, D. D.

The greatest weakness in the church and the pulpit is the weakness of witness, its uncertainty and its suppression of truth.—The Presbyterian, Jan. 29, 1913.

The plaint comes from every land, "What is the matter with the church?*** The power is not operating. What and where is the power to insure great and triumphant results in Christian enterprise?*** Where indeed is the Holy Spirit—who can tell; why does not his mighty work appear? Rev. Joseph H. Bradley, D. D.

The spirit of the churches is the selective spirit. By their structure and by their doctrines they are, when literally interpreted, out of tune with the master music of our age.*** 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.—Frank I. Paradise in Harvard Theological Review, October, 1908.

Evidences of the effectiveness of church organization, doctrine and spirit, are multiplying rapidly since the Christian nations of Europe have given themselves over to barbaric war, and from many quarters comes the lament that "The Church has failed." Is it not time that men were searching deeper than ever before in determining the character of the foundation upon which they have been building? Many of the churches are but "accidents of history;" they arose as protests against false teachings and gross practices, but, as in all such occasions, extreme doctrines, and extreme forms of worship were adopted which at once became barriers to the reception of any further truth.

But when time was ripe for the introduction of the fulness of the gospel the Lord revealed himself to men as in former times, and under the divine direction and authority the Church of Jesus Christ was organized upon the same principles as are taught in the New Testament, the same organization, and the same Spirit with all its gifts and blessings. While time has forced a change of attitude upon other churches, the church of Jesus Christ has remained unmoved, and though the "darkness comprehendeth it not," its truth is shining today with a brighter radiance than ever before. That portion of God's Spirit which formerly accompanied the Christian churches which taught according to the best light they had, has been, since the restoration of the full gospel, withdrawn, or is being withdrawn, as was declared by the Lord would be the case when he called all men to come to the greater light, saying: "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." (Doctrine and Covenants 1:5.)

Time is working great changes in the world, and the final testing of all things is at hand. The

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EDITORIAL

"BE NOT FAITHLESS BUT BELIEVING."

The above words were spoken by the Lord to the unbelieving Thomas, to whom he appeared after his resurrection. Notwithstanding Thomas had been with his Master during the years of his ministry and had heard the many prophetic utterances regarding the Lord's death and resurrection, and notwithstanding he had heard the testimonies of his brethren who had seen the resurrected Lord, yet he refused to believe, and declared that "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." The Lord's reproof, though uttered in kindness was nevertheless justified, and with it he commanded Thomas to "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side," but Thomas was convinced by what he saw and cried "My Lord and my God."

The evidences which not only justified faith upon the part of Thomas, but made it obligatory if he were to be free from reproof and final condemnation, were such as have been or will be placed within the reach of all men, and every man must decide upon those evidences whether he will believe unto life and salvation, or disbelieve unto condemnation, for the evidences which God has been so careful to give to man are not without effect in the world, and all men will be required to answer to him for the attitude they have taken in regard thereto. Nor will a wilful refusal or neglect to consider or heed the divine evidences of the truth relieve one from condemnatory results. Christ said: "The word that I have spoken, the same shall judge him in the last day."

Testimony a Sufficient Basis of Belief.

The thought is clearly conveyed in Christ's words noted above that Thomas ought to have believed upon the evidences placed before him which were found in the testimonies of his brethren. Fortunately for him the opportunity was granted of seeing the Lord, but this did not change the fact that the previous evidences were sufficient to have warranted a belief upon his part. Reliable human testimony is sufficient to establish a fact as may be seen in any court of justice, and the same kind of testimony ought to be accepted when it pertains to the things of God which concern mankind. Frequently men who reject such evidence ask for other evidences of an unusual and extraordinary character, and which are not to be compared in force and reliability with those which have been rejected. The chief priests, scribes, and elders among the Jews, having rejected the abundant testimonies which Jesus had offered them regarding his mission, and the gospel, said of him when upon the cross: "If he be the King of Israel, let him now come down from the cross, and we will believe him." Such a request was extremely inconsistent, and their premise of belief evidently untrue, for had not many of them already had knowledge of his miracles because of which they had sought to kill him? History shows that signs and miracles alone never did make believers, nor were such things given for this purpose, but were to "follow"

the believers for the purpose of "confirming the word" in them that believe.

Belief of the Gospel Essential to Salvation.

At the beginning of his ministry Jesus preached: "Repent ye, and believe the gospel." These were no idle words. The sins of the Jewish people, both individual and national, were carrying them swiftly on toward disaster, and repentance with an obedience to the gospel law were the sole means of saving them either in this world or the next. Without belief in the gospel men cannot live in obedience to its exalting principles, and cannot come under its saving promises, and as the Jews went down into destruction through disbelief, so others who follow the same course must of necessity expect the same result.

Again we read that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." The terrible sacrifice which Christ endured in order to make the gospel effectual in the salvation of man is evidence of the importance and value of that gospel. Jesus did not die to get men to believe fairy tales which made little difference to them whether they believed or disbelieved, but he died to bring man under the application of vital truth, truth which was vital to every man and to which every man must answer in the time of judgment. All too frequently men think that unless they make a profession of faith in the gospel that they are in no way obligated by it, but it is a universal law having application to "every creature," and "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." The gospel was given at too great a sacrifice, and its effects too far reaching to warrant its being treated lightly or ignored by man, but like the rock upon which the foundation is to be built it is worth digging for; like the pearl of greatest price, it is greater in value than all else that a man may have. Through it man may have eternal life, without it he must perish.

Paul writes: "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." Belief is truly essential as without it none can come to God. How necessary then that God should have furnished the evidences upon which men might base their belief. These evidences are found in the testimonies of Jesus Christ and his prophets, and apostles, given throughout the ages and they bear the stamp of truth. He that does not believe in the gospel cannot please God, he cannot come to God, he is not under the promise of salvation, but under that condition that results in eternal loss.

God Multiplies Evidences When Necessary.

To those who believe in part, signs are sometimes given to lead them on to greater faith. Thus Moses went to the people of Israel in Egypt and told them the things which God had commanded him to say, and worked signs in the sight of the people. In giving Moses power to do these signs the Lord said: "If they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." Thus the people had as evidences that the Lord remembered them the testimony of Moses and the testimony of two signs of a supernatural character. For this people who were held in abject servitude to believe that God would deliver them, upon the testimony of a single man would be difficult indeed, but when that testimony was attended with manifestations of divine power, it became an easy matter, for the evidences were adequate to the occasion. Since one sign might not be sufficient, the Lord gave two that the people might be fully convinced.

By what rule of Scripture or of divine law men today hold that with the testimony of John the Revelator God ceased to add any further evidences of the gospel to the convincing of men in later times, we do not know, but the extent of unbelief at the present time due in large measure to the doubtful character of the ancient evidences, cer-

tainly demands additional evidences from God to convince men of the truthfulness of the all-important gospel. Since men have not hearkened to the voice of the "first-sign,"—the revelation of God's character and will in the Bible—the necessity for a second "sign" is apparent, especially since it has been declared that "in the mouth of two or three witnesses shall every word be established." Are not the multitudes of earth's inhabitants now as precious in the sight of God as was ancient Israel? Have they not as great need of present evidences of God's interest in them, and of the truthfulness of the gospel of salvation, which during the dark ages has been clouded in uncertainty, as did Israel? Has God remained unchanged, and does he still regard the needs of his creatures? If so, then the conditions render it obligatory upon him to furnish evidences adequate to the present occasion, that men might not be left in uncertainty and doubt.

It is a fact that the Bible has been largely discredited by both professed believers and unbelievers, so that the evidences found in it do not have the value they should have in the minds of men. The uncertainty relative to the several points of doctrine taught in the Bible has been the cause of the upspringing of a multitude of diverse organizations in place of the "one body" of Christ, causing confusion and further unbelief.

The second "sign" has been given of God; another witness has come to testify with no uncertain sound, and another array of evidences from an entirely separate source has been brought to light by the power of God, in order that men might believe. These later evidences confirm the former ones, and though of ancient origin they come as a new revelation from God because of his miraculous power being manifest in their coming forth; they are his witness sent to meet the critical emergency of modern times, and its testimony, like the testimony of the Bible, bears upon its face the stamp of divine truth.

In harmony with Bible prophecy that "Truth shall spring out of the earth; and righteousness shall look down from heaven," the Lord by his angel working in co-operation with men brought forth from the earth, where it had lain for fourteen hundred years, a record of a fallen people who had previously been under his favor and blessing, a record which contained an account of God's dealings with them, and an exposition of the gospel. It was written by the last surviving prophet of that ancient American nation, named Mormon, from which the record derives its name—Book of Mormon.

The testimony of this second witness confirms that of the first; it advocates the same gospel; it gives evidence of the divinity of the Jesus of the New Testament, and of his resurrection; it declares the permanency of the gospel with its divine accompaniments of the Holy Spirit, and miraculous gifts and blessings. Its testimony has never been refuted, though the book has been held in contempt by bitter opposers, but men's attitude toward it, whether of belief or unbelief, does not make it one whit different, for if true it will so remain against all opposition, and if untrue the whole world's acceptance will not improve it. We believe the evidences of its divinity are sufficient to justify and warrant a belief in it, and by these evidences men are obligated to believe. Some have said: "Show us the original plates from which the book was translated and we will believe," but they have forgotten that the tables of stone upon which were written the Mosaic law were not submitted to the investigation of unbelievers; that the ark of the covenant was not exposed to the gaze of the incredulous; and that Jesus, after his resurrection, was not seen by any except those who believed in him. Legitimate evidences, such as are accepted in all the common affairs of life, should be sufficient to convince the reasonable mind and it is inconsistent to ask more.

The gospel of Jesus Christ is supported by adequate evidences, both ancient and modern, and to those who believe, these evidences will be multi-

plied abundantly, for "he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day." The revelation also states: "I the Lord am willing to make these things known unto all flesh, for I am 'no respecter of persons.'" With these evidences and these promises brought within the reach of every man, we may appropriately say: "Be not faithless, but believing."

COMMENTS.

Virginia gone prohibition.—Virginia recently voted for state prohibition by a majority of 35,000, making now ten states in the prohibition column. Prohibition does not become effective there until 1916. This is another big step toward national prohibition.

Court of Domestic Relations.—Chicago has a Court of Domestic Relations, in which marital difficulties are amicably adjusted if possible, rather than permitting these difficulties to lead to trial and separation to the breaking up of families. With the aid of this court many hopeless cases are settled, and the family circles saved from being broken up, the number being about one-third of the whole.

INDEPENDENCE ITEMS.

In the forenoon Sunday Elder Amos T. Higdon occupied. He read a part of the 37th Psalm, laying particular stress on the 11th verse: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." In connection with this he read Matt 5:5: "Blessed are the meek; for they shall inherit the earth." He said that the nations are not enjoying "the abundance of peace" at present. His sermon following was ably handled, giving Bible proof and statistics concerning Christ's second coming and the condition that would prevail during the millennial reign.

The morning's sermon was preceded by an excellent anthem, followed by a fine solo by Bro. Paul N. Craig during which time a collection was taken up for the Red Cross work, amounting to between sixteen and seventeen dollars.

In the evening, after half hour of fine orchestral music by the Sunday School orchestra, Elder T. J. Shelton delivered a splendid sermon, being one of a series on the Book of Mormon. He quoted from the 83rd section of the Doctrine and Covenants where it speaks of the church being under condemnation, and would so remain until "they repent and remember the new covenant, even the Book of Mormon," etc. He said that among other institutions in the Book of Mormon was the institution of the priesthood. He explained the existence of the priesthood both on this continent and the eastern continent. In fact his sermon was on the existence of the priesthood and the explanation of its workings, of the necessity of the Book of Mormon and of the necessity of both orders of the priesthood being on this continent as well as the eastern. He also spoke of the beautiful teaching found in the Book of Mormon.

A wedding occurred at the residence of Bro. and Sr. W. A. O. White Sunday evening at eight o'clock, when Ona, daughter of Bro. and Sr. White, was united in marriage to Albert King in the presence of about one hundred guests, Elder I. N. White, uncle of the bride, officiating, and Sr. G. H. Humes, cousin, playing the wedding march. Refreshments followed, and many useful presents were received.

On the 5th of next month Bro. J. C. Foss will leave for the State of Maine, stopping the first Sunday in St. Louis and the second in Boston. Bro. Foss just recently returned from Maine where he had spent the larger part of the summer. This time he expects to be gone two or three years. Sr. Foss and their grandson Earl left a week or ten days ago. Well, while Bro. Foss will be missed here he will be working in the Master's cause in the east. He preached at East Independence Sunday forenoon.

Bro. I. N. Roberts has moved from Stewartville, Mo., to Independence and has located at 115 S. Pendleton Ave.

We call attention to a communication in this issue from Mr. E. Stafford (should be Bro. E. Stafford.) In this Bro. Stafford tells of a prophecy now being fulfilled. The prophecy was uttered two years ago last March by Bro. J. W. Dubose. Read it. Although Mr. Stafford does not yet belong to the church his heart and soul is in it and he expends lots of money to spread the gospel in his way. Last year he sent the Ensign to 500 for three months each, and his offer is again good this year, and those who care to have it more than three months and so state he will extend the time three months longer. These are sent out under the rules governing the 50 cent offer to non-members, not to members, mind you. His idea is in harmony with the object of the 50 cent offer—to convert people to the gospel and make them members by reading the missionary paper. Who is going to compete with Bro. Stafford in this good work? Read his offer on page 7.

Tuesday morning, October 27th, everything outdoors was covered with a coat of white which Jack Frost had lavishly supplied during the night, his first visit here this year although there have been other times cold enough had he not been hindered by cloud and wind.

Tuesday morning the smiles on the face of Elder O. R. Miller were perceptibly broadened, especially when he remarked that he had "a big boy over at the sanitarium this morning."

The sunsets as seen in Independence and noted by many are remarkably beautiful. Old Sol seems to have a way here of sending forth his rays from the western horizon

to produce the most beautiful shading and blending of colors as he bids us adieu in bringing to a close the day he has glorified and made brilliant from the effulgence of his great arc light. Just now there is an added beauty as one looks from the high points of Independence to the landscape lying westward "between Jew and Gentile" towards Kansas City, where, as seeming on terraced steps, the wooded hills are resplendent with foliage of green, gold and red, which, if an artist could duplicate on canvas, would crown him with glory and renown. Go to the other sides of Independence and you behold the rolling prairies, the fields with shocked corn, the tinted vegetation of autumn leaves in blends of various colors. Independence beautiful! Indeed!

W. H. Deam.

ST. JOSEPH, FIRST BRANCH.

Oct. 11th Elder Charles Fry preached both morning and evening, the evening sermon on the "Power of Prayer" being especially good. Sunday school had a fairly good attendance. The few minutes allotted to entertaining features were used by a continuation of "The Mansion," (a story that is being read to the school in instalments,) by Ruby Jackson, and a duet by Nell Heikes and Grace Fifer.

On the evening of the 16th the Religio had in addition to the usual musical numbers, a unique and interesting program. Twenty of the members were asked to take seats on one side of the room and were then handed slips of paper containing subjects, upon which the holders were asked to talk one minute each. This gave us twenty minutes of diversified ideas, and was a very pleasant diversion.

Bro. Fry again occupied the preaching hours both times on the 18th and his sermons are always uplifting, and cannot fail if applied to our daily lives to make us more fit for the accomplishment of good and better able to bear our part in God's great work. On this Sunday our superintendent read the closing section of "The Mansion" to the Sunday school, and then Athena Scott sang a beautiful solo. Talk of a Christmas entertainment in the school made us realize that another year is almost gone. Oh how time "glides swiftly away" and how little we seem to accomplish, and eternity so near.

Apostle John W. Rushton preached the initial sermon of a two week's series on Sunday morning the 25th. It was reported as being fine. In the evening he took the "beatitudes" for the subject matter of his discourse and through them portrayed the grandeur and depth of intellect, and the magnetic and sympathetic personality of the man "Jesus Christ" and his divine insight into the spiritual needs of the human family. It was indeed a grand sermon, and we are looking forward to many intellectual treats in the next two weeks. Sunday school had an attendance of 101 and collection of over seven dollars, this being Christmas offering Sunday. Our superintendent, Bro. Harj Tilden was quite ill, and so unable to be present. This we believe was the second time he has been absent in his incumbency of nearly two years. The assistant superintendent D. C. Wilke was also absent, being with his family enjoying his vacation in the "sunny south."

On Friday night the 25th the Religio had a splendid program—unusually good was the general verdict. During the two weeks meetings the Religio will meet on Sunday afternoon.

The men of the first branch is respective of age have organized a club to be known as the Latter Day Saints Boosters, their object being to work for the interest of the branch. They have held several enthusiastic meetings.

Last Monday evening the Study Club met at the home of Bro. and Sr. E. E. McCormick and had a very interesting session. Next meeting will be at the home of Bro. and Sr. Ennis.

On Thursday Sr. Edith Cochran Superintendent of Sewing and Aid Department of Woman's Auxiliary organized a local at Wyatt Park Mission to be known as the "Wyatt Park Ladies' Sewing and Aid Society." They are starting out courageously with the object in view of getting a better location for the Mission and a comfortable house in which to worship. Their first work will be to serve meals down town during the coming State Teachers Convention. We wish them abundant success and hope every one of our members will render them all the assistance possible.

Sr. John Banman gave a coffee at her home, 16th and Frederic Ave., Monday, the 19th, afternoon and evening, for the benefit of the church. A neat little sum was realized.

On Thursday the eighth, one of our young Sunday school workers, Sr. Gertrude Peterson, was united in marriage to Mr. Elmyer L. Alter, Elder Jesse Roberts of Independence performing the ceremony. They were married in the beautiful little home, the gift of the groom's parents. A host of friends rejoice in Gertrude's happiness and wish her a pleasant and prosperous life.

Patriarch F. A. Smith closed a series of meetings at the third branch last night.

Our cradle roll has been swelled by the addition of several names lately. Bro. and Sr. Dunfee, and Bro. and Sr. George Christiansen have welcomed dear little daughters to their homes, and Bro. and Sr. Roy Tilden are proud of a fine son.

Sr. J. O. Worden and children departed for Kansas City where they will join Bro. Worden and make their home in the future. Grandma Archibald is here visiting her children.

Reporter.

SEATTLE.

There were nineteen present at the young peoples' prayer meeting Sunday morning at nine o'clock in charge of Elder Amos Rhodes and priest Evan E. Inslee. There were 3 prayers and 16 testimonies. A good showing for our young.

Bro. Wm. Johnson while in the northern part of the district held services at Bellingham, Lynden and Rosedale; was one of the speakers in dedicating a school building in B. C. He ordained Bro. Moloch to the office of priest.

Bro. Amos Rhodes was the Sunday morning speaker, taking as his theme the kingdom of God. Bro. Rhodes is a university student, and is superintendent of our Sunday school. In the evening the pastor spoke on the subject, Joseph Smith as a restorer. His attitude toward the marriage question was examined in the light of the standard books. The attendance was excellent though the weather was lowery.

The Saints have organized a class for the study of religion, especially the restoration and evidences supporting the same. The meetings will be held first and third Sundays of each month at five o'clock.

Our missions are moving along nicely at which are held some very spiritual meetings.

J. M. Terry

102 North 39th St., Seattle, Wash., Oct. 22.

FIRST CHICAGO ITEMS.

A goodly number were in attendance Sunday morning, and enjoyed the sermon delivered by our missionary, David E. Dowker.

Not long ago we reported that our Sunday school was arranging to qualify as a first grade school by instituting the normal class and grading of classes. This has been accomplished and the normal class will soon take its first examination.

We hope all schools will aim high, endeavoring to qualify in all points prescribed by the general association, and we can assure all of the great benefit to be derived from the same.

The evening hour was well occupied by Elder F. M. Cooper of Plano, Ill., who gave excellent instruction to a large congregation, including, as usual, many visitors.

G. A. Worrell.

4158 W. Congress St.

CORRESPONDENCE.

Milton, Florida, Oct. 21.

Editor Ensign:—Today I am sitting by the grave in which is sleeping the earthly remains of Elder Thomas W. Waddle who was sent to labor as a missionary in the southeastern mission about the year 1867. He did an excellent work, baptizing many precious souls into the kingdom of God. The grave which contains the earthly remains of this faithful, energetic missionary of the Church is not being kept up as it should be. It is located about six miles east from the above address, away out in the pine forest on the south side of Black Water River where there are a few other graves very poorly cared for. The grave of this brother, far away from his native home and blood relation, away out in the lonely pine forest, has no mound of earth to mark the place but there are two pieces of cedar, one at the head and the other at the foot, which are now in a state of decay and will soon waste away. On the headboard I read the following inscription cut into the wood with a knife, viz:—"Thomas W. Waddle, born, died 1868." Have been informed that Bro. Waddle was of Welch descent and he is held in very high esteem among the Saints in the south where he labored and his work in the South, though not long in duration, has been the means of great good to the church.

I call attention to this matter with the thought in mind that it might cause some to become interested to that extent that they would go to work and collect enough funds and purchase a tombstone to mark his grave. If someone would take the lead in the matter no doubt many of his friends would gladly donate to secure a monument that would not cost a great amount. I thus write in behalf of the one who made a sacrifice among strangers for the gospel's sake.

I am earnestly striving to be fully prepared to enter into that heavenly rest when the work of sacrifice here in this probation is ended. The missionaries in this field are busy and meeting with success. I pray the Lord to bless the Church and all the army of workers everywhere so that peace, unity and love may prevail that the way may be prepared for the King of kings to come and reign with his people.

In gospel bonds,

F. M. Slover.

Hamilton, Mo., Oct. 22.

Editor Ensign:—I love to read the letters in the Ensign and Herald, and thought perhaps some would be glad to hear from us. We are nicely located in our new home five and one-half miles from Hamilton and four miles from Kingston. We belong to the Oak Dale Branch, our church is two miles from here. We are enjoying ourselves with the people in our branch and district and hope to continue to become more acquainted in the district for we love to associate with the Saints.

I feel good in this work, and have a greater determination than ever to live a Christian life. I always had that desire but as I grow older, and knowing the destruction that is coming upon the earth, I feel the time is short in which to prepare ourselves to live and reign with Jesus when he comes to reign as King of kings, and Lord of lords.

Bro. Roth held a two or three weeks meeting at Kingston, closing September 25th, and we were glad we had the privilege to attend a number of times. This meeting closed on Friday night, giving the Saints at that place a chance to meet with the Oak Dale Branch in our two days meeting, the following Saturday and Sunday. Bro. Roth and Chas. Morton were in charge of same. The Kingston Branch was well represented and Patriarch Wm. Lewis and daughter Sr. Ruth, of Cameron, attended and remained until the next Friday. He gave a number

SERMONS AND ARTICLES

CO-OPERATION.

By Elder J. D. Stead.

"Every man shall receive his own reward according to his own labor. For we are laborers together with God." 1 Cor. 3:8, 9.

The above proposition is just and fair, one that can be accepted by every one, no matter what their religion or politics may be. Full pay for all one does should satisfy any just man, "For we are laborers together with God." Not for him.

Imagine one hundred or any other number of men laboring together, in any kind of business, and some one who is especially interested in their welfare, one who has had a large experience extending over a number of years in that particular line of business and having a perfect knowledge of it in all of its ramifications, offering to labor with them, giving them the benefits of his superior wisdom and knowledge, in counsel and advice, superintending the whole affair. The offer made by this one whose talents and powers are superior to all other men is made with the understanding that they all enter into an agreement with him. He is to be known in the agreement, as party of the first part, this company is to be known in the agreement, as party of the second part. Party of the first part agrees to furnish the land and all other means necessary to be used by the party of the second part in the transaction of all business. Party of the first part is to have full control in managing the whole affair.

The party of the second part is to labor under the direction of the party of the first part and every man in the party of the second part is to receive for his labor his full share of the proceeds—"every man is to receive his own reward according to his own labor." They are to continue to labor together with the party of the first part and his Son, who, like his Father is possessed with most excellent gifts, volunteers his services along with those of his Father, and is accepted by all concerned and becomes a part of the party of the first part. The party of the second part is organized by the direction and advice of the party of the first part, placing men in positions of trust—office—in the government of the people, who were truthful, honest, just and upright men in their dealings with all men. The party of the second part agrees to a common treasury into which each individual is to pay one tenth of his interest annually and all his surplus, to defray the expenses of carrying on the business and to supply the needs of all.

The party of the first part, Father and Son Benefactor and Beneficiary, who furnished the land and all other means necessary to carry on the business, gave all, including their labor, free to the party of the second part. The party of the second part could retain the land and the fulness thereof on the conditions they kept inviolate their agreement and give the party of the first part due credit for all they had done for them.

The party of the second part would be laboring with the party of the first part, not for them. They receive all they labor for; party of the first takes not anything from them, they retain it all. Quite a safe proposition for the party of the second part; and reflects love, mercy, and the most generous kindness on the part of the party of the first part.

Is it not a fact that any one with the least ambition would accept a proposition like the one described above? If a proposition of this character would be quickly accepted by all of us in order to procure worldly things, would it not be a wise thing for man, all men, to accept God's co-operative plan, one very similar to the one described in the foregoing and labor together with him and his Son, under their counsel and advice to procure both worldly and heavenly things?

The saints, both former and latter day saints have bound themselves together in a covenant made with God, Jesus Christ the Mediator, who also sealed it with his blood, to labor together with God, Christ and the Holy Spirit. All who unite with this body of people—the Church of Jesus Christ—have accepted the terms upon which God proposes to labor with men. Three underlying principles relating to God's plan of

work must be accepted and observed by all. They are motive, means, and end. All must have the same motive; the means God offers to man must be accepted and used by all in the way, and for the purpose for which they are given: the end—object or purpose which they labor for—must be known and universally accepted by all. Motive comes first in the plan which God proposes to man, but can not be understood without a knowledge of the objective end for which they are all to labor. Without a knowledge of both they cannot comprehend either one.

Doubtless we are agreed that all who accept this plan and enter into this agreement and engage in labor with God should be moved by the same motive as the one who originated and gave the plan. "God so loved the world." We find love to be the motive that moved God to originate the plan which he offers to man and invites him to co-operate with him, and on the conditions that man labors faithfully according to his plan, he is promised, "his own reward for his own labor." Love is the one motive that must move every man who accepts God's plan, if he succeeds. Who must they love? Answer: God and all men, both their friends and their enemies. See Matt. 22:36-40; 5:44, also 1 Cor. 13:2, 3.

What is the nature and character of God that man is invited by him to accept his plan and co-operate with him in doing for man what man could not do for himself? We will not attempt to describe him further than to say of him, that he is infinite, infallible and unlimited in power. Supreme intelligence, infinite love, resistless will make up the personality of God. And his Son, Jesus Christ, whom God gave to man to teach him what to do and how to do all things, is like his Father, he is all powerful, possesses all "the treasures of wisdom and knowledge," and "is made unto us wisdom and righteousness, and sanctification and redemption."

The description thus given us of Father and Son is sufficient to satisfy the mind of every intelligent person that, They are possessed with every qualification necessary to the redemption of the human family.

It should be apparent to every man that, They are possessed with that which makes them superior to all men taken together. Man is finite, fallible, and limited. Men, all men taken together, do not know, they are not wise enough to originate a plan and work out their salvation by it. If they could they might boast of saving themselves. Therefore we would make a mistake to put our trust in man for salvation. We make no mistake in putting our trust, our faith in God and his Son, Jesus Christ, and accept his plan, co-operate with them and "work out our salvation with fear and trembling."

It would not be proper for man or men who are the beneficiaries to dictate to their Benefactor the terms of his will. God sent his Son into the world with his will to make it known to men, that they might accept the terms of it. "God gave his only begotten Son" "not to do his own will but the will of him that sent me." All those who rejected Christ when he came to them, rejected the will of God—the means of salvation—against themselves. All who received Christ received his testimony—God's will—"and set to their seal that God is true." It cost Jesus Christ his life to establish God's will. He testified to the truthfulness of it and sealed it with his blood. God offers man this means because he loves him. Man must accept this means in order to be saved—the objective end for which they all labor. God will not take away from man his agency, therefore, he may receive or reject the terms of his will. Receive it and be saved or reject it and be damned. "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.

From the will of God, please not the following excerpts:

"Love God with all thy heart, and with all thy soul, *** mind and *** strength: *** Thou shalt love thy neighbor as thyself." Mark 12: 30, 31.

"Lay not up for yourselves treasures upon earth *** but lay up for yourselves treasures in heaven." *** "But seek ye first to build up the kingdom of God and establish his righteousness." Matt. 6:19, 20, 33.

"Thy kingdom come. Thy will be done in earth, as it is done in heaven." Matt. 6:10.

The foregoing declarations of Scripture reveal to us a part of God's will. From these scriptures, motive and the object which we are laboring for, is clearly set forth. Dear saints, as we take a look into this much of the gospel mirror, can each one of us see ourselves laboring with the divine monitor, moving us in the right direction? Do we see that God's purposes are being worked out in us, and by so doing, laying up treasures in heaven, or are we laboring with another object in view, viz., to bring about some purpose of our own, founded in selfishness, and by so doing, lay up treasures on earth.

Our failure in keeping God's will does not always lie in the fact that we have not a zeal of God, but more from our lack of knowledge; being ignorant of God's will many have went about to establish their own wills and have not submitted themselves unto the will of God—the means of salvation. My heart's desire and prayer to God for them is, that they will accept the terms of God's will and be saved.

The will of God is revealed in the preaching of the gospel of Christ—the power of God unto salvation—the means provided for our redemption.

To hear the good news—glad tidings—which was preached by Jesus Christ, and those he commissions to preach it, and do what it says, is to act wisely; to refuse to do after hearing, is to act foolishly. See Matt. 7:24-27; 25:1-12.

Once again we call attention to motive, means, and end, the three underlying principles in God's co-operative plan which he has revealed to man. We have found the motive to be love; the means to be Christ—his gospel; the objective end—man's redemption—eternal—life in the presence of his Creator, freed from sin, in the kingdom of God, doing his will on the new earth as it is done in heaven. Rev. 21:1-3.

Question: How does God labor with man? "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

"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." Acts 2:39.

"Now concerning spiritual gifts, brethren, I would not have you ignorant." ***

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh in all. But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:1, 4-7,

"But unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." 1 Cor. 12:8.

The Scriptures quoted above answer the question, "How does God labor with man?" They make clear, that God promised to help man and that God did help the former day saints by his Holy Spirit. To one, not every one, is given by the Spirit the word of wisdom; to another the word of knowledge. Are we to understand that God is granting special privileges to some? (In the government of the U. S. A., we condemn and protest against giving special privileges to the favored few, for reasons we do not state here.)

What could be God's purpose in giving to one wisdom, another knowledge, or any other gift? Was it intended that those who receive them, would use them to take the advantage of those with whom they are called to labor, or does there come with these excellent gifts, to those who receive them, added responsibility which they are required to discharge in a way "to profit withal." To use that which God gives any one of us for a different purpose than that for which it was given, it would be unjust, deceptive, dishonest, and would result in condemnation to the one who wilfully, knowingly use that which God had given for other purposes than that which they were given, i. e. "to profit withal." Evidently this is what the Apostle wanted the saints to understand, not to be ignorant of. The saints were taught from the first that they were promised the gifts of the Spirit and were exercising them, but very much like many Latter Day Saints, they did not fully understand how to use them, and the purpose for which they were given.

I fear those who have received these gifts many times use them much like some of our citizens in civil government have used that which they have received when granted special favors, namely, lord it over the weaker ones; failing to use the proper motive—love—along with the means that God had given to them. Therefore their effort was misdirected, misspent, and was not accomplishing the purpose for which they were given. No one will neglect to use that which is given to him for any other purpose than that which it is given, if he knows what it is given for, if he is honest, full of love, and keeps the objective constantly in view. The Apostle Paul informed the saints in the second verse of the thirteenth chapter, 1st Corinthians that though they were given the several gifts named by him in the 12th chapter and used by them without having been moved by the proper motive toward the end which all are laboring for, they would be of no profit to them. When God labors with man, gives him wisdom, knowledge, or any other blessing he requires him to use it in the way, and for the purpose for which they all are laboring, i. e., building up the kingdom of God and establishing his righteousness; that his kingdom might become triumphant and his will done here on earth as it is in heaven.

Man laboring in this way with God is sure to be profited; no one can take from him that which justly belongs to him; his treasure is secure in the promises of God, in the kingdom of God, a kingdom which shall stand forever, one which he has labored to build up. But one whose treasure consists of the things of this world is not secure in that we cannot take the earthly treasures with us when we leave here and if we remain till Christ comes to this world, they will be destroyed with the world.

"Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." And he spake a parable unto them saying: "The ground of a certain rich man brought forth plentifully, and he thought within himself, saying: What shall I do: I will pull down all my barns and build greater; and there will I bestow all my fruits 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 fool, this night thy soul will be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:15-21.

"For what shall it profit a man if he shall gain the whole world, and lose his own soul?" Mark 8:36.

"To one is given knowledge." In what way is he expected to use it? Surely not to take the advantage of another who is called to labor with him in the same cause, to accomplish the same purpose. To another is given wisdom. What for, to take advantage of some other one? Most assuredly not. Think of a man who has been blessed with these extraordinary gifts and language to express what he knows to the understanding of his hearers; a preacher, an orator, mighty in the Scriptures, called of the Lord, ordained to minister in the cause of Christ according to his gifts and calling: "For the perfecting of the saints, for the edifying of the body of Christ; till we all come in the unity of the faith; to the knowledge of the Son of God; unto a perfect man, unto the measure of the stature of the fulness of Christ." think of that man using that which God gave him for another purpose altogether, seeking to build himself up in the estimation of the people who admire his talents; seeking honor and fame; and, if successful in building up a large congregation of people, exacting from them large sums of money, much of it coming from the poorer class of people who sacrifice of their small earning, giving them to this talented divine, used by him to live in luxury, faring sumptuously every day, while many of his poor parishers suffering for the necessities of life. Think of that man continuing to call upon God to labor with him after he had failed to use that which God had given him, for the purpose for which it was given, having used it for another purpose altogether, i. e., laying up treasures on earth, which profiteth him nothing.

The man described in the foregoing is a preacher. We hope but few, and prefer to think there is none, like him. All who engage in labor in the

kingdom of God are not preachers. Preachers are not the only ones who are promised the Holy Spirit; preachers are not the only ones who are counseled to be faithful in building up the kingdom of God! preachers are not the only ones who will receive their own reward according to their own labor. "For we are all laborers together with God." What about the man, "that toileth in the affairs of men of business?" Has he any claim on God to assist him in all his labors? Has God blessed him in that which he has been doing? If so does God require him to use that which has been given him for the same purpose that he requires the minister to use that which is given him? Should this man be moved upon by the same motive, as the man who ministers in spiritual things, and have the same object in view? We find answer to the foregoing questions in the following:

"All are called according to the gifts of God unto them, and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." Doctrine and Covenants 119:8.

"He who is appointed to administer in spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless in your emporal things you shall be equal, and this not grudgingly, otherwise the abundance of the Spirit shall be withheld." Doctrine and Covenants 70:3.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19:7.

The law God has given to govern men here on earth in his kingdom militant, is the same law that governs those in heaven and will govern in his kingdom on the new earth when both those in heaven and those on earth are gathered in one, in the dispensation of the fulness of times. In a perfect law, we are compelled to believe that provisions have been made in it, by the perfect One, to meet both the temporal and spiritual needs of all who come under it. A law that does not provide man his temporal needs, is not a perfect law. A law that does not provide man his spiritual needs, is not a perfect law. It must supply both his temporal and spiritual needs if it is a perfect law. All come under the same law and should learn what is required of them and obey it in its entirety. If those who labor in the affairs of the men of business neglect to turn over that which is required of them under the law, to the proper ones, whose special business under the law is, to administer in temporal things, supplying every one who is in need, they will be held accountable to Him who furnished them all things to labor with. If those who are appointed to administer in spiritual things neglect, or fail to use that which is given to them; refuse to magnify their calling; "or to exercise control or unrighteous dominion, or compulsion, upon the souls of the children of men, * * * behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man [those men]." If those who labor in temporal things neglect to feed the physical man; if those who are appointed to administer in spiritual things neglect to feed the spiritual man, the body of Christ—the Church must suffer just to the extent that those things which answer to the demands of life are withheld from the body. For the body to be healthy and grow as it should the whole law, both the temporal and spiritual, must be honored by all. We must all be moved by love, use that which God has given to each one of us and labor together with God in a common cause for the same purpose.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall reap life everlasting." Gal. 6:7, 8.

1227 W. Lenawee St., Lansing, Mich.

WHAT IS MISSIONARY WORK?

By Elder J. E. Vandervoord.

Today we are confronting a crisis, so to speak, and a great demand is made of us by reason of the profession we as a church make, and the

problem is one that should equally concern all, and our failure or success depends largely upon our individual efforts and attainments. The missionary work is the life of the church, i. e., if we have no missionaries we will have no church, so it is well that we consider this matter to say the least.

In the true sense of the word a missionary may or may not be a "preacher," for missionary work consists in disseminating gospel truth, gospel light, and gospel knowledge among our fellow-men, and this may be accomplished in more than one way, that is different methods may be employed to meet, or serve the needs of different conditions, and people.

Too frequently we look at the external of a thing and fail in a great degree of understanding the underlying, life giving, essential features of the thing itself, and so we have been inclined in the past to look at missionary work as that being done by the ministry, traveling ministry only. This conception of the matter, to say the least, is a mistaken one, and it becomes us to look deeper into this matter than the mere surface; we must penetrate the thing itself. We should awake to reality of the Christ life and Christ character, and recognize the fact that religion is a life, not an argument, it is a reality, not a theory, it is a character, not a profession. Therefore, whatever may be done to bring about or produce such a condition is if properly understood missionary work.

For example, the writer knows a good sister, one in very ordinary circumstances too, who living isolated availed herself of the two months missionary rate made by the Ensign and sent the Ensign a year to a number of her neighbors, informing them that she had ordered it for them, and then as opportunity afforded spoke of the contents of the paper at different times with them and by that means created an interest so that by reason of her efforts people were made ready for baptism without hearing a sermon preached by any of the ministry. This humble service, coupled with a godly walk and conversation, certainly constitutes acceptable missionary work, and what was done by this sister can be done by others.

But let it be remembered that this is only one way in which work may be done. Others have given or loaned books, distributed tracts, passed on their church papers, Herald and Ensign after reading them, and still others by living a life that was more saintly and Christlike than those with whom they mingled have caused their neighbors to awake and take knowledge of them. And there are many who have in a humble way imparted of their means, according to the law, and by their tithes and offerings have enabled the church to keep men in the field of activity and they have preached the good news far and near. So we may readily observe that all who assist with the material things intrusted unto them are also performing acceptable and profitable missionary work, in reality they are doing as much or more perhaps than the one who is preaching, so it is quite obvious that there is a work for all, and all may be co-workers in a common cause, for the mutual good of the entire race.

There are those who are doing what they can; there are also some who are doing nothing. What are you doing? Ask yourself, and answer it for yourself as you would expect to do in the day of God's judgment, "What am I doing to prosecute the work of the ministry? What can I do?" And when you have before God answered the matter in your heart and mind, that do, and the church with its work will be a grand success; it will be a boon to society and a benediction to the world.

If I would be proficient in missionary work I must learn to meet passion with peace, hatred with love, and overcome evil with good. Therefore, when we as individuals, and as a body collective learn as the Master to go about doing good, we shall find joy in our service, and the Church will flourish and blossom as the rose, and the earth will be redeemed and become the heritage and habitations of the pure in heart.

HEBREW ASCENDANCY.

Twenty years ago, under the spoils system, the Irish held most of the city jobs in New York. Now, under the test system, the Hebrews are driving them out. Among the school teachers of the city Hebrew women outnumber the women of any other nationality. From seven hundred

to nine hundred of the physicians in New York are Hebrews. More noticeable is the influx into dentistry and especially into the legal profession has been pronounced, and of late there is a movement of Jewish students into engineering, agriculture and forestry. —The Century Magazine.

TRIALS AND TEMPTATIONS.

"Blessed is the man that endureth temptation,"
When he is tried, a crown he'll receive—
Eternal life, with joy and salvation—
Promise of God to those who believe.

"Count it all joy," when beset with temptation;
God permits trials to those whom he please;
"Knowing that trial of your faith worketh patience,"
Victory comes not for those sitting at ease.

Patience must work her perfection within you;
Perfect must you be—not waiting—entire.
Purity comes, as the gold and the silver,
Receiving luster when passed through the fire.

God of all mercy has said to his children,
"Overcome evil, or you'll suffer loss."
"I will turn my hand upon thee;
Purely purge away the dross."

"I'll refine thee as silver;
Through afflictions you shall pass;
I shall see my image in thee,
As if looking in the glass."

"Whom the Lord loveth he chasteneth;
Scourgeth every son," for his good.
Sweeter will be our rejoicing
After the trials we have stood.

Brighter the beams of the morning,
Bleached by the shades of the night;
Sweeter the joys of salvation
Passing from death unto light.—J. M. Stubbart.

RADIO SERVICE IN THE U. S. SIGNAL CORPS.

Development of the present Mexican situation into actual war offers to American radio operators and engineers a new opportunity along the lines of their usual vocation.

To the lay public, and indeed to almost every one who has not participated personally in the development of post-graduate military education and training in this country under the General Staff during the last ten years, the most striking feature of the news dispatches from Vera Cruz has been the frequent though somewhat guarded, mention of the work of the intelligence corps of the United States forces, as revealed by the occasional exploit of an aviator, a flagman, or a radio section.

Technically, this intelligence service divides itself into two well recognized branches, one gathering and the other conveying, military information. The one finds out what the enemy is doing; the other places this information in the hands of the high authorities who are to act on it. The first is the work of the General Staff, performed through all available agencies, including the employment of scouts and secret agents, and the Signal Corps. The latter is the work almost exclusively of the Signal Corps, as it formerly was of the cavalry.

In modern war, as in business, time has become an important factor. Minutes are often as effective as bullets. So it is essential not only to find out quickly what the other fellow is up to, but even more so to report this information in time for our own forces to act on it.

Cavalry is a slow and costly agency when considered as a source and conveyor of information. Its proper duty nowadays is to act as a highly mobile set of riflemen, who can be thrown into a fight or to a threatened point, when quicker agencies of information have reported the need for them.

It takes many troopers to force their way to the points where information can be had, and a long time for a mounted messenger, who may get killed or lose his way, to bring back their reports. Whether the aeroplane can fully perform, with aerial chauffeur and a trained observer, the work of a cavalry regiment in getting news is a disputed point with most of the argument in favor of the flyers. But there is no longer in the United States Signal Corps of the entire practicability of radio telegraphy in the field—of its rapidity, certainty and general superiority in all cases where wire lines cannot be run.

So the Signal Corps, splendidly equipped for the first time with all the radio sets it needs now on hand, is ready in case of war to accept the services of skilled radio experts for active service

in the field. Such men will be assigned immediately on enlistment to duty with radio sections, and will occupy what are probably the most desirable enlisted places in our army. The pay, with the allowances, is rather better than that of first and second year civilian radio operators; mounts are furnished, the stations are desirable, quick promotion is almost certain and the opportunity for knowing what is going on at all times—of sharing every secret of the generals—is the best in the world.

The apparatus has been improved and at the same time simplified. The 500-cycle generator, quenched spark gap, condenser, key and pancake helix constitute the entire transmission side of the field sets; while for the receiving side experience has shown that the best results are obtained with a simple inductive tuner, a "cat-whisker" rough-silicon detector, a stopping condenser and a double head set telephone receiver of from 3,000 to 5,000 ohms, which have accordingly been adopted as standard in sets of approved design. The power used ranges from 1-10 to 2 K. W., with daylight transmission ranges of from 30 to 200 miles. The smaller sets are carried on pack mules and the larger ones on carts of special design; the operators and antenna men being mounted on horses in both cases.

Special means, held confidential in the service, have been devised for insuring practically total freedom from interference and the secrecy of messages. Nowhere else in the world has prevention of listening-in by an outsider been so well worked out by mechanical means. The enciphering as well as deciphering of messages by methods wholly unknown as late as three years ago, has become a fine art. The deciphering of an enemy's messages, by methods worked out in the Army Signal School at Fort Leavenworth under the classes of 1911, 1912 and 1913, has become a very easy matter, since practically every other government in the world is still using cipher systems which we have abandoned and the United States Signal Corps today possess at least four officers who have mastered the art of unraveling with certainty and with almost uncanny rapidity practically any transposition or substitution cipher laid before them.

The operator who desires the novel and valuable experience that may be derived from a term of service in either the regular or volunteer Signal Corps during war time, will find it worth while. Possession of a first or second grade commercial license is desirable, but no amateur who can receive consistently and accurately at the rate of fifteen words a minute need despair of enlistment for radio service, or of quick promotion on making good. An operator who can use both the Morse and Continental codes is a valuable man in the service, and if any operator takes the trouble before enlistment to do the little study which is all that a telegrapher requires to master the work of sending and receiving Continental Morse by flag and by the short and long flashes from the heliograph or searchlight—at the rate of from five words per minute with the flag to ten per minute with the lights—he will find himself a man marked from the outset for promotion.

—Capt. Harry B. Kirtland in Popular Electricity and Modern Mechanics.

PROGRESS.

The cave men fought with their knotty fists,
And clubs that were tipped with stone;
With heads held high, and with fearless eye,
They guarded their rights alone.
They hacked at beasts that were huge and fierce,
That prowled where their stores were piled,
And they died at last, and their spirits passed,
While the War God looked—and smiled.

Long ages passed, and archers came,
With arrows and pliant bows;
They crouched in lines 'neath the mountain pines,
And slew as the reaper mows.
And all the spears of the armored knights
Flashed bright as a shining sea;
And people died and their spirits cried,
While the War God laughed in glee.

They fight today, and the bullets new
Are shaped like a needle fine;
And cannons roar on the ocean shore,
White blood flows red like wine.
The airships flutter against the sun,
To shoot at the frightened earth,
And birdmen die in the heavy sky,
While the War God shouts in his mirth.
—Margaret E. Sangster, Jr., in Christian Herald.

DEPARTMENT OF Woman's Auxiliary for Social Service

MRS. MAUD MILLS, Editor.
1514 W. Short St., Independence, Mo.

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A CHILD'S DEPENDENCE.

"My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior for he hath regarded the low estate of his handmaiden." So spoke Mary the mother of the "child called Jesus." In the bringing to the earth of this child, God deemed it wise to prepare that mother before hand, for this great change that should come to her; to change not only her life but every other life that came into the world after her child had come, lived his life, and gone from the earth. We cannot believe it was needless Mary should be, foreverward.

God does nothing that could just as well go undone. We who have felt the glow of the spirit can imagine Mary's state of mind after that angel visit. But do you think, mothers, God is less thoughtful of your child and mine than he was of his own. I believe if we as saints live as humbly as Mary did, he will fortify each mother for the coming of her child as he did Mary the Christ mother.

We ought to know. We in a large measure are responsible for the disposition of our child. The child is influenced largely by the environment of the mother hence this being true we mothers should realize the helplessness of our unborn children.

Upon us it depends for so much before birth. The mind of the mother should turn to her God and the beauties of his gospel. The fair promises he has given to those that will do his will, and the bright hopes held out to the door of his will, here and hereafter, which I could not make more plain than did the angel when he told Mary, she had "found favor in the sight of God." To do that we must be pure, true, and humble. We can become in such condition that the Spirit can daily be our guide and help, and be able to start the child we give to the world—in the path that leads to God, and not from him. A child born from a mother that for months has only had regrets and rebellion in her mind; one that has constantly wondered why she is called upon to go through agony for that which she does not desire, and she feels will only be in the way. That child starts life handicapped. There is a daredevil spirit that tramps all before it, and which if not overcome means ruin to the soul. In viewing this line of thought, we see where it is up to us as mothers, to bring to God the spirit he gives to us—clad in flesh, that is as ready to be moulded as we can bring it. If we as saints could but look upon it as Mary and Elizabeth and other mothers of yore then times did, we too could produce a John, or a Samuel. Read of Hannah's lament. These women in each case were praying women. And God gave to such, spirits that they might clothe it in flesh that would not rebel against its maker.

A child thus started, is like a flower planted in soil just ready for the tiller. It yields to the stirring of the soil, to the cutting off of the unruly roots, as well to the nipping of the buds that will prevent the full development of the perfect flower.

A good plan is, as soon as the mother is made aware that to her is given another soul, to go to the Lord and through the elders ask for administration for the safe delivery of her child.

I know one case where after the loss by death of three little ones this plan was used and the result was, mother kept the rest of her children when they came. In the first years of life we still find the child dependent; and right here will creep in a mistake if we are not watchful. There is wonder that as many children reach that time, where they can help themselves, as do. How many poor, half starved, suffering babes we see! It is not always food they need. Some times it is where they have ample food we often see a worse form of starvation, that kind that will cause the child to cry out, "I want to do it," "Let me do it." But they are put off with an, Oh let mother do it for you. Its real mother love they need. That love that can let the little pink feet start on its path willingly, knowing those poor little feet will ache, grow weary, and bleed with the stumblings of life. Its the mother love that comes with the new baptizing she has had, the new birth from wife to mother. This new love will not see in her child a mere toy; a new joy just to play with a little while; but a study as deep as God's great plan itself. It will tell her, into her hands has been placed not a doll that by pressing the button she can amuse herself and friends. But a soul, a child, or in other words a life work.

Not long ago I heard a mother say; "I had always hoped to be something in the world, but what am I? Only a woman, covered with little petty cares, and all I can

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EDITORIAL

WHY MURMUR?

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue:
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied:
And hearts in poorest huts admire
How love has in their aid—
Love that not ever seems to tire—
Such rich provision made.

—Richard Chenevix French, D. D.

SELF-DENIAL.

If any man will come after me, let him deny himself, and take up his cross and follow me. Matthew 16:24.
The carnal mind is enmity against God. Romans 8:7.

Man finds himself possessed of two classes of desires, one tending toward good and the other toward evil. The first results from the impress of the nature of the divine Creator, and the second from the impress of the nature of Satan accomplished through "the fall." To follow the desires which lead toward righteousness, of necessity requires a suppression of those which lead toward sin, and on the other hand if one follows the way of sin he will unavoidably disregard the desires of righteousness; "No man can serve two masters."

Without Self-denial There Can Be No Strength Of Character.

A yielding to the desires of evil, which usually operate through the flesh, brings one to a condition of servitude, and he becomes subject to the will of the flesh, losing that power of self-control that marks the strong man. Will-power vanishes, his perception of truth and right becomes dim, his regard for others is lessened, and he is easily led into sin. Self-denial carries with it an intelligent control of every appetite and desire, and makes the man master of himself. It gives opportunity for the development of the nobler qualities of character and opens the gates to the fields of the higher life. "There never did and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial." As strength comes by exercise against resistance, strength of character is acquired by the exercise of the will in resisting the appeals of the baser nature.

Not an Unnecessary Sacrifice.

Self-denial is more than a suppression of the desires that are clearly evil. It involves many things that are otherwise legitimate but which if indulged will prevent the reception or the attainment of the higher blessings. Men often sacrifice comfort and pleasure, enduring great hardships in order to attain certain desirable ends. Parents deny themselves many things in order that the needs of their children may be met. A proper appreciation of the higher things of life, the things which appeal to the spiritual man and tend to give him higher ideals and greater ambitions, will lead one to sacrifice many things which he would otherwise seek to enjoy. The

possession of material things is not of itself improper, but if such possession constitutes a bar to the attainment of the higher things, which are more real because they are eternal, then it is better that it should be yielded by sacrifice. This is what Jesus advised the rich young man, seeing that his heart was set upon his riches, and that he could never taste of the real joys of life unless his affection could be turned to something higher. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." It was a lesson of sacrifice that the Lord taught, a giving up of that which was counted legitimate in order to obtain greater good.

The essence of all true sacrifice is in giving up the lesser for the greater,—not selfishly for mere personal gain, for selfishness is the thing that sacrifice seeks to destroy, but for the good of the whole, as the parent for his family, the man for his country, or the martyr for the truth. Truth and right are of more value to the world than any earthly possession, or even the life of any one man, and the man who gives up earthly treasure, or life itself for the establishment of these is helping to cause blessing to flow to thousands in time and in eternity, and the good he has dispensed will ultimately return to him in manifold degree. What great good has come to the world by the noble sacrifice of the thousands of early Christians who died for the truth! What benefit to untold millions has resulted from the sacrifices of that struggling army or revolutionary fame! How wonderfully has the world been moved forward by numerous individuals who have gone down to death while standing for the right! Such sacrifices are not in vain, nor do those who make them lose their reward, for "he that loseth his life for my sake shall find it."

Sacrifice in Minor Things.

Not all men are required to lay down their lives for the truth, nor for their country, but it is the duty of every man to live for the truth as he would live for his country, which necessitates the daily sacrifice of many little things of pleasure, of comforts, and of means. The little sacrifices of one man may not count for much in the world's progress, but let a community unite in its sacrifices and the results become more apparent. Let the whole Church, as to individual members, make daily sacrifice by refraining from the numerous little delights that demand time, energy, and means, and direct these forces into the channels where they will unitedly work for the establishment of the truth, and the world will move under the influence of the Church as never before.

The widow's mite accomplished more for the good of the world than all the liberal donations of the rich because with it was manifested the spirit of sacrifice by self-denial. In the offering of their gifts the rich denied themselves nothing, but sought with selfish motive the praise of men, and the virtue of the gifts was lost. The offerings of the rich were not sufficient to save the temple, their city, and their nation from destruction because of their false standards, but had there been enough offerings of the character of the widow's mite, all would have been saved. One of the leading causes of the slow progress of the gospel is that so few are working for it, so few have placed themselves under the principle of self-denial, and so few are sacrificing for it. The power of the individual members for carrying on the general work is being wasted by the little leaks of time and means incident to self-indulgence in the daily multitude of passing delights, and by evaporation in allowing the more vital opportunities of life to pass unused. With unity of purpose, unity of effort, and unity of sacrifices, the power of the gospel would shine in the lives and work of the saints to the enlightenment of the world.

Self-denial with Positive Obedience Is the Basis of True Christian Discipleship.

"If any man will come after me, let him deny himself, and take up his cross and follow me."

is the statement of the Son of God. There is little to be gained by self-denial unless the energies and powers conserved thereby are turned to the accomplishment of more noble things. Self-denial alone does not make a Christian, but he must yet take up his cross and follow Christ and enter aggressively into the work of building up truth and righteousness. To seek the upbuilding of the kingdom of God while at the same time yielding to every carnal appetite and fancy is to put the individual at once at a disadvantage, for under such conditions he cannot be a true disciple, and the insincerity of his efforts will be manifested in the results.

Acquiring and maintaining discipleship with Christ may necessitate the severing if some of the strongest ties of friendship and blood-relationship. Where these ties hold one from the performance of duty and the accomplishment of the highest purpose in life they had better be broken. Valiant men who offer themselves to the nation in time of need do not permit such ties to stand in the way of duty, and should men do less for Christ who has done so much for them? "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (Matthew 10:37.)

The Spirit of the Gospel.

Self-denial and sacrifice are essential parts of the spirit of the gospel, and no man can enter fully into the spirit of the latter day work without them, nor can he know the richest joys that the gospel affords. After all they do not impoverish but make rich with the true riches. Peter who had left his home, his wife and friends, to do the work of the ministry to which he had been called, seemingly doubted whether the results were worthy of the sacrifice, but the Lord said to him: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution and in the world to come eternal life." (Mark 10:29, 30.) Denying self for others' sakes will unavoidably multiply friendships with ties so strong that every legitimate need will be met by the new friends who have learned the lesson of sacrifice from him who has set so worthy an example. Such virtues are never lost but they go out to the blessings of mankind to return again with manifold increase, like the bread cast upon the waters.

Self-denial lifts a man out of his narrowness and above his littleness; it broadens his vision until he is able to see beyond self the great humanity with all its needs; to see his duty and responsibility. It enables him to enter upon the active service of his God in uplifting humanity, and prepares him for discipleship in Christ.

THE CHANGING ATTITUDE TOWARD WAR.

A special bulletin has been issued by the American Association for International Conciliation, showing the changing attitude toward war. It consists of a number of cartoons from various papers, all showing the horrors of war, and how it violates the moral sentiment of the nations. When the anti-war sentiment becomes sufficiently strong to dispense with war altogether we may look for world peace.

As Phidias contrived his mechanism so that his memory could never be obliterated without the destruction of his work, so the great name of God is interwoven in the texture of all that He has made. His goodness blooms in every flower; His glory beams in every star. There is a God! The sun speaks it in his splendor by day, and the moon in her radiance by night. There is a God! Inanimate nature, from the pebble upon the beach, to the orb that shines in the vaulted sky, declares it; and animate existence, from the tiniest insect, to Gabriel before the throne. The earth is full of Him. His majesty commands the cherubim; His temple is all space; His arm is around all worlds.—Joseph Dare.

SERMONS AND ARTICLES

THE VINEYARD AND ITS WORK.

Sermon By Elder S. S. Smith.

It is with feelings of gratitude that I appear before you at this time, yet I have a degree of hesitancy for I realize one occupying in the sacred work of the ministry must ever be impressed with its venerable character, and the necessity of seeking the counsel of One whose wisdom is supreme, and whose far seeing eye is over all. I have in mind two texts which appeal to me as being appropriate for this occasion to introduce the theme to be considered.

"Son, go, work today in my vineyard." Matthew 21:28.

"Thou art called to labor in my vineyard, and to build up my church and to bring forth Zion, that it may rejoice upon the hills and flourish." Doctrine and Covenants, 39:4.

Among the various metaphors by which the church or kingdom of God and his Christ are represented, one of the most common, and too, very beautifully expressive, is that of a vineyard. The gifted prophet Isaiah, richly endowed with that noble idealism, intrinsic with glorious similitude and poetic meter, wrote, "Now will I sing to my well-beloved a song of my beloved touching his vineyard." My well-beloved hath a vineyard in a very beautiful hill." Isa. 5:1. The Master of men used the same allegory of the vineyard, and we linger on his words, "There was a certain householder, which planted a vineyard and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went unto a far country."—Matt. 21:33. The Palmyra Seer not lacking in responsiveness to the Spirit's thrill, was led to exclaim, "For verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and a perverse generation; for, behold the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard. And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances, because of priest-crafts, all having corrupt minds." D. C. 32:1.

Thus considering the metaphorical allusion in the texts, and the citations given, we understand by the act of conversation the penitent believer is transplanted out of the desert of the world into the fruitful vineyard of the church. Changing the figure, we find a very beautiful comparison where the individual is cut off as the wild olive and engrafted by the gospel into the tame which is the true and living plant or in other words the church.

We should deeply concern ourselves with the language of the text, "Son, go, work today in my vineyard," and take it as a personal reference to us individually; for the magnitude and full responsibility of the latter day work rests upon the shoulders of all equally. How can a practical rendition of the text be made, unless it means identity with the church which of course carries with it the idea of work?

Practical Christianity, we must ever insist, is working for God. Let me then elucidate this subject by stating the proposition more fully under three headings: First that all saints are called to the work of God; Second, the spirit in which this work of the vineyard should be done; and third, the motives by which it may be enforced.

All Believers Called to the Work.

Dear saints, let me appeal to you today, does it seem like a harsh conclusion to say, in this church that we view as the result of divine providence when it was restored to earth in this the latter day, there is found no place for the laggard or lazy man? In the economy of God there is no place for him. There is no proviso for such a being. Salvation is always identified with the idea of labor. Our certificate carries with it the thought of duty, like the ant in the ant-hill, or the bee in the bee-hive. Every one is supposed to be a worker. All has a separate and distinct duty, and an equal responsibility which must be performed.

It is not so much the personal religion of the individual that I refer to, which is included in the expressed injunction, "Give diligence to make

your calling and election sure," and "Work out your own salvation with fear and trembling," as it is that measure of enlarged service which not only applies to the duty to self, but the duty to the brotherhood, and all mankind as well.

Now the greater labor to which we refer and address ourselves today, is best illustrated by looking at some of the figurative lessons and expositions of the Church of Jesus Christ. First we take up the comparison where the church is likened to an army. Paul I believe is responsible for this comparison. The thought he wishes to convey in this reference (Eph. 6:10-18) is, that every man is a soldier and must be properly drilled and equipped, that they may be "strong in the Lord, and the power of his might." Thus every saint is supposed to be a soldier of the cross. Every enlisted patriot is to have the cause at heart, and he is brave and loyal on the battle front because he wants to be there, and he sees a common danger. He is not one who is oblivious to the peril, and the prowess of his forensic enemy; but he is there because of a sense of duty and the conception he holds of his relations to his fatherland—the Church.

This command is issued to each, from the least to the greatest, "Fight the good fight of faith," "War a good warfare" and "No man that warreth entangleth himself with the affairs of this life; that he may please him who has chosen him to be a soldier." Now this army is to make not only a defensive stand, but is to be persistently aggressive and push the conquest of Christ onward on the enemies' ground. This enemy, the world, the flesh and the devil is very strong and well organized. This army of the Lord is to strive to subdue the nations of evil to Jesus Christ the great "Captain of our salvation." It is not enough for each soldier to try to secure himself, he must be equally concerned, for the prosperity of the whole.

Another figure Christ uses in his teaching and that is the one of the vine. In this we see an illustration of great beauty and fitting comparison. (John 15:1, 2.) The nature growth and fruitage of the vine in one of interesting detail, and is a nice illustration of the growth of the church. In other words it is another way of bringing out the evidence of the new birth, the work of regeneration, until they finally become "plants of renown." As the plant grows and brings forth fruit, so must those striving for full regeneration "grow in grace." The individual must pass from the state of childhood to youth, then to maturity, and farther along to a rich and golden old age, so as to be fully ripe for everlasting glory, just as the process of graduation is carried out in the plant life of the vine.

The invitation is general to come and thus be transplanted into the rich soil of the gospel. He invites them to dedicate their entire selves to the great task of growth and maturity in gospel development, that they may partake of his glory and divinity, and thus be "partakers of the divine nature, having escaped the corruption that is in the world through lust." Then let us notice the character of the vine and its relationship to us. First of all the soil is vital to the life of the vine. The manifest life and growth is also contingent upon the sap. We must not fail to mention the branches, leaves and fruit, for in the study of the vine these are to be reckoned with. Now when Christ uses this comparison, cannot we see a very fine resemblance of the church?

God is the husbandman, and Christ himself is represented to be the main vine, which in other words would mean his-body or church. (Col. 1:18, 24; Eph. 1:22, 23.) The branches of this vine are the engrafted people, and the sap necessarily represents the Holy Spirit, the life giving principle. The leaves we say are not unlike the evidences of life and growth of the individuals; while the fruit is the holy life or results of Christian labor, the character we bear or spiritual endowments and works of love. The soil of course is the truth which we are "grounded in."

As we engage our attention with this we feel we have a theme of vast proportions, not only for present exultation but for external triumph as well. By the cultivation of the tender evidences of regeneration or domestication under gospel tutorage, we are bound to rise in divine life and stature and show every evidence of growth.

We also find another comparison regarding the church, which illustrates our duties as saints of

God, and that is the simile of the church to that of a human body. This is fully set forth by the Apostle Paul in the 12th chapter of 1 Corinthians. He says the body has "many members" yet he declares they are "one body." Every intricate factor of that body he illustrates as being necessary, and one part could not say to the other, "I have no need of thee," for they were all essential. Then he tells us the parts of that body are, "First, apostles, secondarily prophets, thirdly teachers," etc. If these represented the parts they are essential now as then to constitute the church for we cannot take from the corporate body of Christ its parts, any more than you or I could cut off a limb or pluck out an eye of the physical body and still have a perfect body.

But the thing most potent in this contrast is the fact "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." There is such close analogy upon the part of each member, if one has suffering there will be sympathy with the rest, or if honor is conferred all will rejoice. Thus there will be no allowance for the "green eyed monster" in this body. There will be that brotherly relation that all will be helpful to the rest and they will thus work in unison. Now every member, and muscle, and nerve, has its proper function in the body and each contributes to the well-being of the whole; so also is Christ's body, the church. If one suffers pain the whole body suffers too. If one has rejoicing the others will be sponsor to that rejoicing. What a glorious relationship this is!

Now the thought I want to impress is the fact that the church today should be in that close approximation to one another that things will work on harmoniously and sympathetically as the great brotherhood in Christ. Unless it is working industriously to this end, I fear it lacks just that much in being what God intended it.

The third similitude is the one set forth in the language of the texts where the church is likened to a vineyard. We may have strayed a little from the main thought of the text of the vineyard, but I desired to impress your minds with the variety of comparisons and the best thing of all about them, they impress the necessity of work. Like Longfellow when he wrote:

"Work is my recreation,
The play of faculty; a delight like that
Which a bird feels in flying, or a fish
In darting through the water,—
Nothing more."

So should we lend our energies willingly. It will be noticed according to these lessons on the vineyard, those who go into it are expressly engaged to work. Now if one was an owner, and as such employed men in the work of a vineyard in caring for the fruit, would he not expect more of them than just to gather such fruit as they ate? A man that would do nothing but eat would be an unprofitable servant. If he was indolent and employed his time in plucking the choicest of the fruit only to eat, you would discharge him as being of no profit, being a consumer and not a producer of benefits.

Well! what do you think: God will do with us if we don't work? Can we expect God to be merciful and overlook our laziness? Well, hardly! There are so many things to be done, and to shirk a responsibility, it makes it that much harder for those who are willing.

The parable of the talents clearly teaches the same momentous truth. The burial of talents is a grievous fault with so many today. They have a talent of value but do not employ it to the glory of God. Like the over-fed dog with a bone, that buries it, thinking he will have need of it another day, but forgets it. We bury our talent and then forget it. Yes, we should dedicate our very lives—our all to the service of God and this work. We should "shew forth the praises of him who hath called you out of darkness into his marvelous light."

That all are called to service is an evident fact. The Lord said in 1829, "Whosoever will thrust in his sickle and reap, the same is called." (D. C. 11:2.) Again in 1837: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toleth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all." (D. C. 119:8.) It

would appear then according to this pertinent instruction there are none that should shirk this grave responsibility. So again let me freshen your minds with the language of the text, "Son, go, work today in my vineyard," "Thou art called to labor in my vineyard."

The Spirit in Which This Work Should be Done.

In preparing to work for Christ we should know there must be that moral, intellectual and spiritual preparedness which means the improvement of whatever talent we may possess. If all are called and must work, we should recognize all does have some ability or qualification. Some may have the talent of eloquence to plead for Christ; others the intelligence to devise ways and means; many others the strength to do manual work. Some have time, others influence, and still others wealth. Thus if I cannot preach I can pay my tithing and contribute in that way. We should consider how very important it is to be in our right place and willingly do our part. We should remain in the sphere where Providence has placed us, for it is evident all cannot act in the same place, hence whatever is our portion, there we should apply ourselves. Some are officially called to go forth with the gospel trumpet to the wide world; others are given pastoral charges over the local congregations; and still others are to labor in branches and pay tithing, contributing to the Lord's portion that there may be a sustenance for those in need. Now we might say there are three divisions at least of importance in the vineyard where we can work—the family; the neighborhood and at large in the world; and in the church. In fact our duty to the church transcends all other duties, and when we perform the duties to the family and to the world in reality we are performing our duty to the church.

In the family our duties are manifold. Every saint's home should be a home of prayer, and the nursery to the church. A home without children should never be thought of. To devise means of prevention to the great creative act ordained of God, is to frustrate the very scheme of heaven, and lay ourselves liable to his displeasure. When children are born into your home consider it the greatest of blessings and not that of a calamity of astounding magnitude.

Then too, you are to teach the way of salvation to your children. Is it not an important task to teach the little ones piety? Here is where saintly mothers can excel. Can there possibly be a more glorious work than that committed to mothers of teaching the rising generations the ways of virtue, sobriety, gentleness, religion, fervor, and righteousness to God? Thus dear sisters, do not complain for the lack of opportunities, when one of the very greatest is yours, and you are bidden to it.

We have a duty to the neighborhood, to the state and to the nation so many seem oblivious to. Your light is to shine here especially. There is no one but what wields an influence. From the prattle of the baby to the crowned glory of old age every one gives forth an influence for weal or for woe. I many times think of what Alma said to his erring son Coriantor, "Behold, O my son, how great iniquity ye brought upon the Zoramites; for when they saw your conduct they would not believe my words." (Book of Alma 19:17.) I am persuaded to believe one of the most effectual ways of promoting the gospel is to live it. In all our ways we should be exemplary. There are hundreds of opportunities of doing good passing before us daily. We can always give a cheering word, a kindly invitation or send the instructive tract. There are so many issues today we should be interested in, such as the temperance movement, the move for suppression of the white slave traffic, the crusade for better health and sanitary homes, the prevention of child labor, and better schools, and the installing of good men in office. All these and many other issues calls for a clear head and an aroused conscience.

In the church all may minister to the edifying or comforting of the body. All certainly can labor devotedly for her peace, and pray for her prosperity. The church has various departments of duty—the Sunday school, the Religion, aid societies, prayer unions, Daughters of Zion, and class work and such like, which comes under the heading of "helps" and "governments." These furnish all with splendid opportunities, besides there are hundreds of chances of doing good in-

dependently for the beneficence and welfare of the body.

The gospel of Christ, we should remember to be made effectual, must be preached in the Spirit of Christ. All work done for Christ should be done in cheerful delight. Anciently God did not permit creeping things to be offered in sacrifice. This you know was prohibited under the law of Moses and I may suggest we should not be as creeping things now, in the spiritual sacrifices we bring. God does not desire the service of a creeper who gives in constraint and a begrudging heart, but of a voluntary and willing liberality in upright manliness, and too they must run in the way of God's commandments. Should we not delight in the law of God? Yes, and we should serve him as affectionate children and never as unwilling slaves or dumb driven cattle.

Our service to be acceptable should be in the spirit of holy constancy "instant in season and out of season." We should stay in the race until we have touched the goal. Having put our hands to the plow we should not look back. To profess Christ means to hold fast, like holding to the rod of iron as seen in Lehi's vision. This takes courage and fortitude, for having received the Lord Jesus we should walk with him as children of the light. Our light should be as the city set on a hill or as the lamp in the prominent place. "Now is the day of salvation" and that means the day of labor. Though we may be maligned and ridiculed and even persecuted we must "be faithful even unto death." This is the kind of service God delights in, and the more we apply ourselves in the good work the more we are approved of our heavenly Father.

Again our work should be done in the spirit of deep humility. In the true and noble religion of Christ there should be no boasting or self-glorifying. Man was formed for the glory of God, not for his own glory. All his powers were to be subordinate to the will of God. His faculties were to reflect the divine attributes, and all his affections were to center in the deity of the universe. By sin man threw off the yoke of allegiance, refused obedience, and turned all the powers of the soul into channels of selfishness. Sin to a great extent has caused man to live to himself and without God in the world. Hence the disposition for selfishness and his glory for self. But according to the scriptures the Lord says "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, but let the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth me, that I am the Lord that exercise loving kindness, judgment, and righteousness in the earth for in these things I delight, saith the Lord." Jer. 9:23, 24. So then no man should boast, and we should avoid false and delusive grounds of glorifying.

Philosophers and men of arts and letters may boast if they please, but the true saint should never engage in such a besetting sin. We should put it far from us, and self effacement should be our delight. Thus before you boast, prove you have done more than your duty, evince that the Lord has not rewarded you abundantly, demonstrate you have given the Lord ought but what he has first given you. Look at the worthy man Paul who divested himself of worldly honor and claimed to be "less than the least," and then think how unbecoming is this spirit of self-importance and arrogance in religion. After all is said I think we are unprofitable servants many times. Like the poet Bailey who said, "Lowliness is the base of every virtue: And he who goes the lowest, builds the safest."

Our actions I verily believe should be in the spirit of grateful love to Jesus Christ our elder brother. If I am Christ's servant I must not act to please myself in following a corrupt heart and a carnal mind, but always as the representative of Christ as his ambassador. Any other motive than this will imperil the Comforter as the abiding light to the soul, and eventually render ourselves wordlings and therefore unacceptable to God.

God in his work evidently likes system. I am persuaded to believe he also likes beauty, for we see these things manifest in the creation. If God loves the beautiful it is pleasing to him to beautify our homes and keep everything in order. The beauty of a noble character however is the greatest of all. Our work then in the

vineyard should be done in the spirit of promptitude and attention? Today has its demands, opportunities and facilities and will never, never return. Every day of indolence is a day in which God is robbed, and a day wherein we have lost golden opportunities as well as the comfort arising from obedience and the accompanying reward in the futurity of time. Resolutions, desires, pledges and plans will never do, or avail before God, unless they are carried out and made practical in our lives. Each day must have its work, for as Lowell says, "No man is born unto the world whose work is not born with him. There is always work." Let us then consider

The Motives by which It may be Enforced.

In the consideration of this phase of the subject let us confine ourselves to three particular questions: The motives of obligation, of personal well-being, and that of final safety.

Now the motive of obligation to God in our service in the vineyard, we might say is two fold, one prompted by love and the other by authority. Christ says "ye are my friends, if ye do whatsoever I command you." (John 15:4.) "If ye love me keep my commandments." "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." I love the tone of such sayings,—they have the right ring to me. Our obligations are due him, then, because he has loved us and done so much for us in life; and surely the allwise and omnipotent God has the right to command us, hence by reason of his authority he has the right to demand our loyalty and deepest and most full obligations. We can thus love Christ because he is both King and Priest.

The motive of our personal wellbeing is prompted by reason of the fact, we cannot thrive in religion without the Divine blessing. This can be expected in the way of duty. Our peace, our improvement, all depend upon our devotion to duty, which is linked with the incentive of heavenly influence in our lives. Spiritual indolence will cause our souls to be like the field of the sluggard, that abounds in obnoxious weeds and thistles. Changing the figure, our talents must flow out as the clear rivulet on its course to the sea. If it thus does not, it becomes as the stagnant pool with no outlet. Our energies, our talents, must be a thing of utility and not that to be laid away to canker and rust. Our faculties must be employed or a moral intellectual and spiritual paralysis will take hold of us.

"Works" play an important part in the judgment, for are we not told, we will be judged and rewarded according to our works? Let me refer you to the case of the unprofitable servant who hid the one talent. (Matt. 25: 24, 26.) If we in like manner would hide or refuse to utilize the talent or talents we may possess, could we expect to get otherwise than the same denunciation, "Thou wicked and slothful servant." Notice, his sin was unprofitableness, not infidelity, profanity or other kindred evils. We should be reminded those who have "done good" shall be given the "resurrection of life." Those who die in the Lord their works must follow them.

In conclusion let me say, "Thou art called to labor in the vineyard." That applies to you, and in fact, to all. While you may not be a pruner in the vineyard, yet you can do something if it is only tilling the soil or rooting out tares. Don't forget a part of that work is yours and you only will get your reward when you have faithfully done your part, no matter how humble it may be. Our failures heretofore should fill us with shame and confusion of face, yet it should stimulate us to more earnest application that we may avoid those same blunders in the future. There is so much to be done, yet how little we have done for Christ and the extension of his kingdom!

Let these facts stir us up to increased earnestness in our Christian duties for there never was a more splendid opportunity than the present. If the missionary is willing to go forth on his mission to proclaim the angel's message of latter days, making the sacrifice of home and loved ones, you who are privileged to remain at home should be equally as willing to do your part and pay your tithing and make your consecrations to the Lord. If we are desirous of better conditions to obtain we should let the divine search-light of truth be turned within, and all the secret crevices of selfishness, evil, ignorance and doubt will be made manifest. Let us draw back the veil of our faculties, and seek a measurement according to

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EDITORIAL

BE STRONG.

By Maltbie D. Babcock.

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do and load to lift;
Shun not the struggle, face it, 'tis a gift—

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—oh shame!
Stand up, speak out, and bravely in God's name—

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Paint not, fight on; tomorrow comes the song.
—The American Issue.

THE UNIFYING POWER OF THE GOSPEL.

And hath made of one blood all nations of men to dwell on all the face of the earth. Acts 17:26.

He will thoroughly purge his floor. Matthew 3:12.

That they all may be one. John 17:21.

There is no mistaking the testimony of the Bible in regard to the unity of the human race in its creation. While some evolutionists hold that the several races of man had separate origin, the Bible directly states that God "made of one blood all nations," and the historical account tells of the creation of but Adam and Eve, from whom is descended the whole human race. Accepting this to be a fact, it becomes evident that as a united race man might have continued to the present had he observed the laws which work for unity. The breaking up of the human family into distinct races and kindreds came as the result of the violation of the laws governing human life, the first division coming when Cain, because of his crime, was driven out with his posterity from the association of others of his kindred. Through transgression at Babel the unity of the race was again broken up subsequently to the flood.

It would seem that the choosing of the Israelite nation to be the special people of the Lord, was that they might form a nucleus around which the whole human race might gather, but because of transgression the Israelites were unable to maintain their own national unity, and there came division, and ultimately the scattering of the whole people. That God desired their national unity to be perpetuated is evident from Christ's statement when he said to his people: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" That God desired also that others than the posterity of Israel should be included in the united Israel appears from the numerous prophecies telling of the coming in of the gentiles under the dominion of him who was to sit upon David's throne—the Redeemer of Israel, and the Savior of the world.

A United Race.

To bring the human race to a unity it is necessary that Christ shall overcome the forces that work for division, and make dominant the powers that work for unity, eliminating the first in the development of the second. That this was to be the line of procedure is shown by the following passages: "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matthew 15:13.) "Of the increase of his government and peace there shall be no end, upon the throne of

David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth and even for ever." (Isaiah 9:7.) All this work, of necessity, requires time to accomplish and the trend of events in modern times is toward the unifying of the world under the dominion of Christ, by the breaking down of the many powers and institutions which are in conflict with the purposes of God.

Christ prayed for his disciples "that they all may be one." It was also his purpose to bring into discipleship the whole world of mankind, so far as they might be willing, for the gospel of the kingdom was to be preached to "every creature," and "in every nation he that feareth him, [God] and worketh righteousness, is accepted with him," while he that does not fear God is left under condemnation. Under the ministrations of the gospel there would be developed a unity of purpose and of effort which would make the world one, dispelling racial prejudices, national hatreds, denominational differences, and bringing all within the one fold, under the one Shepherd.

The Gospel the only Means of Unification.

While Jesus came as King of Israel, the purposes and benefits of his coming were by no means restricted to that nation. His teachings everywhere indicate the world-wide character of his mission, and though the call of Christ came first to the Jews, it was for the purpose that they might become messengers of the gospel to others, but their national and racial prejudices were so strong, which, coupled with their sins, disqualified them for that work, and the world became dependent upon the few who did heed the call for the message.

The New Testament teaches "one faith," and "one body," in which there is to be "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free," but all are to be one in Christ Jesus. The gospel was not adapted to the Jews alone but to all men: it is a universal remedy for a universal need. It was for "every creature," for "whosoever will." All who came under its teaching and power, fully using the privileges it brought to them, would have no further need to maintain the divisions which had come into the world through transgression, but the greater part of the world have not done so, and even those who have professed to accept the gospel have applied so little of it to their lives that they themselves have yielded to the influences and forces that divide. But the floor must be purged, and the time will come when the gospel will be fully applied in human life to the revealing of the glory of God.

The world has had thousands of years of experimentation, and no remedy has been found by man which would unify the race. Man has offered substitutes for the gospel of Jesus Christ, but time has proven their folly, and in many instances has increased division instead of unity. The gospel alone will accomplish this great work, because it is broader than any nation, greater than any race, and comes from the God of the whole earth who sees the need of every man.

A Gospel of Peace.

The coming of Christ into the world with the gospel presaged peace to all mankind, as indicated in the song of the angels who sang: "Glory to God in the highest, and on earth peace, good will toward men," but after nearly two thousand years peace has not yet obtained. Strife, division, and warfare have continued with all their old time bitterness until the present, which can be accounted for only on the ground that the world has failed to yield obedience to the message of peace. Jesus knew that men would reject his message and that as a consequence they could have no abiding peace, hence he said: "I came not to send peace, but a sword." Division cannot be otherwise than frictionable, and Christ says: Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Under this rule how shall divided Christianity be able to stand against the devastating forces which purge

the floor? How shall the multitude of nations with their conflicting interests which ever form the cause of strife, be able to endure?

The gospel of Christ could bring peace only when it was applied to men both as individuals and in a collective or social capacity. It has no powers of mysterious enchantment to drive away strife or evil, but its virtue was manifest only through a faithful and constant application of its principles, and today a Bible which is treasured ever so highly but only when closed, or a formal acceptance and profession of Christianity without regard to the various principles involved, will accomplish nothing toward the world's peace and unity.

Steps Toward Unity.

The gospel requires first faith in God who is the Father of all men by creation. Faith is the foundation of all else in the divine service, for back of all truth and power, is God. The second step is repentance by which man turns from the paths which lead to strife, and without which there can be no peace and unity. Third, baptism of water by which a forgiveness of sins is obtained and membership in the visible body of Christ established. Fourth, baptism of the Spirit by which divine life is imparted and power given to transform the carnal nature into the divine and to become sons of God. By this process the various forms of evil are eliminated from human character, and the forces which work for unity are given full sway. Under the operation of these principles division and strife will fade away, and there will be "one fold, and one Shepherd." "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isaiah 60:3.)

THE SOCIETY OF AMERICAN INDIANS.

Over a thousand Indians and white Americans have banded together during the last three years for the uplift and advancement of the Indian race. This organization, the Society of American Indians, in which only persons of Indian blood may hold an active membership, held its fourth annual Conference at Madison, Wisconsin, last month. Its aim is to suggest and bring about better conditions, and it urges the Indian to "avail himself of every opportunity to learn the ways of 'civilized life,' in order that he may compete and co-operate successfully with other men; to use his mind and muscle, to become more and more a worker, a producer and a builder, instead of merely a consumer. It demands of the American Nation a better system of laws, regulating Indian affairs, better educational facilities, and the settlement of many long unsettled claims.

No one who attended the sessions of the recent Conference could fail to be impressed with the idealism and self-sacrifice of the many educated Indians who had come long distances at their own expense in order to work for the good of their race. No one could fail to recognize the splendid oratorical ability of some of the very ones who derided their own "ignorance" and begged for an education for those to come. Pathetically ignorant as many of the older Indians were, who came with their interpreters to seek the aid of their educated brethren, under the mistaken idea that the Conference was called for the discussion of individual and tribal grievances, they showed a sense of justice, a humility, and a pride in the leaders that spoke well for the inherent nobility of the race.

While many of the members of the Society desire the passage of laws doing away with what they regard as the follow of reservation life, the resolutions adopted by the Society as a whole demand no such immediate change in our governmental policy. First and foremost, they ask the passage of the Carter Code Bill, by which a commission will draft a codified law indefinitely establishing the legal status of the Indian; and of the Stephens Bill, which will enable the Indian to place his claims directly in the United Court of Claims without first securing the special permission of Congress. The passage of this latter bill would relieve much of the bitterness that has been growing from year to year as the different tribes awaited the settlement of their ancient grievances. As a statement published by the Society says, "Surely a great nation of a hundred million people can afford to do justice to the remnant of that race which once ruled our domain from shore to shore. Surely such a nation can trust the settlement of claims against itself to its own high courts." Other demands which the Society will lay before Congress and the President are the just trusteeship and distribution of tribal funds; the efficient allotment of lands; the wise utilization of mineral and water resources; adequate educational resources; and the just settlement of many specific grievances on the several reservations.

A body of five Indians has been delegated to present their petition to the President, Congress, and the Commissioner of Indian Affairs in November. This nation

SERMONS AND ARTICLES

BAPTISM.

Sermon delivered at Kansas City, Mo., November 17th, 1913, by F. A. Smith, Evangelist.
Reported by Belle Robinson James.

I have decided to take up one of the old themes; possibly it may be looked upon as obsolete by some, but never obsolete with the Lord; and as a starting point for that I shall use the first five verses of the third chapter of John

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born again when he is old? Can he enter the second time into his mother's womb and be born? 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. That which is born of the flesh is flesh, and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit.

Now I presume without doubt nearly every one of the members of the Church without hesitancy would answer as to what the subject will be for the text is really contained in the fifth verse: "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." They have said, in some places, that it was impossible for a Latter Day Saint to preach a sermon that he did not say something about baptism, but I think you have heard one or two at least in which we did not mention baptism since we have been here; so tonight I thought I would make up for that little neglect upon my part and give you a sermon on baptism. It may be that I can make up for all my short-comings along this line in my one talk.

I know it is an old subject. It may be thought to be thread-bare, but I have discovered in my experience that sometimes the old thread-bare themes, when handled a little differently, have suddenly aroused in us an intensely keen interest. As we discover the beauty of the commandments of God, of the force, and the defensible position that is occupied by the Church in those lines, it brings to us a renewal of our confidence, strengthens us in our hope, encourages us in our effort to promulgate the truth and fight the battle of life that lies before us; so when I take up this question tonight, I ask you to note for a few moments the thought: "Except a man is born again, he cannot see the kingdom of God."

Now, experience has taught me the truthfulness of this; has forced me to recognize how true the Master's words were; and how often have you, in your experience as members of the church wondered in astonishment that the other people around you could not see the gospel as you saw it. Could not comprehend the plainness, the simplicity, the forcefulness of that which is presented by the Master to the human race; and you have forgotten oft-times that probably it took you a year or two years or three years—some of you, possibly, have heard it for ten years—before you found yourselves in a position willing to move forward in obedience to it.

Now I remember a little experience along this line regarding a certain brother, that was for one year or a little over investigating the truth. Our membership talked with him, the young people talked with him; the ministers talked with him. He read, he studied, he investigated and he fought every inch of the ground over, we might say, as he went, and finally came in. After coming into the church, his joy, seemingly, knew no bounds. He rejoiced exceedingly, but he had one sorrow and it seemed to be a sore one with him. He undertook to convince some of his friends of the wonderful truths that he had found and after working with them for a few weeks, he came to me one day and said he wanted to talk with me. We went into a room by ourselves and sat down and the brother burst into tears. When he had quieted a little, I said, "What in the world is the matter? What is so seriously troubling you?" He got calm enough and told me his trouble. "Oh," he says, "I cannot get them to see it."

See what? "Why, the truth, the gospel." Who? "Why, my friends that I have been working with. I have talked to them, I have explained it to them; I have prayed for them and I cannot get them to awaken to it."

I comprehended what his trouble was then; and after he had spent his feelings and quieted down, I said, "Brother," calling him by name, "How long was it, after you became interested before you came into the Church?" He thought a little while and then said:—"Well, a little over a year." "Have you forgotten how many times we talked with you?—How many different ones talked with you—how we plead with you?" He sat and thought for a few minutes and he suddenly looked up at me and his eyes got big, he says: "Brother Smith—it was over a year!" "Certainly," I said. "You couldn't see these plain truths that you are trying to force your friends to recognize—you couldn't understand or grasp it and we had to bear with you all that time; and you cannot bear with your friends a few weeks at least—isn't it true?" He says, "Oh yes, I see it now. I could not comprehend it before. When I was born again, then it became plain and simple and bright and I wondered and wondered why I could not see it before." But I said—"You forgot all about that when your friends could not see it like you did."

Now, friends, there is a truth in this and it forces itself home to us as ministers so forcibly that it compels us to wait patiently and pray earnestly for those that are interested. They cannot see the kingdom except they are born again and I have become conscious of the thought that in this birth of water alone does not come the sight, but it requires both; the complete birth is never effected until there has been the birth of the water and the Spirit, and then comes that light that God said should beam out upon them and there is reflected to them in its intensity and in its glory and magnitude the gospel of God, the kingdom of Christ and its power to save and not fill them.

Now it seems from the first—the very first of the gospel in the days of John—and we might say earlier, but we are going to take this thought up now, that this principle of the baptism by water that the world despises, was one of the efficient features of the gospel. John bears witness in this first chapter of John's gospel, the 6th to 8th verses, and also in the latter part of it. I will read the first to you:

"There was a man sent from God whose name was John; 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."

I thought as we sang the hymn tonight—"Lead kindly Light, amidst the encircling gloom"—who was the Light—The Son of God. He says, "I came a light into the world." Now, what for? That you might have Life and have it more abundantly—that is the thought. How can we get it? I follow right along down to the 31st verse of this same chapter of John, and there we have the testimony of John again, I want you to notice it:

"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. And I saw and bare record that this is the Son of God."

Now John was who? A man sent of God. What for? To bear witness of him who should be the Light of the world. And what did God send him to do? To baptize with water. That is his record. That is his witness to the world. Now I am calling your attention to this and I want you to think of it, for we discover that this Jesus Christ, the Son of God that he bears witness of, came to this John that was sent of God to baptize with water and demanded baptism at his hands.

Now if there was ever an individual in the world that could justify himself in the thought that he did not need baptism, this Jesus Christ was the one, for the historians of every class and character concede that so far as any transgression of the laws of God or men is concerned, they are unable to fasten anything of that kind

upon him. Not a thing. He has no transgression of his own that he must answer for and yet he comes, humbling himself before God and men and demands baptism at the hands of John. I ask you to stop a moment right there. John seemingly recognized the situation and says, "What! Comest thou to me? I have need to be baptized of thee."

There was the question. Now it brings forcibly home to our thought the position. He could have escaped seemingly and John wondered that he had come to him but what was the answer? "Suffer it to be so now John, for thus it becometh us to fulfill all righteousness." And over in the 1st chapter of Romans we have the Apostle Paul making the declaration: "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, and therein is the righteousness of God revealed." In the gospel then comes that righteousness of God and the revelation of it.

Now I want you to get this thought; Jesus came and demanded baptism and walked into the waters of that baptism, came out of the water and received the baptism of the Holy Spirit and was born of the water and of the Spirit. Born again. Now we have heard some individuals talk about this principle of baptism, who have ridiculed the thought and said: "Well, I don't think it is necessary; it is not essential; it is no saving ordinance; it is of no particular value; simply, as some express it, an outward sign of an inward grace, and some have discarded it entirely as being absolutely obsolete—having no virtue at all.

Now, friends, when I have heard them talk like that, I could not help but feel for them. My heart went out for those poor mortal beings. Their eyes absolutely closed to their own interests, failing to grasp one of the finest things God ever gave to humanity. An opportunity, a privilege, a blessing through the ordinance of baptism. Now I am satisfied that they do not stop to think; for what mortal man will exalt himself until he concludes that he doesn't need baptism; he doesn't need anything of that description when the Son of God, without one single transgression, attempted to set the example before the world that it was essential and necessary even that he comply with that ordinance in order to fulfill the righteousness of God. Are you better that he? Just dwell on the thought for a few moments, and then, my friends, as you find yourself looking at this individual, perfect in his outline and work and compare yourself with him a little while and see how you will shrink down into insignificance and how you will feel when you have set yourself up presumptuously to stand in the attitude that the Son of God would not dare to do.

Now I am not surprised that men have tried to get away from it. I am not surprised that the adversary of the souls of men have sought to darken their minds on this thing. I am not surprised that he has sought to sow the seeds of thoughtlessness and carelessness and indifference toward it, and if possible, get it out of the way. Not at all. Think of it! I am going to tell you why—I am going to emphasize the thought, too, in bringing that carefully before you, for there is an object, a purpose in it and the adversary of souls knows what that purpose is even better than humanity, and if he can blind their eyes and stultify their interest in that until they will pass it by, he knows that he has accomplished a perfect work, of their ruination, that they sooner or later will wake up to the mistake they have made.

Now what does it mean? I am going to examine briefly tonight some of the passages of Scripture along this line in order that we may get carefully into the details of it.

In the 10th chapter of Acts, 5th and 6th verses, we have this language:

"And now send me to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside, he shall tell thee what thou oughtest to do."

Who is this individual? And the answer comes back from every Bible student—"Why that is Cornelius, a centurian of the band called the Italian band. He saw in a vision—Ah! See visions?—A devout man, a praying man, who gave alms—a religious man after the manner of his own land, of course. Now then the statement comes that he was told to send to Joppa and get this man that was abiding there with the tanner,

and bring him down and he would tell him what he ought to do. Why, why did not the Angel tell him? Why didn't the Lord tell him in the vision? The Lord told him to send for his servant who was abiding down there at the seaside with the tanner and he should tell him. Turn over to the 42nd verse and you will read:

"And he commanded us to preach unto the people, and to testify that it is he which is ordained of God to be the Judge of quick and dead. To give him all the prophets witness, and through his name whosoever believeth in him shall receive remission of sins." "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: for they heard them speak with tongues and magnify God."

Peter has gone down to Cornelius' house; he took some of his brethren with him. Cornelius was a Gentile. Peter and his friends were of the Jews and they thought the Gentiles had no portion in the kingdom of God, and now the Lord shows Peter a vision and convinces him that they have, and when they come down here, the Lord pours out his Spirit upon these individuals and they receive the gift of the Holy Ghost.

Now, my friends who do not believe in baptism would tell us there—"I told you that water baptism was of no value and was not necessary—they received the baptism of the Spirit." But wait, did they? Why yes, you say, the Holy Ghost was poured out upon them and they spake with tongues and prophesied. Yes, but was that all? If that was all, my friends, then would baptism surely be unnecessary so far as the water was concerned and we might save ourselves that humiliating condition of being wet and disagreeable, as we often are, in these ordinances—but let us see:

"Then answered Peter, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

What? These people that had received of the gift of the Holy Ghost, that had been given that peculiar manifestation of the power of God, that convinced Peter and those of the circumcision that were with him that they were accepted of God—and he commanded them to be baptized with water! Who can forbid it? Some of my religious friends would say, "We would." Would you? But the servant of Jesus Christ said that the Lord told those men to go down and call the servants of God that the Lord himself directed and told to go—this individual now rises up under the authority that has been vested him, under the direction of the Spirit of God and says: "I command you to be baptized in water." That is the thought!

Now friends, you accept that that is presented here, but we want to notice a little more along the lines; so we go over to the 22nd chapter of this same Acts of the Apostles and notice another declaration that is made there, for he presents it to us nicely and in this one we have another experience that we want to notice. The 12th to the 16th verse:

"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there; came unto me and stood and said unto me, Brother Saul—" Ah! Brother Saul! You saw the pictures of this man upon the screen a few nights ago, and the picture showing that his conversion was wonderful. This man Paul was converted and these are his words:

"He said unto me, Brother Saul, receive thy sight. And the same hour I looked upon him. And he said, the God of our Fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard. And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord."

Paul stricken down by the light, hears the voice of the Son of God, having this miraculous power manifest in his behalf, that gave him his sight again and authorized him to see and to feel and to know the power of God and yet this Ananias arises and says: "Now, Saul, why tarriest thou? Arise and be baptized and wash away thy sins."

Now we have found a purpose here; there is a purpose in the washing away of the sins. Baptizing them in water carries with it something of importance to the human family, and I am going to give you one or two Biblical statements in regard to its peculiar purpose. Then I propose to ask you to look at it and see if I can make it plain enough so that you can grasp it and comprehend it; then, my friends, that forevermore you will recognize that in this ordinance, simple though it may be, foolish in the sight of man—there is attached to it one of the grandest principles for mankind in the world, and no other one thing in the world presents to us the privilege that this affords.

So I turn back to Mark, to the 1st chapter and read the first four verses:

"The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee. 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."

What did John preach baptism for? For the remission of sins. One band of people comes to me and says, "Brother, it is for an outward sign of an inward grace only." Another comes to me: "Why brother, it is because our sins have been remitted." We have these various ideas concerning this thing, but here we have the plain declaration of the Word: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Now that is the statement made by Mark.

Let me go to Luke. He has a declaration touching this same thing. In the 3rd chapter, second and third verses you will find it:

"The word of God came unto John the son of Zecharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

In the mouth of two or three witnesses shall everything be established. We have two. I wonder if we can get another! We will go back to the Acts of the Apostles and note Peter's statement. In the 2nd chapter Peter has something to say and we will let him explain it unto us. Now after these individuals had heard the gospel and became convinced they cried out, "Men and brethren, what shall we do." They were resting under conviction. Sinned they had, and they knew it now. The great question comes—and it is a question, my friends—to every soul that become conscious of its own need: "What shall I do? How can I escape my sins?" No, friends,—that is not the real thing—"How can I escape the consequences of my sins?"—that is the thing. That is the important feature that is there. It is implied in the inquiry of these men; "What shall we do?" Let us see what Peter answered:

"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."

Now I have the third witness and it is not necessary for me to go further to establish my thought. Here we have the three declarations, positive, clear and distinct—Mark, Luke and Peter, all of them bearing witness to the same thing.

I remember a little incident that happened out in California. I saw some who were present at the time so we got it authoritatively. A young minister had just come from the seminary, seemingly thoroughly equipped; had received his diploma and his ordination and was now sent out to represent Christ, and in his confidence and assurance that seemed to be with him, he seemed to feel fully equipped and qualified in every sense to present his thoughts and he came representing a denomination that did not accept baptism as being for the remission of sins. He encountered an elderly gentleman out in the country—a man who had been a minister for a good many years, that stood for the theory that baptism was for the remission of sins. They entered into discussion and they had half hour speeches, two speeches each night; the subject was this same subject. The young man took the affirmative upon the statement that it was not for the remission of sins, but was an outward sign of an inward grace and was not essential to salvation. The old gentleman stood for the ground that it was for the

remission of sins. The young man got up his first night and in a very eloquent way proceeded to explain a way this baptism for the remission of sins. He spent his half hour eloquently, earnestly to accomplish his purpose. The Bible was the standard of evidence.

The old gentleman got up when his turn came. He turned his book over and adjusted his glasses carefully and looked in Mark thoughtfully and read that little declaration: "John came preaching the gospel of repentance for the remission of sins." He turned over to Luke and read the statement that he found there—"For the remission of sins." He turned and read Peter's declaration that I have read in your hearing; and after he had read it carefully and examined it, he turned to the young man and said: "Brother, it is there yet." He walked to his chair and sat down. The young man was just a little non-plussed but he got up bravely and went at it again. Another half hour of eloquence, explanations, Greek and Latin and all those things, and he finished. The old gentleman got up and very carefully made an examination of the outside and inside of the book, and when he had looked it all over and read it slowly, a word at a time to be sure it was alright, and then he turned to the young man and said: "Brother it is there yet."

Friends, did you ever stop to think of it? It is there yet. They haven't been able to take it away yet. It is still there. For what? For the remission of sins. Now what does that mean? Oh, says one, Forgiveness. Forgiveness. Oh friends, wait! There is more than forgiveness in it. He may forgive you for committing the transgression and still let you suffer the penalty. Did you ever stop to think about that? Why, certainly, friends. No parent ever punished his child in this world that he didn't forgive that child, but he may have used the switch just the same. I remember one experience of that kind and have never forgotten it. It was not the switch, though—it was the strap. It was pretty bad for a little offense. Father forgave me for disobeying him but he waited three days before he gave me that strapping and I always thought that was the meanest part of the whole business. Nevertheless, I expect it did me good and I probably needed what I got. The thought is there—it is not because he did not forgive, but the punishment is for a purpose; but when the Lord makes the declaration, if you will comply with the requirements that God has given unto you that he will remit the sin. It is not the committing of the act alone that he is going to forgive—it is the penalty. That is the thing that must be remitted. That is the thing that the people on the day of Pentecost cried out about. How shall we escape the punishment that is justly our due—that is the thought, and it is the thing that can come to every soul, if they will think. God has given to us Jesus, who is the judge of the world. Turn over to John 5th chapter, where Jesus says: that all judgment is committed unto the Son. Ah, there is the point! He was the judge.

Let me illustrate it, if I can. Suppose you were arrested! You were brought before the magistrate; and there, conscious of your own guilt and your own crime, you confessed to the Court: "Guilty." The judge, because of your confession is disposed to be lenient with you. Now the law says, the penalty for this thing is confinement in jail, or a fine, or both. Because you have thrown yourself upon the leniency of the court—you have frankly admitted your guilt, the judge desires now to give you some freedom from the severity of the law, so he says: "Well, after considering this a little, I have concluded that I will impose a certain duty or responsibility upon you. If you will comply with that requirement, I will remit the sentence of fine and imprisonment and it will stand remitted so long as you comply with this requirement." Now, my friends, would you comply or would you go to jail and pay the fine? The most of you would answer, I think, without much hesitation; "I will comply with that requirement." You would do it gladly, wouldn't you? It was not because the judge did not forgive you or that he held anything against you, but there was the law; there was the penalty; the only way that he can get around it is to remit—that is the only thing he could do.

Jesus Christ is the judge of humanity and he has seen the peculiar condition of mankind. He has recognized your transgression and when you

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EDITORIAL

HOPE.

"Is better to hope, though the clouds hang low,
And to keep the eyes uplifted;
For the bright blue sky will soon peep through
When the ominous clouds are rifted.
There was never a night without a day
Or an evening without a morning;
And the darkest hour, as the proverb says,
Is the hour before the dawning.

Seek, then, to weave in the web of life
A bright and a golden filling,
And to do God's will with a gladsome heart
And hands that are ready and willing;
For the sunny soul that is full of hope,
And whose trust in God ne'er faileth,
Knows God is love, and God is light,
Though at times the storm prevaileth.

—Sol.

JUSTIFICATION FOR WAR.

The world has had, and still has a variety of standards by which to judge of the justifiableness of war, but the highest and only true one is that set forth in the revealed word of God. That such a standard is needed is shown by the pages of history which record numerous disastrous wars having their origin in trifling causes and resulting in losses quite disproportionate to the grievances, and even Christian nations today would do well to look more carefully into the teachings of the revealed word, making a fuller application of them in their international relationships.

Surely the principles of justice, honor and love, which properly govern individuals in their dealings one with another, should have general application to the nations of the earth, and the same spirit of forbearance should be cultivated, but if individuals have failed in fulfilling the whole law, the nations have failed far more, for forbearance is scarcely known among them unless it be for policy's sake. Jesus taught against the false standard of "an eye for an eye, and a tooth for a tooth," and urged that men "resist not evil." They were not to take justice into their own hands and in the spirit of revenge retaliate for either supposed or real wrongs, or to guard so closely their personal interests and honor that the slightest infringement would become the occasion for wreaking vengeance upon the violator.

Christ's Attitude.

With Christ there were other things vastly more important than "personal honor." Principles of right were ever first in his teaching and practice, while self was counted as secondary or as nothing. The motive of his whole life was the establishment and maintenance of right, and neither his personal preservation nor exaltation was allowed to take precedence over it. In his diplomatic relations with Satan, he defended himself by standing for right principles, and through suffering extremely for food, his physical needs were held in obedience in order that right might be maintained. Favoritism often leads men to condone wrong in others, but Jesus condemned evil in his disciples as quickly as he did in the Pharisees as when Peter urged him not to go to Jerusalem and avoid the danger to his life, and Jesus said to him: "Get thee behind me, Satan: thou art an offense unto me; for thou savorest not the things that be of God, but those that be

of men." (Matthew 16:23.) He condemned the sins of his own nation also. These things show that in the estimation of the Son of God right was more important than self, friendship, or national integrity.

The tendency to hate an enemy and seek his destruction is not according to the gospel standard of ethics. Christ said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven," and this instruction may apply to nations as well as persons. Here again we see that personal interests are to be sacrificed to right, that the interests of all men may be conserved, for the spirit of retaliation and revenge is never the spirit of justice, and a policy of war invariably multiplies hatreds, and often leaves revenge mouldering perhaps for generations to ultimately break out in still more malignant form.

Is Force Ever Justifiable?

But one may ask, "Are men to submit to every manner and degree of indignity without resistance, perhaps to their destruction? Are not men and nations justified in maintaining their existence?" We have already seen that principle is the thing to be maintained, if need be at the sacrifice of life itself, and whether that is to be accomplished passively or by aggressive action matters little. If force can not be used without violating right principle then it is better to suffer passively even unto death, but if to remain passive itself violates the right, and force is necessary for its maintenance, then force must be justifiable. Jesus suffered indignities rather than use force against his personal enemies, but when he came into the temple and found that the practices of the men who had made merchandise of the sacred things of God, were destroying justice and right from the whole nation, he made a whip of cords and drove them out. When his person only was involved he was passive, but when right principle effecting all men was at stake he did not hesitate to be aggressive.

What Later Revelation Says.

Coming to latter day revelation we find some very plain statements relating to justification of war, which agree with the teachings of Christ found in the New Testament. At a time when the saints of the Church in Missouri were suffering persecution which deprived them of their property and endangered their lives the following statement was made in a revelation received at Kiriland, Ohio, dated August 6, 1833:

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God; for he will give you the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith; and whose layeth down his life in my cause, for my name's sake, shall find it again; even life eternal; therefore, be not afraid of your enemies; for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me; therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children." Doctrine and Covenants 95:3.

Here it is required of the children of the kingdom to forsake all evil and cleave unto all good, to live by every word that proceedeth forth out of the mouth of God, to be not afraid of their enemies even in the face of death, and to renounce war and proclaim peace. The high ideal taught by Christ of principle before person is again set forth, and persecution with threatened death is not justifiable cause for war. Christ said that by loving their enemies his disciples would prove themselves the children of God, and here, by the faithful observance of the covenant made with God, they prove themselves worthy of Christ. The holding inviolate of this covenant is more important than the saving of life itself. Their attitude was to be against war and in favor of peace. But we read further:

And again, this is the law that I gave unto mine ancients, that they should not go out unto battle

against any nation, kindred, tongue, or people, save I, the Lord, command them. And if any nation, tongue, or people should proclaim war against them, they should first lift up a standard of peace unto that people, nation or tongue, and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then, I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and I, the Lord would fight their battles, and their children's battles and their children's children until they had avenged themselves on all their enemies, to the third and fourth generation; behold, this is an ensample unto all people, saith the Lord your God, for justification before me. Doctrine and Covenants, 95:6.

Again the high ethical standard of the gospel is maintained in this teaching, showing that nations are not justified in proclaiming war upon the first infringement of their rights, nor for trifling causes. A nation which followed the law of Christ would give no occasion for war, but should war be proclaimed against it an effort must be made to effect peace even to the second and third time. Should these efforts fail the innocent nation is then justified in going to war, and God taking cognizance of its faithfulness and integrity of purpose, and the perversity of its enemies, will ally himself with it and fight its battles. Without such efforts, a plunge into war involving the sacrifice of human life, and lasting misery upon the living, is not justified. The statement that "this is an ensample unto all people," shows its application to all nations.

Under Persecution.

The divine counsel given in December, 1833, to the saints who had been unlawfully driven from their homes in Jackson County, Missouri, through persecution, agrees with the above teachings. It says: "It is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles." (Doctrine and Covenants 98:10.) The laws and constitution with the officers of the land are here recognized and their authority acknowledged, and though in the loss of all earthly possessions the saints had strong provocation for taking the law into their own hands, they were admonished to be subservient to proper authority and abide by right principles. The line of procedure given was:

Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off these wicked, unfaithful, and unjust stewards. Doctrine and Covenants, 98:12.

This instruction deals with the attitude of an injured people toward its own government rather than that of one nation toward another, but the general principle is the same, except that under no circumstances is violence to be used. They were to seek redress through appropriate channels, and if, after exhausting all peaceful resources, redress was not given, the testimony of their efforts was to be left with God himself who would plead their cause in his own time and manner. It must be apparent however, that when a whole nation or people is oppressed by the ruling power, being denied the common rights of mankind, and when their appeals to their oppressors fail, their only recourse is to take up arms for their own deliverance, as did the American Colonies against the oppressions of George III. That the Lord approved of the Revolutionary uprising is shown by the statement that he "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."

The Bible history records wars which were authorized of God, showing that conditions sometimes exist under which war is justifiable. From what we have noted we conclude that selfish inter-

SERMONS AND ARTICLES

IS THE BIBLE ALONE, A SUFFICIENT GUIDE?

By Elder J. D. Stead.

In stating my belief in answer to this question I wish it understood that it is not my purpose to weaken any ones faith in God's word recorded in the Bible, but just the reverse, to increase faith in God and his word.

The Bible is a book is books. It would be a mistake for any one to claim more for a book than the book claims for itself. There is no place in any one of these books where it says, that any one or all of these books taken together—the Bible—alone is a sufficient guide. That being true to what authority do those who believe the Bible alone is a sufficient guide go for proof? They do not get this information from the Bible, it is not found there; it would be out or reason for them to claim they had received information from the divine source, since they make the claim, that God's revelations to man ceased when the canon of Scripture was closed; the only other source they could go for information would be man, (unless they went to Satan and his cohorts, a thing they would not like to admit) therefore, man is their authority for saying, "the Bible alone is a sufficient guide."

To admit that the Bible nowhere says that it alone is a sufficient guide, is to admit that it alone is not a sufficient guide, for the following reason: If it is the only guide it should say so, and not leave us to go elsewhere for this information; the fact of going some other place than the Bible for this information, is proof that it alone is not a sufficient guide.

As to the Scripture being a filled canon, I see no necessity of believing it. And if these men, that believe the Scriptures to be the only guide, will be consistent with their own doctrine, they must needs be of my judgment; seeing it is impossible to prove the canon by the Scripture. For it cannot be found in any book of the Scriptures, that these books, and just these, and no other, are canonical, as all are forced to acknowledge; how can they invite this argument. That which cannot be proven by the scripture is no necessary article of faith.

That which is given for the perfecting of the Saints for a rule and guide, must needs be so full, that it may clearly and distinctly guide and order them in all things. But in that there are many things, with regard to their circumstances, which particular saints may be concerned in, for which there can be no particular rule had in the Scriptures: therefore the scriptures cannot be a rule to them. For instance, some are called to the ministry of the word: Paul said, "For necessity is laid upon me: yea, woe is unto me, if I preach not the gospel!"

If it be necessary that there be now ministers of the church, as then, then there is the same necessity upon some, more than upon others, to occupy this place: which necessity, as it may be incumbent upon particular persons, the scripture does not nor can declare.

My answer is, no book, nor any number of books taken together are a sufficient guide although they be every one of them such as contain the Scriptures, or putting it another way, the Scriptures alone are not a sufficient guide; for reasons given in the above and other reasons, viz., If by the Spirit only we can come to the true knowledge of God; if by the Spirit we are to be led into all truth, and so be taught of all things; then the Spirit, and not the Scriptures alone is the foundation and ground of all truth and knowledge, and the primary rule of faith and manners.

The Scriptures that we have, with the Holy Spirit to aid in lighting up the way, if followed, are sufficient to lead and guide us to Christ whose instruction to all is, "Ask, and it shall be given you;" "For every one that asketh receiveth."

If those who believe that the Bible alone is a sufficient guide, had followed the instruction given by the scriptures as recorded in the Bible, and asked in faith, they would have received; then, they would have known that there is further light to be received than what is contained in the Bible.

IS THE CANON OF THE SCRIPTURES COMPLETE?

By M. T. Beck.

In the years 393 to 397 A. D. the ecclesiastical councils declared the New Testament Scriptures to be canonical writings; i. e., written by inspiration of God, and to be accepted in that light and used as divine law. Now the question arises, did the councils canonize all the writings entitled to that act, or did they only canonize what we now have. If they only canonize what we now have, the canon is not full. What we now have speaks of two epistles that we have not. Paul when writing his epistle commonly called his first epistle to the Corinthians, says in chapter five and ninth verse, "I wrote (past tense) unto you not to company with fornicators." etc. And again, Colossians 4:16, we read: "And when this epistle is read among you, cause that it be read in the church of the Laodiceans: And that ye likewise read the epistle from Laodicea." O! perhaps you say the council did not have, and could not get those two epistles; grant the probability is reasonable, the fact still remains that they are not canonized, hence the canon is not full.

The act of canonizing within itself may have been complete as far as it extended, and all the Scriptures not be canonized, or will some one take the position that none of them were Scripture until they were canonized; then one result of canonizing them was to make Scripture out of them. If we take that position, all the writings of the D. Ds. and theological writers, needs nothing to make them scripture, only to be canonized by some ecclesiastical council. To make scripture out of any writing, it is absolutely necessary that that writing should be done by the inspiration of God, and that canonizing a man's writing that was not written by inspiration of God, would accomplish nothing towards making it a divine law.

I also take the position, that all the writings done by inspiration of God, since A. D. 397, is just as truly Scripture as what was canonized. Did you say that God has not inspired any writer since A. D. 397? While the councils were canonizing the New Testament as we now have it, there were many ready to take the stand that the apostolic writings were not done by inspiration of God.

If a man is called of God to preach the gospel of Jesus Christ, and preaches it in its purity under the light of the Holy Spirit, are not his teachings inspired? And so with a man of God who is in possession of the Holy Spirit, who writes upon a gospel theme with a pure honest motive and desire to benefit his fellow man spiritually, by assisting him to reach a higher plane on his way to immortal glory, will not his writing be Scripture? Has God utterly forsaken his plan of salvation and the glory thereof? If he has when did God change? "For I know that what God doeth it shall be forever, and nothing can be put to it nor anything taken from it, and God doeth it that man should fear before him. (Ecclesiastes 3:14.)

According to the sacred Scriptures, God has invariably been with his people on earth, and made his presence known to them by revelation and inspired prophecy through man as a medium of intercourse and instruction to his people in regard to his will and their duty. In view of these facts, we have ample room to conclude that he will continue to do the same as long as he has a church on earth. A failure with any religious organization to enjoy these blessings is prima facie evidence that the inspiration of God is not with them.

As long as God calls men to preach his gospel plan of salvation to man, that long will the inspiration of God remain among men on earth, and just so long will that blessing be necessary.

From a standpoint of necessity, viewed without prejudice, if the human race ever needed revelations in regard to their spiritual relationship with the plan of salvation, they need them now, and as long as revelations are given to man, that long will inspired writings exist, and that long will scriptures exist whether canonized by man or not.

Under the present conditions, with a one thousand and different denominations, and almost every man with his own individual creed, it looks as though the canonizing of Scriptures was a matter

of small moment or interest to the majority of mankind, in the present time.

"On this rock I will build my church." What Christ did, and authorized to be done in the way of building his church, gave us the basis of a large percentage of the New Testament Scriptures, and it was almost one hundred years before it was completely written; about three hundred years later, 397 A. D. the canon of Scripture was made up. By the year A. D. 1912, many church organizations had sprung into existence, and not one of them will harmonize with the one Jesus built, notwithstanding they claim to be founded on the Scriptures that has Christ's church as a foundation, and them in part at least, Ecclesiastically canonized, in the days of Augustine, Bishop of Hippo, North Africa, in the councils of 393 to 397 A. D.—Rev. J. Bulkley, D. D. (Baptist) in a sermon published in the Baptist News, Sept. 19, 1896, A. D.

Now any body may organize a church, and use a part or all of those canonized Scriptures, may add to or take from at their pleasure. Hence canonizing Scriptures makes no difference with the world now. Christ never built but one church, and never employed any man to build another.

GOSPEL EXPERIENCES.

By Elder D. E. Hough.

When I was quite young my father told me Bible stories about what God did for Moses, Elijah, Daniel, the three Hebrew children in the fiery furnace, and others. These stories made a great impression on my mind and I became possessed with a strong desire to become a righteous man who could get God to do things for him like those good men did.

My mother also taught me to pray and while I was a small boy I used to go into the woods alone seeking the Lord in prayer, and the first thing that made me think the Lord was interested in my welfare was one day when my sister and I went out into a field where was an old well. Two boards lay across the top of it with an opening between large enough to let a bucket through to draw water. I sat down on one of the boards and before I realized my danger, tipped over and fell headfirst into the well. My sister ran to the house and got my mother who came and pulled me out. It has always seemed to me I floated on the water and was not in the least strangled. I asked my sister about it when she visited me a few years ago and she said "when mother and I came to the well you were floating on the water."

The next incident that left an indelible impression on my mind that God took care of me was when I narrowly escaped being crushed to death by an excited team of horses when they got me between the back end of a wagon and a barn. The escape was so remarkable and complete that I have always believed God saved me from being killed.

When I was about 13 years old I went to work for a thrasher by the name of Dennis. I took care of the cows and did chores for Mrs. Dennis. The work required about half of my time and as my father did not live far away I went home quite often. Once while there on a visit I heard my mother reading about a woman who in a trance went to heaven where she saw God and the Savior, the angels, etc., and had a most wonderful experience. This made such an impression on my mind that I decided to call on God in prayer until I could prove for myself whether God actually lived or not. I continued to call on him for many days without success, but one day while engaged in prayer in the woods his Holy Spirit came on me in great power, removing all doubt in regards to his existence and filling my soul with peace and joy. For many days after this experience the Savior seemed continually by my side, and in my dreams I saw him coming to judge the living and the dead as he surely will by and by. These were some of the happiest days of my life.

Some time after this I became very hungry for apples to eat and as our people had none I thought I would go into some farmer's orchard and help myself, but I felt that this was wrong. Now I had a boy friend by the name of Amasa and his father had two farms. The farm they did not live on had an orchard on it and was about a mile from where I lived. I went to the

Lord in earnest prayer and told him I was going down to this orchard and asked him to have Amasa there that he might give me some apples as I did not want to take any. When I got in sight of it I could see Amasa in the top of an apple tree. When I came up he asked me if I wanted some apples, I said I did, and he gave me all I needed.

Some time after this some preachers came into that country preaching salvation by faith only—but they were too far away for me to go and hear them. So I asked the Lord to bring them to preach in a school house close by, that I named to him, but he refused me. However I continued to ask him until he granted my prayers though I knew when he granted it it was against his will.

The second night after he granted my prayer they came and preached in the school house and I went to hear them. That night I dreamed a man stood near me and cried with a loud voice three times, "Flee from the wrath to come." His voice was so wonderful that it filled me with great fear and trembling. After this I dreamed a beautiful dove wanted to stay with me but I threw so many stones at it it had to go away. Shortly after this the Spirit of the Lord withdrew from me and I felt miserable indeed, but I continued to call on God and to exercise faith in him.

Some time after this I went to live with a Mr. Shannon to do chores for my board and go to school. After I had been there some time Mrs. Shannon took sick. Her suffering was so great that I retired to the barn to pray for her. After I had pled with the Lord in great earnestness I returned to the house and found the pain had left her and she was able to go about her work again. After this I joined the Methodist Church where I took an active part in the young men's prayer meetings, and also in the Sunday school. I learned 114 verses in one week and recited them on Sunday in a contest with the ablest scholar in that school, who memorized 86 verses and recited them the same day. I was living a very good moral life during those years but I always felt in my soul that there was something lacking and that my standing was not just right in the sight of God.

During this time I had a dream in which I appeared to be dressed in a beautiful suit of English broad cloth. It had a sheen or lustre equal to any cloth I had ever seen and I felt quite proud of it. In my dream a gentleman approached me and made remarks about the apparent richness of the cloth and asked that I would examine the fabric with him. I did so and to my surprise the sheen all faded away and the cloth became like a gunny-sack. Then the man turned to a large pile of white garments which I had not noticed before and said I could clothe myself in one of these if I desired to do so.

In this and several other dreams I had about that time, God sought to impress upon my mind that the Methodist Church to which I belonged was a human institution, and not of divine appointment.

Shortly after this I hired as a deck hand on a propeller steamboat by the name of Northern Queen to go from Collingwood, a port on Georgian Bay to Chicago and back again. After we had cleared the bay we came to Owen Sound and turning from there we took a straight course for the straits of Mackinac. After we had gotten out of sight of land I went up on the hurricane deck and as I stood looking towards the southwest I saw the state of Michigan rise in vision before me and near the border of Michigan and Indiana two men stood preaching and while I looked at them the voice of God came to me out of heaven saying the men were his servants and that they were preaching the true gospel of Christ his Son. After the voice was passed the whole vision faded away and I could see only water as far as the eye could reach.

As soon as we touched land I left the boat and crossing the straits towards the north side came to St. Ignace. After staying awhile there I crossed the straits around into Lake Michigan, getting off at Petoskey where I took train and came south to where I had seen the men in vision preaching. Imagine my surprise when I found them and to learn they were called Mormons. They were elders of the Reorganized Church of Jesus Christ of Latter Day Saints. I began to ask questions and to investigate, and while in

some doubt as to what it all meant, I continued in earnest prayer to God for more evidence from him. At this time Jesus came to by bedside in the night and testified again that these men were his servants and he told me my sins would not be forgiven me until I was baptized.

While he was talking to me I was powerless to move, but when he was through I found he had not only confirmed me in the divinity of this work but he had converted me to the idea that baptism is positively for the remission of sins, a thing I had not believed in before.

I was baptized and confirmed, and returned home to Northern Ontario, Canada, where I worked in the lumber woods the following winter and in the spring I hired to a man to dump 1500 logs. While dumping these logs I fell backwards over the front of the dump which was a sheer precipice about 15 feet high. The escape from injury or death was so remarkable that I did there thank the Lord, and I thank him yet for deliverance from what seemed sure destruction.

After this the Savior appeared to me in a dream and told me he had appointed me for an elder among his people. Then the Spirit revealed the same thing to Bro. John H. Lake who gave me both instruction and promises under the power of the Spirit, and ordained me to the office of an elder.

I returned home and preached my first sermon, which I think was the poorest effort I have ever made. The following Sunday while engaged in secret prayer some distance from the house I heard the voice of my youngest sister calling to me and asking if I would go with my mother to an island where a Presbyterian preacher was holding weekly meetings. Instantly the voice of the Spirit said I was to go and that I should preach to the people on that island that day. I went knowing that I should preach, but said nothing to my mother. The preacher did not come so I was asked to occupy which I did under the influence of the Spirit in wondrous power.

This power gave me the correct pronunciation of all the words used in the sermon; also subject matter to preach, and it corrected all the mistakes of translation found in the chapter I read.

These corrections were so impressed on my mind that I remembered them and when I got an inspired translation of the Bible, I compared them with it and found the corrections identical. This proved to me beyond all doubt that Joseph Smith corrected the Scriptures by the Spirit of God. These experiences have been of great value to me and I write an account of them with the hope that they may help strengthen the faith of some who are inclined to doubt.

After this my mother was sick for weeks and we gave her up to die. But one day the Spirit said to me that I was to administer to her and tell her to exercise faith in God and he would heal her. I did so and again enjoyed the Spirit in power. Returning to the house after about two hours, I found her up and dressed and engaged in her regular house work.

About this time I dreamed I stood on a hill where there was one big fig tree standing. In the top of this tree were many birds who swooped down and attacked my person in great fury when all at once a beautiful white garment completely covered me. Pendants of honey as clear as crystal hung from the border of this garment, but there was no smear. The birds ceased to annoy me.

After this I went hunting with a man who was very careless as a hunter, and while sitting on a rock in the woods I felt impressed that I was in danger of being shot. Immediately I leaped from the rock where I was sitting and walked down into the valley and soon I heard the hunter calling to me and saying that I had need to take care of myself that he had mistaken me for a deer. He said he had his rifle cocked and was beginning to pull on the trigger to shoot me when I disappeared out of his sight.

At one of the branches of the Church where I lived, a week of prayer was appointed for the recovery of a young man's health who was sick with consumption. On Tuesday morning, while praying for him I received the following communication by the Spirit, "I cannot heal—for if I do when he is well he will fall into whoredom and iniquity." I told Sr. Hough about what I had received, and on Friday morning the communication was repeated to me again. On the

following Sunday we met at the young man's home for prayer and in the meeting a brother prophesied that the young man would be healed, and ordained to the Melchisadek priesthood. Also that he would become a missionary and preach the gospel. The brother died and the prophecy was never fulfilled.

About that time I became sick with vertigo and do what I would I could not get well of it. I was able to be around part of the time but not fit for work. I had several men working for me and felt very blue to think I could not take the lead of the work myself. One day I got on the scaffold to try and help a little when all at once I felt a power drive the sickness away, and I heard a voice saying, "You are well and it is in answer to your wife's prayers. She is praying for you and her prayers are answered and you are cured." This was about 10 o'clock a. m., and my wife was about eight miles away. On returning home that evening I told her I was well and of my experience. She very reluctantly admitted she had gone in her room about 10 a. m., and engaged in earnest prayer for about a half hour that God would cure me.

Some time after this a brother came into a meeting that I had charge of and being very angry about something he cursed and swore before all the people. I was very much annoyed and said to myself: "Brother, you are going to apologize for what you have done here today," but remembering that the Doctrine and Covenants says "ye shall do all things with much prayer." I took the matter to the Lord in prayer and was told to let him alone and he would come to church and do all in his power to make the wrong right. This he did about a week after. With tears running down his cheeks he asked the forgiveness of all.

After this a sister in the branch took sick and she became so low it was generally expected she would die. I was working alone in a house one day when all at once the south and west part of the house faded away and in a place of the country to the south west rose up very plain before me. Some distance from me to the south west Satan was standing looking just like a man but I instantly recognized him as the great adversary of souls. And some distance further on the sick sister also rose up. Satan then turned his face partly towards her and looking very ugly, said, "I will destroy her life." Instantly I replied "You will do nothing of the kind. You have persecuted her and you have persecuted me without a just cause. She will get well and she will yet assist in doing good and so will I." The whole picture or scene then rapidly faded away. The walls of the house came back into their places and I found myself standing alone. The sister recovered and is still alive, though this was seven or eight years ago.

Some years before this while plastering a hotel the owner being socially inclined would come and talk to me on politics and religion. One day we talked about Mark 16:17, 18. He asked me if I thought a man could drink poison now and not die. I told him I thought he could, that God had not lost his power and was able to counteract poison as easy now as at any time in the world's history. He seemed offended at my answer and a few mornings after while drinking hot water with my breakfast I noticed something in the water that did not look right. However I drank it and as soon as it was down I knew there was something wrong. I left the table and soon started for home with my youngest brother. On the way I could feel a strange influence going all over my body. As soon as I was home I lay down by the stove but feeling very uncomfortable I arose and started to walk across the room. When in the middle of the room my sight failed me so I could not see. Then I began to pray. I said, "Lord, you know I have been trying to do what is right here, I don't want to die yet. I pray you to spare my life." As I said the last words my sight came back to me, I became wet all over with sweat and in about one half hour I was as well as ever.

Some years ago I promised the Lord I would write an account of many of the things he had done for me and send them to be published, and to keep this promise I have written these things.

Your brother in the gospel.
3018 N. 21st St., Kansas City, Kans.

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EDITORIAL

ARE WE CHRISTIAN?

Recently a Protestant minister of one of our western states, speaking on the subject: "The Fundamentals of the Christian Faith," classed Christian Scientists, Unitarians, and Latter Day Saints as adherents of a religion other than the Christian religion. Others may answer to this as they may or can, but as for the saints represented in the Reorganized Church of Jesus Christ of Latter Day Saints, we hold that their religion in its fundamentals is purely Christian, and is worthy of the support of all people. The fundamentals of the Christian faith as set forth by this minister, as reported by the "Eugene Guard," of Eugene, Oregon, are as follows:

The authority of God's word—meaning the acceptance of the Bible as an authority.

The personal God—the acceptance of God as a being with consciousness, intelligence, free will and moral character.

The Deity of Jesus.

The Deity of the Holy Spirit.

The Biblical doctrine of man as a creature made in the image of God.

The divine origin and authority of the Church of Jesus Christ.

The future—the doctrines of heaven and hell.

Though we do not endorse this particular classification of fundamentals, we are not unwilling to be judged by it in determining whether we are Christian, though we would prefer to be judged by the whole system of Christian teaching as found in the Bible, believing that our faith will bear an exacting test.

The Authority of the Bible.

The Church from the time of its organization has ever held the Bible to be the rule of faith and teaching, though it has not been held that it contained the sum total of God's revelation to man. The Bible is the standard accepted as containing the revealed will of God, and whatever else may come to the Church purporting to be the word of the Lord must agree with this standard, and it is not true as some have urged that because Latter Day Saints accept other revelation than that contained in the Bible that they therefore of necessity reject that sacred book. The light in which the Bible is held may be seen from the following quotations. Speaking of the coming forth of the Book of Mormon, with reference to the Holy Scriptures, a revelation says:

And I will bring to light my gospel which was ministered unto them, and behold they shall not deny that which you have received, [in the Bible] but they shall build it up, and shall bring to light the true points of my doctrine; yea, and the only doctrine which is in me; and this I do, that I may establish my gospel, that there may not be so much contention. Doctrine and Covenants 3:15.

And again, speaking of the one chosen to bring forth the Book of Mormon, we read that God

Gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the Jews, also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the Holy Scriptures are true, and that God does inspire man and call them his holy work in this age and generation, as well as in generations of old,

thereby showing that he is the same God yesterday, today, and forever. Doctrine and Covenants 17:2.

The ministers of the Church were commanded thus:

Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures [the Bible] 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.

Nephi, a prophet who lived about 600 B. C. in describing a vision of the last days, says:

And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles [The Book of Mormon] shall establish the truth of the first, which are of the twelve apostles of the Lamb, [the Bible]. Book of Mormon, 1 Nephi 3: 192.

One of the resolutions of General Conference reads:

That we recognize the Bible, Book of Mormon, and Doctrine and Covenants as the only standard works of the Church.

These evidences are sufficient to establish the Church's endorsement of the authority of the Bible. The acceptance of other revelation which itself supports this first authority, by no means weakens our faith in the Bible teaching but strengthens it. Nor does the Bible anywhere teach that it contains all the word of God that ever has been or ever would be revealed, but gives abundant evidence of God's eternal purpose of continuing his work among men, and of making known his will to them. The canon of Scripture was closed long after men claim that revelation ceased, showing that it was done without divine direction and authority. God declared through Isaiah that "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." The times of God's silence were due to the unfaithfulness of men.

The Godhead.

The first article of the epitome of faith declares:

We believe in God the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

No one who has read the three standard books of the Church—the Bible, Book of Mormon, and Doctrine and Covenants—will doubt for a moment that God, as accepted by Latter Day Saints, is a personal Being, whose glory is intelligence, and who rules in heaven and in earth, that he is perfect in character, and unchangeable. The Bible doctrine that Jesus is in fact the Son of God receives abundant confirmation in the other books and in the faith of the Church. We also hold that the Holy Spirit is the same in power and character and purpose as it was in ancient times, and that it operates in men today to produce the same results as anciently in spiritual and physical blessing in those that follow its leadings, bringing all to divine sonship, and unfolding the purposes of God.

Man in the Image of God.

Latter Day Saints fully endorse the Bible teaching that man was made in the image and likeness of God; that God "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," (Acts 17:26.) In this the Bible is supported by the other two standard books of the Church, the Book of Mormon giving a practical example of the providence of God in directing his creatures in seeking their appointed places in the earth, and in caring for their temporal and spiritual necessities. According to this book a colony of Israelites were led from Jerusalem in B. C. 600 under the direction of the Lord to the Western Continent where they became a great nation, and were given a knowledge of Christ and the gospel in which many found salvation. The Book of Mormon is a history of this nation. All nations are of one blood, being the children of the one God by creation, and dependent upon the one Savior and Redeemer for their salvation. No people believe more fully in the universal Fatherhood of God and the brotherhood of man than the Latter Day Saints.

The Divine Origin and Authority of the Church of Jesus Christ.

The establishment of the Church under the direction and authority of Jesus Christ and the Holy Spirit during the early years of the Christian era is firmly believed by the saints, who also believe that for the Church to retain divine approval and have the divine direction it must abide in the original doctrine and hold the same organization. From the doctrine and organization of the early Christian Church men have very largely departed. Change upon change has been made until men have discovered in part the erroneous standards which have come to be accepted, and in consequence have, in their efforts to get back to the original pattern, developed new systems of faith, and new forms of organization, until their multiplicity gives indubitable evidence of the absence of divine direction or approval. The Church in its original form, doctrine, and life-giving power, long since ceased to exist, and the numerous efforts under the Reformation to restore it have not done so.

The Church of Jesus Christ, known by the legal name of "The Reorganized Church of Jesus Christ of Latter Day Saints," had a divine origin; its system of doctrine was given by the power of God, reaffirming that taught in the Bible; the pattern for its organic form was given by revelation; it was organized by direct command of God, and the authority of its priesthood was restored from heaven by angelic hands. No such claims are held by either Catholic or Protestant churches and the saints are looked upon as claiming too much divinity in the origin and authority of the Church, but their claims have so far borne the test of investigation. The history of the Church, its work in the world, its prophecy, the fulfillment of prophecy, its pure doctrine, and the confirming blessings of the Holy Spirit, all tend to support these claims.

The Future—Heaven and Hell.

The three standard books of the Church are in full agreement as to the future. There is a heaven and a hell, though the old theory of all men being consigned to one or the other at death, there to abide for ever, is not taught in the Scriptures. "In my Father's house are many mansions," said Jesus, and the books agree that at death men are assigned to a place of temporary abode adapted to their condition or fitness where they await the time of their resurrection, the righteous in peace and happiness, the wicked in fear and torment. At the return of the Savior to earth the righteous—those who are his, and the heathen who have not known Christ—will come forth in the "first resurrection;" the rest must await the close of the thousand years during which time Christ will reign on earth, when all will be resurrected and be judged according to their works, every man receiving a reward according to his deeds.

Reorganized Church Orthodox.

If these fundamentals are to determine our orthodoxy then we are surely orthodox, and our ministerial friend in the West will need to set forth another classification of principles if he is to prove the Reorganized Church to be unchristian. The principles of doctrine found in the New Testament are those accepted and followed by this Church, and in harmony with the teachings of Christ is the "Ensign's" motto: "Our Creed: All Truth." Formal creeds have always been restrictive, but under this motto as under the Spirit of Christ the whole field of divine truth is open to the faithful child of God, and opportunity is offered to the divine Head of the Church of speaking to the Church when he may choose without restraint. Christ rules in his Church and when he speaks the Church stand ready to receive and carry his word into effect.

LATEST PROHIBITION RETURNS.

Of the States voting for State-wide Prohibition last week, California and Ohio went dry. In California, the question cannot be raised again for eight years. In Ohio, 77 out of 88 counties voted dry, but the two cities of Cleveland and Cincinnati gave the large liquor vote

SERMONS AND ARTICLES

THE END OF THE WORLD.

By Elder James E. Yates.

For the great day of his wrath is come; and who shall be able to stand?—Revelation 6:17.

From present indications it would seem that the great battle of Armageddon may be nearer than many have supposed.

In tracing out the prophecies and their fulfillment by the study of the various types and symbols in which such revelations have so frequently been set, we may not be able to fix with perfect exactness our present standing in the course of world events, but it can surely be defined with sufficient clearness to enable us to wisely interpret the true meaning of international events as they occur.

Those who do not give heed to the prophecies can not know what is to be, nor the purport of what is.

Such a war as has now burst upon the world, coming as it does in the wake of peace conferences, wide spread church evangelism, and most conspicuous efforts to nurture permanent peace, is certainly very significant, and surely marks an epoch in the staging of latter day events which has not been overlooked by the eye of prophecy.

Looking backward, it is easy now to trace the thread of prophetic forecast and the corresponding fulfillments as they transpired, in such cases as that the Lord was to be sold for thirty pieces of silver; and then the circumstance of the casting of lots for his vesture. The humanity and location in "Bethlehem Ephratah" (Mica. 5:2) of the Lord's nativity—and then its fulfillment, etc., but those who reaped the greatest benefit from these foretold facts were they who understood them as time unfolded them item by item.

Matters of no less importance, equally as profitable to know wait upon us now. Every prophet of God to whom the curtain has been lifted that his vision might behold the end of the world and the second coming of Christ has set forth in their various manners of expression the one uniform thought that the great day of the Lord would be ushered in amidst wars, calamities, plagues upon the wicked and unparalleled distress of nations. Such a uniformity of agreement between the prophets who have lived so many thousands of years apart erects a monument of testimony before us which to attempt to dispute or evade is as dangerous as it is foolish.

Visions shown by the Lord to the prophets Lehi and Nephi, his son, as recorded in the First Book of Nephi are remarkably concise, and definite respecting the destinies of the people who should inhabit the continent of America, and they are also beautifully harmonious with the Hebrew Scriptures upon every subject which has been touched by both.

The mission of an explorer wrought upon by the inspiration from above to sail from the mother country and discover America is a faithful forecast of the work subsequently accomplished by Christopher Columbus. (See p. 24 E. M., small edition.)

Six hundred years B. C. is the date of this lucid vision which proceeds to indicate the exodus by the Pilgrim Fathers from the Fatherland to American shores, giving the endorsement accorded to by every prominent thinker or writer who has treated upon the work of that courageous colony, namely—they were inspired of God, and the way was prepared before them by his almighty power.

Then follows in the narrative of the vision these words which are fraught with so much meaning and which all the history of this nation founded in part by these Pilgrim Fathers verifies unto this hour.

"And I, Nephi, beheld that the Gentiles that had gone forth out of captivity, were delivered by the power of God, out of the hands of all other nations."

Comment upon the marvelous fulfillment to date, of the above prophecy is unnecessary to the mind which will but scan briefly the growth, the battles with natural odds against her and the completeness of the victories of the United States of America.

Following on in the prophetic forecast under examination it is stated that prosperity should

attend the nation founded as above described, and that a book should be circulated which "proceeded forth from the mouth of a Jew" (the Bible) and that many plain and precious things had been held back from it through the wickedness of men through whose hands it had passed.

Worldwide confusion and stumbling as to the meaning of the teaching of the Bible is in evidence that its simple plainness has been reduced some where as the prophecy here indicated. Then follows the declaration the substance of which Latter Day Saints are familiar with, that the Lord would proceed to bring forth, such a light as to dispel darkness and restore the splendid plainness and beautiful simplicity of the true gospel which had been so obscured.

The "remnant" people who were found upon the land in the beginning of its settlement by the early American colonies (Indians) were to be scattered and smitten in war but not annihilated. All this has been done according to the word of the prophecy.

But now we come to that part of the prophecy which tallies with the course of events now in the process of enactment and which indicates quite clearly the next great chapter to be written in what is now unborn time.

"And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren; and after it had come forth unto them I beheld other books which came forth by the power of the Lamb * * * these last records which thou hast seen among the Gentiles shall establish the truth of the first * * * and it shall come to pass that if the Gentiles shall hearken unto the Lamb of God in that day, that he shall manifest himself unto them in word, and also in power, in very deed unto the taking away of their stumbling blocks * * * and they shall be a blessed people upon the promised land forever. They shall be no more brought down into captivity." Book of Mormon, pages 26, 27, small edition.

But if the nation would not hear the heavenly message and would not repent they were to be delivered over to the hardness of their hearts and the blindness of their eyes and be brought down into captivity "and also unto destruction, both temporally and spiritually according to the captivity of the devil, of which I have spoken." Ibid.

So those who would determine whether this nation is destined to continue in peace and prosperity or be subjected to wrath, judgments and indignation of the Lord, should first answer this question: Has the great light of the gospel restoration been accepted or rejected? Do the stumbling Gentiles avail themselves of this magnificent shaft of sunlight which shot athwart the darkened heavens in the present dispensation of grace? If so, peace reigneth and can not be dethroned. If not so, calamities approach, for the ord of God can not be void.

Or a preview of the subsequent events shown in the vision, and of the end of the world Nephi refers us to the revelation which would later be given to John in the following language:

"And I looked and beheld a man, and he was dressed in a white robe; and the angel said unto me, Behold one of the twelve apostles of the Lamb! Behold he shall see and write the remainder of these things; yea and also many things which have been, and he shall also write concerning the end of the world. * * * And I, Nephi, heard and bear record that the name of the apostle of the Lamb was John, according to the word of the angel."

So by divine endorsement John the revelator came to his work and we are pointed to his writings for a forecast of the great events leading up to and embracing the time of the end.

The sixth chapter of the book of Revelation has these words for a heading of the chapter: The opening of the seals in their order, etc., containing a prophecy of the end of the world. The opening of the first seal sets forth a phase of national development and peaceful conquest and is typified by a white horse. This is a stage of general affairs which is now in the past so far as the direct fulfillment of this prophecy is concerned.

The next condition in the prophetic course of events is set forth by the appearance of the red horse having power to "take peace from the earth." This epoch is also past. The next was a black horse, having power to kill with hunger as well as with sword, and to mingle the miseries of death and hell among the people by the operation of greed for gain and merciless poverty—begetting commercialism which is clearly set forth in the prophecy wherein the rider of the black horse held in his hand a pair of balances (a type of commercialism) and in the face of hunger and poverty demanded his penny for a measure of wheat, and just so much for three measures of barley, and warned the people to see that they touch not the oil and the wine. This condition has held the world in its black grasp for a period now running well into the past, and has already lapped over into the next condition set forth wherein the same distress as under the black horse were to be intensified under the power of the pale horse. Those slain under this pale horse's power are to come to their death by war and by hunger and by the beasts of the earth.

While it is not likely at this age of the world that many will be killed by real wild beasts, we will remember that there are in active operation in the earth today, other than four footed beasts.

During this period John saw the fifth seal opened, and beheld the souls of martyrs under the altar crying: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They were told to wait yet for a little season.

This brings us if not quite, yet almost to the point of affairs as they stand at the present time. We with those gone on before now wait for a little season and cry "O Lord how long?" The opening of the next seal (sixth) brings the greatest commotion of all, the powers of earth and the heavens are to be shaken, darkening of the sun and moon as previously spoken of by Christ in Matthew 24, and by Joel in chapter three, mighty destruction of cities by earth quakes as spoken by Christ also and by Ezekiel, (chapter 38) and Zechariah (chapter 14), and also by John in the sixteenth chapter of Revelation, and then the splendid and crowning event of the ages: the personal appearance of Jesus Christ to establish peace and reign as King of kings and Lord of lords, as testified to by all these prophets.

The seven last plagues to be poured out upon the earth as set forth in Revelation 16, will be found to represent conditions which are to follow each other rapidly after the time typified by the black horse in chapter six. The rapidity of these events and of the general collapse of the institutions of Babylon is indicated by verses 15, 16, 17 of chapter eighteen.

The great battle of Armageddon mentioned in verses 14 and 16 of chapter sixteen, taking place as it does about the time of the opening of the seventh seal (verse 17) and prior to the Lord's coming "as a thief" (verse 15) will take place during the epoch now open as indicated in Scriptures cited.

This fight is to occur during the time of the power of the pale horse and the opening of the seal which follows; which times are now almost upon us.

It would seem that these Scriptures mean this if they mean anything, and the corresponding history of the world which has been made and which is in the process of making, confirms these interpretations. Be ye also ready.

GOD'S CHARACTER AND WORD UNCHANGEABLE.

By Elder Lyman W. Fike.

One of the crowning features of God, besides intelligence and glory is that which pertains to his existence. He is eternal. If anything is eternal it is changeless also in its essential qualities. If there is a change then the object or being ceases in the future to be what we now behold.

To understand more clearly what this means let us refer to a passage found in the Old Testament, "Behold I am God, I change not, therefore ye sons of Jacob are not consumed." This statement indicates how patient our heavenly Father is.

The sons of Jacob and their posterity were very sinful at times and often inclined to rebellion. They deserved chastisement which they did not

receive. Yet God did not consume them, he forgave them. Gave them another opportunity to do right.

Abraham had lived hundreds of years before. The promise had been made to him that his posterity should become very numerous. If Abraham had been permitted to behold the conduct of his children I fear he would have been a very skeptical fellow and been caused to say that blessings will never come. But God was to bring about the result in his own time. This people were to receive a certain land for a home and a refuge, for an everlasting inheritance. When? When and at such a time as they would qualify. The land and blessings were delivered in "escrow." Israel was to perform her part of the contract.

When we study the history and acts of Israel as a nation and also how merciful God was with them it should strengthen our faith in a God who is changeless. If he had been human he either would have destroyed them or else lowered the standard, in other words compromised with them. But God is not so.

In Isaiah, chapter 29, by a careful study of the contents thereof we see how God would punish, and scatter Israel as a nation. We see by the forepart of the chapter that it would not be a desirable task but would cause heaviness and sorrow to him. A true parent is that way. He does not delight in using the lash.

In the latter part of the chapter we see the fulfillment of the promise made to Abraham and to Jacob. They have been benefited when they had learned obedience by the things which they had suffered.

As we review this history I say it should cause us to see in a measure how constant our Heavenly Father is that he is no respecter of persons, that he deals with all alike. Punishing those who know his will and disobey, and on the other hand blessing the obedient regardless of location, race or color.

God had given a law to Israel. Paul says it was to act as a schoolmaster, until the seed should come, which seed was Christ. In other words expressed elsewhere it was to bring them to Christ. It as a law was a means to an end, was given for a purpose. Christ said, 'though heaven and earth should pass away, not one jot or tittle of the law should fail until all be fulfilled. The conclusion we can draw from this language is that there was a constancy of the law until it had performed its work. It was to continue until Christ. Then it passed away, (Gal. 3:13) and instead thereof a better plan, even the gospel.

As the old law was constant and unrevoked, until its mission had been performed, so also will the better covenant be, without change, or annulment, until its mission has been fulfilled. As the code of Moses, so-called, was to bring them to Christ, the mission of the better covenant will take us on to perfection, in other words to bring us to God. The old law was deficient, the gospel complete.

It is recorded in the record of James that, "every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." From this it may be deducted that God is constant, his method is perfect for the purpose for which it is created.

I affirm the gospel is one of those perfect gifts. In fact it is the aggregation of those good gifts. And designed for a special work, (Ephesians 4), that we might be brought to the unity of the faith and to the stature of the fulness of Christ. Paul says when that which is perfect is come then that which is in part shall be done away. Well and good. That is very plain. Language is easily understood when properly used. So is this statement from Paul. Let us reason a moment, now, from that basis.

Have we come to the unity of the faith? You answer no. With the babel of religion on every hand you cannot answer anything else. Have we come to the stature of the fulness of our Master, even Christ? Do you hesitate before saying no? Emphatically you do not. Have you seen the perfect man, which is much less than man as a race being perfect? If you should start to find the perfect man measuring them by the Christ I am quite sure you will become discouraged before you find the object.

Now for once, if not heretofore be willing to be convinced when such is before your eyes, unless you are wiser than God or Christ. If you are more wise than they perhaps you could devise a better plan of salvation. Let us conclude that the real issue is that we are not more wise than our heavenly Father. That his plan, even the gospel, is needed today. But you say it is impossible for us to come to the unity of the faith.

Perhaps that is what Abraham would have thought. But God in a measure is verifying his promise to Abraham after long years of waiting; so also will we come to the perfect standard, as soon as we learn obedience, if need be, by the things we suffer.

Man is not authorized to teach part of the law of the gospel. Neither is he advised to change it. Who is man that he can advise God?"

Union Center, Wis.

IF.

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about don't deal in lies;
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop to build 'em up with worn-out tools;

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them, "Hold on;"

If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it
And—which is more—you'll be a Man, my son.
—Rudyard Kipling.

HONESTY.

By Elder W. H. Deam.

"Provide things honest in the sight of all men."—Rom. 12:17.

There is perhaps no principle entering into social and business life of greater importance, nor one that is violated to as great an extent as the principle of honesty. Nor is there one that has such an extensive application, nor one that is so elastic in the conscientious scruples of individuals.

The principle of honesty is involved in every deal, bargain, pledge, obligation, engagement, promise, whether of a business, religious or social character. It is involved in our amusements, in our worship, in our prayers, in our testimony, in all the walks of life, in fact there is nothing which we do in which it is not involved.

"The wicked borroweth and payeth not again."
—Psalms 37:21.

He who, whether through purchase or by borrowing, gets that which belongs to another and refuses to compensate therefor, is appropriating to himself that which belongs to another, and is not only dishonest, but in reality he has done in a different way what another may have done which is called a theft. If anything it is the worse of the two, because he has not only taken that which was the property of another and refuses to return it or its equivalent, but he has used deception in doing it, he has acted a lie as well. The Psalmist said, "The wicked borroweth and payeth not again." In other words, those who borrow and refuse to pay are classed as wicked. This will apply to borrowing money, purchasing goods or anything that we may get from another. If a person goes to a dealer and secures his wares with the understanding that he will return to him their value in a reasonable length of time and then never makes an effort to do so as he has agreed, he has deceived the dealer and in reality is using for his own benefit that which belongs to another. Is it not dis-

honest? Is it not wicked? Is it not a near kin to theft?

There are ways of being dishonest besides that involved in business deals. Honesty embraces truthfulness. Are we always truthful? That question cannot be intelligently answered unless we know everything that goes to make one truthful or untruthful. Is it truthful to give evasive answers when we know how to answer correctly a fair and honestly-asked question? No, it is not. Some people seem to think that they are not violating the principle of honesty when they tell only half of the truth, when the other half if told would place an entirely different construction on the matter. People often tell the truth so far and mislead (deceive) by withholding that which would incriminate themselves. They tell the truth, but not all the truth. The witness on the stand is sworn to "tell the whole truth, and nothing but the truth." It is known that often a half truth is worse than an out and out lie.

Now what is truth; or better, what is a lie? A lie may be told with truthful words, in more than one way. It may be told by using truthful words but with the countenance and expression convey the opposite meaning. And it may be told with truthful words by withholding a part. Now to the point, What is a lie? Well, Webster says it is something told with the intention of deceiving. So, it makes no difference how you tell it, or what words you use if you are telling it with the intention of deceiving you are certainly telling a lie. That is pretty straight for those who may flatter themselves that when indulging in that practice they consider that they are truthful. The deceptive part is all there is in a lie anyway, because that is where the harm lies. You may tell a person that you are not going to do a certain thing, but do it in a way that he can read the meaning of your words in your face and in the expression of your voice, so that he understands that you are going to do it. You have not deceived him nor did you intend to deceive him, consequently you have not lied for a "lie is something told with the intention of deceiving."

Is a lie honest? Decidedly not. Then truth is a principle involved in honesty, and a lie is on the dishonest side. The worst kind of a lie is what we might term a "truthful" lie. By that we mean a lie told with truthful words, which are used with inflection or accent and countenance combined in such a way as to give the opposite impression from the truth. For a simple example: A mother finds a nice china dish broken. She goes to Mary and asks if she broke the dish. Quick witted Mary looks up with surprise in her face and says, "Do you think I would do that and not tell you?" Mother is satisfied. She does not think that Mary broke the dish. But later developments prove to her that Mary did break the dish, and had by an evasive answer deceived her. She calls Mary and accuses her of breaking the dish. Mary says, "I did not say that I did not break it." "No, not in the words used but you evaded my question and intended to deceive, and did so, and in your manner you acted a lie. Don't you know that a lie is not so much in the words used as in the intent. The dictionary says a lie is something told with the intent to deceive. By your actions and the manner in which you answered me you intended to deceive me."

"Rendered, therefore, to all their dues *** Owe no man anything."—Rom. 13:7, 8.

A good many Latter Day Saints have the reputation of owing no man anything, or in other words of promptly paying their debts, and their creditors are not afraid to give them accommodation when it seems necessary. Every one should, for his own benefit if for no other reason, pay his bills promptly as agreed, so that if a time should come when it might be necessary to have accommodations in credit extending to a longer length on time he can go to his creditor and ask for the favor and get it on the strength of his reputation.

Dishonesty, then, consists mainly in theft, failure or refusal to pay debts, lying, prevarication, evasion of the truth, inexcusable failure to meet obligations, promises and pledges; in misrepresentations, assumptions that do not correspond with that which is true, in pretended holiness that does not correspond with one's acts, and in many other ways.

THE WAY TO GLORY.

I have found my way to glory
And it fills my soul with love.
Come and listen to the story
Of the message from above.

It is not in competition,
Which, when ripe engenders strife,
And creates the sad frustration
That destroys our peace in life.

But it's in co-operation
With all that is good and true
That brings peace to every nation,
And it will bring peace to you.

Following the steps of Jesus,
In the doctrine that he taught
Will most surely relieve us
Of the battles being fought

It's returning good for evil—
It's the blessed golden rule
That would stay the mad upheaval
Of the world's great social pool
—D. R. Baldwin.

THE GOSPEL OF KINDNESS.

By C. B. Smith.

"He prayeth best who loveth best
All things, both great and small;
For the dear God, who loveth us,
He made and loveth all."

We all know the poem about Abou Ben Adhem, who loved his fellow-men, and whose name was written in the Book of Life at the head of all the rest. That poem is known and loved by thousands of people who have never heard of its author, Leigh Hunt; for, with the majority of us, Abou Ben Adhem is but another name for the Good Samaritan, the man who helps his neighbor, even if the latter be a heretic and an alien.

And this kindness must be extended to the dumb animals, too, else we shall not be obeying the command to be merciful. The Sermon on the Mount is too often out of the minds of some among us when our domestic animals and homeless living creatures need sympathy and help. It is not that we are cruel through intention, but only through carelessness. Just as long as our own little circle of friends and relatives and dumb dependants are doing very well, why, then, we don't concern ourselves much about the housing of the poor, the penny ice for babies, the humane society's work for over driven and under fed horses, and the duty of looking after homeless, unloved dogs and cats.

But all these things ought to concern us greatly, for they affect the comfort and happiness of the "under dog," whose lot is generally to receive more kicks than otherwise.

Well, it is an easy matter to preach and prate to others about their lack of sympathy. But in fact we all need a good deal more of it for all living creatures, human and otherwise. A nature that is thoughtless or cruel to dumb animals will be thoughtless and cruel to relatives, friends and neighbors. I have never seen any exception to this rule. And the man who is merciful to his dumb horses and his faithful dog will also be a good friend in the hour of need.

APROPOS OF MOTHER'S DAY.

"Be a Good Boy; Good-by."

How oft in my dreams I go back to the day
When I stood at our old wooden gate,
And armed to school in full battle array,
Well armed with a primer and slate,
And as the latch fell I thought myself free,
And gloried, I fear, on the sly,
Till I heard a kind voice that whispered to me:
"Be a good boy; good-by."

"Be a good boy; good-by." It seems
They have followed me all these years;
They have given me a form to my youthful dreams,
And they scattered my foolish fears.
They have stayed my feet on many a brink,
Unseen by a blinded eye;
For just in time I would pause and think:
"Be a good boy; good-by."

Oh, brother of mine, in the battle of life,
Just starting or nearing its close,
This motto, aloft in the midst of the strife,
Will conquer wherever it goes.
Mistakes you will make, for each of us errs,
But, brother, just honestly try
To accomplish your best. In whatever occurs,
"Be a good boy; good-by."
—Saturday Evening Post.

RUSSIA TO BANISH LIQUOR.

The Russian government will never again embark in the manufacture and sale of alcoholic drinks. That statement, confirming previous re-

ports, has been made in the name of Emperor Nicholas himself.

The Russian Union of Abstinence, which devotes its energies to combating of alcoholism, addressed to Emperor Nicholas a solicitation that he forbid forever the sale of spirituous liquors in Russia. His majesty replied in a telegram sent in the name of Grand Duke Constantine and addressed to the president of the alliance, in which he said:

"I thank you; I long ago decided to interdict for all time in Russia the sale of alcoholic drinks by the government."

(Correspondence continued from page 3).

Spokane, Wash., Nov. 7.

Dear Ensign:—We are enjoying ideal weather in our well named city "sunny old Spokane."

In the State of Oregon and Washington the mobilizing of the "wets" and "drys" have been going on for some time past. On the morning of Nov. 3, the "wets" rallied to their strong holds but they were repulsed by the work of the opposing force. For twelve hours the battle was waged and fought. The banner of mortality and justice has won with fourteen thousand good soldiers in reserve. The Lord be praised.

Bro. J. A. Bronson was here for a few days and we had the pleasure of hearing him present the gospel two nights. One night was a Book of Mormon lecture, which was very instructive and helpful to Book of Mormon students. To me the Book of Mormon is my fort. Without it I would be lost. When I look upon it I cannot help but think what a pleasure it is to have a book that the angel has given to us and the wonderful amount of evidence there is in the Bible to prove the authenticity of the same, and also of the towers of archaeological evidence in support of it are being built every day. Do we really appreciate its value and what it cost that it may be given to us?

Bro. Bronson is making preparation for his debate with a man who represents the "Church of God." Bro. Bronson is able to defend the work.

Our district conference will be held at Sagle, Idaho, in December.

Bro. Wm. Johnson of Seattle was here Nov. 8 and 9. Sunday morning he gave us a splendid talk in regard to our duty financially toward the church, and delivered us two splendid discourses Sunday and Monday evenings. He was here two or three years ago and made many friends and we were all pleased to see our worthy brother again, bearing the same testimony of the good work.

We should reflect a moment and consider how we are building, if according to the light we have. How much time and money are we using each day to protect and beautify this mortal man. We must sooner or later lie down to return to dust from whence we come. Let us compare this with what we are utilizing to build and expand the talent that has been placed at our disposal, with the light and inspiration of our Father's divine will and purpose with all the multiplied revelations that have come from the courts above, with all the great amount of help and blessings we are privileged to enjoy and the knowledge of God's laws concerning us. Are we building in correspondence with the light we have, as Apostle Paul puts it, "Till we all come in the unity of the faith, and the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fulness of Christ."

Your brother,
W. W. Wood.

127 S. Regal St.

McKenzie, Ala., Nov. 11.

Editor Ensign:—It isn't often I ask for space in the columns of the Ensign, but the Florida district reunion, which has just been held at Dixonville, Ala., was such a spiritual feast to the souls of all who attended, that I feel like saying just a few words regarding it. Bro. F. M. Slover, Swen Swenson, and Hale W. Smith, were chosen to preside; and I am glad to say that I didn't hear a word of complaint or criticism regarding the manner in which they did their work. The first prayer meeting, without any instruction to that effect, was devoted wholly to prayer; not a testimony given during the hour, and but little time devoted to singing. It was a prayer meeting, and the Spirit of the Master was with us. After the first prayer meeting we always had a few testimonies in our social services, but the prayer meetings were mostly devoted to prayer, and every one was greatly blessed with the presence of the Holy Spirit. They were all real spiritual feasts to the souls of those present.

The Southeastern mission may well feel proud of their young missionaries. One of them, A. E. Warr, had charge of the Sunday school and Religio work at the reunion; and had we judged altogether from the work done and the manner in which he handled the subjects under consideration, we should have decided that he had had the benefit of many years training and experience in that special line of work. He is a student and a faithful worker, and his work for the Sunday school and Religio is already bearing "much fruit" in this mission. A. G. Miller is one of our successful proselyters. Bert has full confidence in the message he has for the people, and he is neither ashamed nor afraid to tell it; and he has a way of telling it, too, that causes others to have confidence in it. E. C. Sheeley is our youngest missionary; but he is no surface preacher, neither is he any man's parrot; is a faithful student, quite critical in his studies, and believes in understanding a thing himself before trying to make others understand it. If these young men continue faithful, humble, and prayerful, they will do a great work for the Master.

Another thing of special interest, during the reunion, was the ordination of Bro. D. M. Rudd to the office of an elder. A goodly portion of the Spirit was present when he was ordained, and assurances given that the Lord would he should so occupy. I believe he will be a great help to the work in the Florida district, and that the Lord will bless him in his efforts to bless others.

Altogether, the reunion was considered a success, and the saints went to their homes stronger in the faith and more determined to persevere unto the end, because of the blessings received. The missionaries have all gone out into the field to take up their work of preaching the gospel, and will again have to meet the opposition and misrepresentation of themselves and the message they bear that the servants of God have had to meet from the beginning. May the Lord sustain them by the power of his Holy Spirit; and may the Saints everywhere work with the ministry and with the Lord for the building up of Zion and the gathering together in one all the Lord's children.

Still in the conflict, I am as ever, your brother,
Isaac M. Smith.

Deloit, Iowa, Nov. 4.

Editor Ensign:—What a joy and comfort it is to me to read the letters from week to week, and I have often wondered if the Saints would be pleased to hear what the Deloit Branch is doing. First we have a fine Sunday school, with Bro. Mergl Meyers as superintendent, and Miss Nora Jordan as secretary. Our branch president, Bro. Winey is always at his post of duty, and ably assisted by Bro. Spence, also Bro. Lucy Myers and Bro. Patchen are trying to let their light shine and so far as I am able to see all are doing nicely and the branch is in fine condition. We are praying that there may be a good work done ere the winter closes. All who will strive to keep God's commandments will have joy here and life everlasting hereafter. I rejoice to know that I was permitted to hear and obey and my greatest desire is to live humble and faithful in the work.

I have been made happy today in being able to meet with the Des Moines Saints, they having a home-coming with Bro. D. C. White as the morning speaker, assisted by Bro. Baker, with special music, which was enjoyed very much. After the morning service there was dinner prepared for all. I do think the Saints are a happy people, and think we should be, because we have so much to be grateful for.

I remain your sister in the one faith,
Sr. R. E. Miller.

Dagonia, Mo., Oct. 23.

Six more adults baptized since my last note, and sold eight dollars worth of church books and more calls than I can fill just now. I want to hear from the scattered Saints especially in the counties of Polk, Green, Lawrence, Webster, Wright, Texas. I mean the isolated Saints—tell me where you will meet me.

Remember my address is changed, owing to extension of city delivery. It is now,

Henry Sparling.

2002 Kilham St., Springfield, Mo.

On boat for Wilmington from Phil., Nov. 16.

Dear Editor:—Please say to your readers that my field address will be Elk Mills, Md. Have had an excellent experience in the Quaker City, both seeing the historic sights and in our church work. It is good to be associated with, and partake of the spirit of our workers here.

Sunday, the 15th was rally day at the Second Branch, and though it was very rainy a good spirit was manifested at both branches.

Sincerely,
A. M. Chase.

Arlington, Ala., Nov. 6.

Dear Ensign:—The Ensign is a friend and comfort each week. I have much sorrow and many trials, and earnestly ask for the prayers of all the Saints. I wish the work could be opened up in this part of Alabama. There is a wide field here and I know the Lord is able to prepare a way for workers in his vineyard. My husband is an unbeliever, but I humbly pray that he may believe the true way in time. We live five miles from the Arlington depot.

The Mormons have a nice church building about seven miles from here, and the membership is about sixty strong.

May the day come soon when an Elder can come in this part and tell the glad tidings of great joy. Oh for the strength of faith to continue firm to the end. Many here seem far from walking in the narrow way. I give my Ensigns after I have read them, to all who will read.

Your sister in the faith,
Mrs. Ida Heard Dumas.

Independence, Mo., Nov. 5.

Editor Ensign:—We must remember that the end is drawing near, even nearer than we think. I want to be ready should the end come tomorrow. Not all of us will be found ready. I hope and pray that I will be found among the wise virgins, with oil in my lamp, and have it trimmed and burning when Christ comes. We are all to be tried and refined like gold and silver in the fire. We should be united in all things and have all things common. There is too much selfishness. I hope I am not one of the selfish kind. There is one thing to preach and another thing to practice what we preach. Dear Saints, do we practice what we preach? We have something to be thankful for. The Lord has promised to help those who try to help themselves. I have one brother and a sister who does not belong to the church. My sister was only three years old when mother died. She is seventeen now. Pray for them, dear Saints.

Your brother in Christ,
Joseph B. Lampert.

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EDITORIAL

DESPISE NOT THOU THE CHASTENING OF THE ALMIGHTY.

The sunshine to the flower may give
The tints that charm the sight,
But scentless would that flowerlet live
If skies were always bright;
Dark Clouds and showers its scent bestow,
And purest joy is born of woe.

He who each bitter cup rejects
No living spring shall quaff;
He whom thy rod in love corrects,
Shall lean upon thy staff:
Happy, thrice happy, then, is he
Who knows his chastening is from Thee.
—Bernard Barton.

THE CALL OF CHRIST.

I came *** to call *** sinners to repentance. Luke 5:32.

Much has been written and said concerning the purpose of Christ's mission to earth, but perhaps that purpose is best expressed in the words uttered by himself: "For the Son of man is come to seek and to save that which was lost." (Luke 19:10.) The invitation of Christ to all men to "Come unto me," coupled with the many commandments governing the manner of their coming, show that the seeking and saving of the lost is to be done in co-operation with the effort of the lost in seeking their own salvation. As a child in a Protestant Sunday school we used to sing:

Nothing, either great or small,
Nothing, sinner, no;
Jesus did it—did it all
Long, long ago.

But in later years we learned that while Jesus had done the part that man could not do, it was still left for man to do the part that he could do, and that he must do that part or salvation could not be his. It is quite proper to "cast your burden upon the Lord," when it is impossible for you to carry it, but to cast the burden that properly belongs to you and which you are able to carry upon anyone is unchristian and inconsistent with the common rights of humanity, and to "leave all to Christ" as is sometimes urged, and passively await salvation will bring sore disappointment in the end.

A Call to Repentance.

The great purpose of the mission of Christ becomes effectual in man only as he may through repentance put himself in a proper attitude before God. Jesus came to save men from their sins but he can not save them in their sins, and hence the necessity of repentance by which men free themselves from perpetual bondage under the "law of sin" and become proper subjects for mercy and forgiveness through Christ. Repentance is one feature of the gospel work that is required of man, and it is a part that God cannot do for him. It is made one of the gospel principles,—a foundation principle, for without it no progress whatever can be made toward salvation.

That man of God who was sent to prepare the way for Christ preached the baptism of repentance, teaching the people to "Bring forth therefore fruits meet for repentance." Jesus, as he entered upon the work of his ministry, taught: "Repent ye, and believe the gospel." The ministry were empowered and commanded to preach

repentance as a necessary part of man's work in the gospel, and Luke declares that it was necessary "that repentance and remission of sins should be preached in his name among all nations." Thus the call of Christ is to repentance; it is the call of the gospel, and it is made to every man.

Without Repentance—Destruction.

Jesus said to the Jews: "Except ye repent, ye shall all likewise perish." Man can not afford to leave himself to the events of time without considering his sins and making an effort to remove them, for he is already in a lost condition, and unless he takes steps to save himself through the means of the gospel of Christ he must ultimately perish eternally from the presence of God. The Prophet Ezekiel emphasized this thought when in the name of the Lord he spoke the following to wayward Israel: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel." (Ezekiel 18:30, 31.)

Repentance Leads toward God.

Sin is directly opposite to the character of God, and it is clearly taught in the Scriptures that nothing sinful can abide in his presence. Though man is effected by sin, God nevertheless desires to give him an eternal abiding place in his presence, which can only be by a thorough cleansing wrought through the gospel means. This includes repentance by which the things of sin are no longer done, baptism through which forgiveness is granted, and the gift of the Holy Spirit by which the cleansing processes are carried to completion. Thus it is seen that repentance is one of the steps that lead toward God. Gospel repentance is associated in the Scriptures with a turning to God, as stated by Paul: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea what revenge." If repentance is to salvation—to God—how important it is then that we heed the divine call!

Associated Principles.

Jesus taught: "Repent ye and believe the gospel." Paul couples "repentance from dead works, and *** faith toward God." It would appear that true gospel repentance can not be effected without faith in God with a belief of the gospel, so that to believe is a necessary part of the work of repentance, or at least so closely associated with it that the one is not effectual without the other. Peter also commanded the converted Jews to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," and the reason John the Baptist gave for calling upon the people to repent was that "the kingdom of heaven is at hand, showing that forgiveness of sins and membership in the visible kingdom of Christ was in a measure dependent upon repentance. The work of repentance can only be done in accordance with these associated principles of faith and baptism, leading to remission of sins.

The call of Christ is to repentance. In his later command to "preach nothing but repentance to this generation," the importance of this principle may be seen, and the urgency of the call. In this day of worldliness and pleasure, and when man has devised a hundred ways of his own for doing God's work while discarding God's way, and in which materialism has so overshadowed the ethical and spiritual side of life,—a day in which men need the moving hand of God more than ever before to guide them into proper channels of activity—God is calling through the gospel for men to forsake the old ways, the old sins, to walk in righteousness in the right way. To heed this call many idols which have been set

up in human hearts will need to be broken, many customs changed, many beliefs revised, and men yield to the leadings of God by his Spirit in accordance with the truth. How many will hear the call—and heed it?

Is Christianity Breaking Down—Another View.

Sometime ago we quoted statements by Rev. Dr. Frederick Lynch relative to the breaking down of Christianity in the present world crisis, and made editorial comment thereon. Now comes Rev. Dr. Daniel Williams of Storm Lake, Iowa, showing some points upon the other side of the question in an article in "The Presbyterian." Time alone can prove the correctness of some of Dr. Williams' views, and as to the present was proving correct the "old Calvinistic doctrine of Original Sin," and the "total depravity" of human nature, we think the claim is too strongly made. But the view point is an interesting one and we give it to our readers in the following quotation:

Another rather startling question has been propounded, Has Christianity collapsed? I do not see any reason for asking such a question as that. What has been seriously shaken in my judgment is the old theory of evolution, which has been pressing upon us like a nightmare for the past fifty years. When I was in college in the seventies, the great man was Darwin, and the great "modern discovery" was evolution—that man had descended, or ascended, from the ape or the monkey; that he is on an up-grade, ever getting higher and better, that the "animal tendencies" derived from his remote ancestors are being eliminated one after the other; that the follies of the past, many of them would be experienced no more. One of these was war. It has been very generally impressed upon us during these last years, that with the Hague Conference, and Carnegie's money, and especially the great intelligence and enlightenment of our day, such an absurd and horrible thing as war was surely forever past. But here has come upon us like a bolt from the blue the greatest war in history! The four first class powers of Europe, and several of the others, in deadly conflict. When has the human race shown itself to a greater disadvantage? Never since the days of Noah. We read of the people of that day: "The earth also was corrupt, before God, and the earth was filled with violence." How much of an up-grade has there been? Is not the temperature of the moral blood today exactly what it was in the days of Noah? What has become of Darwin's theory? In my judgment, evolution has collapsed beyond the possibility of recovery.

This European war shows to me how firm, substantial and true, the doctrines of the old theology are. How false, absurd, and arraneous the New Theology, the Modern Theology, and every other heretical theology, are. How it brings out in bold relief the old Calvinistic doctrine of Original Sin, or as sometimes called, The entire Corruption of Human Nature, or Total Depravity, as it is often termed. Our liberal and loose friends ought to learn a lesson now, and some of them are getting it. I quote the following from one of our weeklies: "Another thing which we think every American of the fifty who got this first sight of war has come to feel is that our religion has broken down in its psychology, that our gospel has been addressed to a man who does not exist, that our sermons have been preached to an imaginary man. We have been preaching to men as highly respectable, on the whole, good, some of them saintly, while, as a matter of fact, this has been only seeming. They have seemed this because great temptations have not aroused them from their sleep. No one who came across Europe within the last month can ever hold this easy faith again. Men are beasts; cruel, lustful, revengeful, ravening, just as the gospel represents them."

Where can we find better arguments for the Puritan theology, especially one of its fundamental doctrines mentioned above? This war is a wonderful object lesson. Nothing like it has happened to confirm the old theology since the battle of the Boyne, or the victories of Cromwell, or may be since the going down in the English Channel of the ships of the Spanish Armada, in 1588. We hope the lesson will be learned, and extensively put into practice.

The highest greatness, surviving time and stone, is that which proceeds from the soul of man. Monarchs and cabinets, generals and admirals, with the pomp of court and the circumstance of war, in the lapse of time disappear from sight; but the pioneers of truth, though poor and lowly, especially those whose example elevates human nature, and teaches the rights of man, so that "a government of the people, by the people, for the people, may not perish from the earth;" such a harbinger can never be forgotten, and their renown spreads co-extensive with the cause they served so well.—Charles Sumner.

SERMONS AND ARTICLES

HEAVEN A CONDITION.

By Elder J. E. Vanderwood.

Too frequently we mortals arrive at conclusions from a false or mistaken premise; and thereby do an injustice to ourselves as well as to others. We are generally in the habit of taking too many things for granted, or jumping too readily at conclusions; and it is just possible our ideas, notions, traditions and fancies regarding heaven may be a little faulty when we come to give them the final analysis. We are quite prone to think and speak of heaven as a place and lose sight entirely of the prerequisite conditions; i. e., we generally suppose that the conditions are an after effect, an out growth of the place we designate heaven, which in matter of fact is entirely erroneous, and misleading to the undeveloped mind. It is well therefore that we give a little more careful, systematic thought to questions of so great importance, and if possible arrive at correct ideas and conclusions so that our expressions concerning heaven will give a clear, comprehensive, and definite understanding to those with whom we converse on the topic of the abode of the glorified saints.

Heaven is defined in part, by Webster as, "supreme felicity," and it is in this sense that we desire to consider it; since this conveys to us the condition implied in the term. We think of a place where perfect harmony, perfect happiness prevails, but fail in many instances at least to enquire into the conditions that must precede our entrance into such a blissful, superb habitation. We speak and sing of heaven beyond the grave, that is we are accustomed to thinking and believing that heaven is a place the soul of man enters after taking its flight from the earthly body, which in a sense is true and yet is untrue, since the only assurance we can possibly have of heaven beyond the grave is the fact that the conditions of heaven have been found and actualized in our hearts and lives while yet in the mortal body. If the conditions of supreme felicity have been entirely ignored by us while living on the earth what assurance have we that such a condition will be vouchsafed to us in the great beyond? Paul informs us that the "kingdom of God," which is a synonym of heaven is, "Righteousness and peace and joy." This being true we are able to understand how it becomes supreme felicity; and we are also able to understand how the condition must be the prerequisite of the place. By this the writer desires to convey the thought that unless heaven first finds its way into the soul of man, the soul of man will never find his way into heaven. This may sound paradoxical but it is nevertheless a fact that cannot be escaped in the nature of events.

That the condition must of necessity precede the place is made apparent by a simple illustration. Suppose it were possible to transport bodily, Kansas City, or for that matter any other city, into the place we call heaven, what would we have? Would it be heaven? No! Why not? Simply because Kansas City would be only Kansas City, and any other city that might be literally transported into that condition, or rather place, because the condition would be found wanting, would be only the particular city. Hence we see that the place cannot assure us heaven unless the condition obtains first. And the only way to get Kansas City into heaven, would be to first get heaven into Kansas City. And what is true of a city is also true of an individual; the only way we can get into heaven is to get heaven into ourselves. And herein comes the office work of the church, for by getting heaven into the church we will also be able to get the church into heaven.

The heavenly condition then is that of righteousness, peace, joy. And unless the life is established upon, and governed by the principles of righteousness, it would matter but little where the individual were placed; for he who's life lacks the essentials of righteousness would be out of harmony with his environment if he were placed in the place known as heaven, and it would not therefore be heaven unto him, because heaven is perfect harmony. Unless the soul be filled with that inward peace that was so apparent in the Christ life the mere place could not insure a heavenly condition. If the life be not abounding in wholesome joy, the

essentials of heaven are found wanting, though the individual may be surrounded by perfect bliss.

The earth was once cursed for the sake of man, by reason of his transgression. So in like manner will it be blessed for his sake when he cleanse that which is within: that is, when the heaven within has been attained the heaven without will be at hand; and when perfect harmony prevails in the hearts of men, then, and then only, will heaven be a reality; and in place of our being carried into the skies the prayer we so often pray will be realized, which says: "Thy kingdom come, thy will be done on earth as it is done in heaven." Heaven will be brought to earth when men have learned to live heaven within. So we are able to see how essential it is that we find the inward peace if we expect to find a place called heaven after this earth life has come to an end.

Jesus says: "In the world you shall have tribulation, but be of good cheer I have overcome the world." Notice that he was yet in this world bodily, but had overcome it; he was in the world but not of it. He also said: "These things I have spoken unto you, that in me ye might have peace." This is the heavenly state: but we will never have peace in Christ until we get Christ in us, and if we get the Christ nature within, we will find that peaceful spirit and influence that gives even the world the touch of heaven.

THE NATURE OF GOD.

Synopsis of a sermon by Elder O. R. Miller.

The kingdom of God is an order of government established by divine authority. Under present conditions, I believe in supporting the best earthly government, but the "idealistic" can never be materialized and controlled by the finite, alone. I believe in obeying God's word wherein he says, "Be subject to the powers that be till he (Christ) comes, whose right it is to reign." "Render to Caesar what belongs to him." We should do our utmost to see that all wrongs are righted, and that all people receive justice, here and now, for, only in turning our attention and energy to a proper present life shall we be able to inherit the redeemed earth when the Master comes. To be able to labor properly we must know something about the nature and character of the King (God). Rev. Dr. Luther Lee's description of the "Deity" is as follows: "God is a Spirit, without body, parts, or passions whose circumference is everywhere, and whose center is nowhere, he is indivisible, indissoluble, uncompounded, simple essence, with no exterior, no interior surface, without weight, shape, size or color, and can in no wise come in contact with matter." When I prove that the reverend gentleman is in absolute contradiction to Bible facts I not only show his mistake but I prove that the majority of, so-called, Christian people are, with him, worshipping a more ridiculous idol than the heathen! Throughout the divine record, God is spoken of as a seeing, hearing, powerful and loving (exercise of passion) Father. Moses with others talked with him face to face as one man would talk to another.

The Christ, who came in the express image of the Father, was not only seen conversing, moving and eating, as man, after his resurrection, but when Nebuchadnezzar caused that the three Hebrew children be cast into the heated furnace, behold he declared he saw four and said he, The fourth is like unto the Son of God! Then, the Son of God, before his incarnation, appeared as other men. While there is, no doubt, a vast difference between the mortal and the immortal bodies, yet, in a sense, they are both material in their nature. "God is a Spirit," yet a spirit is as much "matter" as oxygen or hydrogen. Chemists have discovered numerous kinds of matter and portions of some are in common with parts of others. An "immaterial being" is a contradiction in terms—another name for nothing! Adam conversed with the infinite—that was God's way then. Noah conversed with God, and is called righteous. Abraham communed with God, and is called the faithful. Moses talked with God face to face, and is pronounced God's anointed.

John the Baptist, the apostles and prophets were favored with angelic administrations and men arise and call them blessed, but men today who claim communion with angels and the Deity are branded "ignorant impostors!" What a travesty on human intelligence! What pinnacles

of blasphemy! to represent God as an absolute nothing and then impose upon the people by saying, "I'm called to preach (I)" Called (?) to represent a loving Father, yet declaring he has no passion! Called (?) by his still small voice through his loving lips yet representing his as being a mere myth! It is no wonder the majority deny present-day revelation. They pray, not expecting an answer. They hold before their mental vision a something that has no ears, therefore cannot hear their cries. A something that has no passions, therefore cannot pity. In fact they never pray to the true God, therefore need not expect an answer! Would you expect his majesty the king of England to answer a petition directed to some heathen chieftain? Would you expect the God of heaven to answer a petition directed to a Hindoo god? Furthermore, would you expect the living God of Revelation to answer a petition directed to a supposed god without body, parts or passions—a myth? O blush for modern Christianity! A pious name for atheism! Many knowing me to be a young man, may wonder why I so vigorously denounce these popular ideas which have been so long held out by creeds and advocated by Right Rev. D. Ds. I do so because they slander my God and misrepresent the children's friend.

A man may have his walls adorned with diplomas and his name decorated with degrees, possessing an extensive education and power of eloquence, and yet not be an authorized ambassador for Christ. I read in the Acts of the Apostles, chapters 18 and 19, an account of one Apollos—an eloquent man and mighty in the scriptures, and with all his eloquence and scriptural learning his work in baptizing was not recognized! Paul learned of the illegal work and baptized the candidates in the name of the Lord Jesus, and then the Holy Spirit came through the ordinance of the laying on of hands.

Paul says (Heb. 5:4), speaking of the right to represent heaven. "No man taketh this honor unto himself but he that is called of God as was Aaron." Aaron was called by revelation from God. Jesus said: "He that is called of God speaketh the words of God." Then he who denies revelation admits he has not been properly authorized to represent heaven.

If he tells you there are no prophets today, he fails to advocate necessary truths. If he tells you there are no present day apostles, yet the Church of Christ is extant, he contradicts the written Word of God and thus he is measured by the plummet of eternal truth and found lacking; he is weighed in the balances and found wanting! Paul in his first letter to the saints at Corinth, chapter 12, names the apostles, prophets, members, gifts, blessings, etc., and says that such is the body of Christ or kingdom of God. Truly Christ said, "Verily, verily, I say unto you except a man be born again he cannot see the kingdom of God." Apostles, prophets, members, etc., compose the kingdom of God and a man who fails to see it, according to Christ, has not even been born again, much less called to preach and build up the kingdom. I speak in plainness that truth may prevail.

THE WORLD'S MINTION.

By Elder J. F. Mintun.

No. 5.—Man's Final Destiny; Where his Abiding Place?

No question is fraught with greater interest, and none more important than the destiny of man and his final abiding place.

Within the nature of man there is a desire to live, and under normal conditions he has no desire to separate from those he loves.

The desire to possess something, or to be considered or made to feel that he is an important factor among men and everything living is paramount. All this is evidence of what has been provided for man. He is a living prophecy of his own destiny.

In support of this is the word of Him who created man, a part of whose very existence is certain desires to be satisfied. To create a demand and not make provision for its satisfaction would prove an imperfect Creator. To place men where the environments would develop desires not to be gratified would prove imperfect. The environments placed around man by his Creator are perfect, but the environments placed around himself by reason of transgressing the law that should have governed him under favorable en-

vironments has distorted his abilities and desires, and God is trying to correct this distorted nature, and has placed in his possession by revelation the plan necessary by which this correction shall be brought about. The promises that provide for the satisfying of the desires created in man is proof that the One promising has taken into consideration those desires that will bring real satisfaction and pleasure, and it is evident that none but an all-wise and all-powerful Being could and would provide for them in face of all that seeks to prevent and to destroy.

In the history of the creation there is presented prominently in the contemplation of the act, that man was to have "dominion over all else created, and his labor was to supplement what nature could do and God had done, and was to partake of earth's bounties and pleasures. The poet-prophet, Isaiah, makes this record, "God himself formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited." He further claims the Creator said, "I have made the earth, and created man upon it." This presents as clearly as language can that the earth was created to be inhabited by man, and since God has all power will not be frustrated in what he has been pleased to do, even though for a time the work contemplated may be hindered, because man did not observe the conditions governing the fulfillment of that promise.

In accord with this thought it is recorded that the Creator promised Canaan to Abraham, the father of the faithful, to Isaac, and to all Israel "For an everlasting possession," and one who was interested in the fulfillment of this promise, and claimed to have been made acquainted with the mind of God said, "O, my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." This was addressed to "the whole house of Israel." See Ezekiel 37:11, 12.

With the general principle herein expressed are many statements recorded in that which claims God as its author, a few others of which I will notice. The sweet singer of Israel says, "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth."

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

With this agrees the instructions of the Messiah in his sermon on the mount, in which he said, "Blessed are the meek, for they shall inherit the earth."

The enemy of mankind, he who has hindered him from enjoying that which from the beginning was intended he should enjoy, knew well what would be the result of the work of the Redeemer when "The Kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever," and the "Lord shall be king over all the earth; in that day there shall be one Lord, and his name one;" for after Jesus had been acknowledged as the Son of God, he, satan, offered, upon the simple conditions of being acknowledged as the superior by bowing down and worshipping him, to give Jesus "all the kingdoms of this world and the glory of them."

Consonant with Jesus Christ, man's elder brother, securing dominion will be sung this song in realization, "thou hast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

"And hast made us unto our God kings and priests: and we shall reign on the earth," for the reason that those who are qualified are to be "joint heirs" with Jesus the Messiah.

To secure a realization of this condition and exercise the dominion man must return to earth, and at that time be of such a nature that the earth in its then changed condition will gratify every desire, mental, physical and spiritual, when it will be without "any more curse" and the tears of all will be wiped away, because there will be no more death, neither sorrow, nor crying, neither shall there be any more pain, and the intellectual and social conditions will be such that, "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."

This condition could not exist till "evil doers are cut off," and "the wicked shall not be," the day having arrived "that shall burn as an oven; and all the proud, yea, and all that do wickedly,

shall be stubble; and the day that cometh shall burn them up."

Then in the "new earth" when made "heavenly" will all Israel enjoy that which the ancient worthies, according to the Apostle-Paul, have been looking for. See Heb. 11:10-16. Then will be brought to pass the conditions thus described: "And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them.

"They shall not build and another inhabit; they shall not plant and another eat," but the Lord "will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." It will be then that "this corruptible shall have put on incorruption, and this mortal shall have put on immortality," and "shall be brought to pass the saying that is written, "Death is swallowed up in victory," and the "blessed and holy * * * shall be priests of God and of Christ and shall reign with him a thousand years."

In contemplation of these grand opportunities and the conditions upon which we are to secure them man is inspired to love humanity and the ways of blessedness and holiness the more, and look forward when the will of God will have been fully carried out, notwithstanding the hindrances, and man will inhabit this earth when the curse placed upon it for his sake will be removed for his sake, and the perfect use of all the spiritual, mental and physical faculties will be realized and enjoyed. At that time he will have not only perfect dominion over himself but over all that will make him that being of dominion whom God created in the beginning.

All theories to the contrary come short of satisfying the prophetic character of man's nature, or the promises of God.

THE OFFENDER.

By Elder R. T. Cooper.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matthew 18:15-17.

The steps plainly are, First, tell him between thee and him alone; Second, one or two witnesses; Third, tell it unto the Church, and the Church has interpreted this to mean tell it to the elders, as prescribed in the church rules and procedure.

Assuming that all proper efforts at reconciliation have been made, in humility; sincere desire for reconciliation; allowing reasonable time for subsidence of feelings; prayer; willingness to forgive and to be forgiven; conceding that, I may be wrong; tendering material restitution if the case should require it: What would be the duty of the "other party"?

We have here the legitimate presumption that the "other party" did the wrong.

The party wronged or offended is the innocent party. Why should the innocent, injured party be required to do all the work of reconciliation when he did no wrong? Should the burden all rest on him? How can he effect the reconciliation, of which restitution should be the basis, if he has been robbed? Is it not evident the party who did the wrong or injury should at least assist in the reconciliation? If he has defrauded should he not make restitution? or at least try? He having offended should he not try to make amends? Should he try less than is required and prescribed for the innocent injured party?

To all these queries the answer seems obvious and the remedy seems to have been supplied by the Master himself in Matthew 5:23, 24.

"Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Shouldn't he then take the same steps to effect this reconciliation as are prescribed for the innocent party in Matthew 18:15, 16, 17, above quoted? Can we devise a better plan for him to follow?

If the law of the sacrament is so sensitive that one feeling hardness of heart should not partake lest he eat and drink condemnation to his soul, even though such hardness may have been caused by the injury suffered, should not the one who committed the injury or wrong partake without having done his part to effect reconciliation as indicated in the two references quoted?

When should he begin?

Ans. As soon as he becomes aware that he has offended.

How may he know he has offended?

First, of his own knowledge. Second, by the call of the injured party. Third, by notice from a proper officer of the church.

If the grievance is a really imaginary one, or by a real misunderstanding then the party offended is, or may be, the real offender and the one most innocent the one really offended and Matthew 5:23, 24 would apply to him, to be applied as set out in Matthew 18:15, 16, 17.

After becoming aware that "Thy brother hath aught against thee" the duties prescribed for adjusting difficulties in Matthew 18 as quoted applies to and is devolving equally upon both parties.

The necessity of refraining from the sacrament should by right fall upon the guilty one, or the party giving the offense, as soon as he becomes knowing to the offense, as much as it applies to the one in whom the offence may have caused a hardness of heart. Wisdom should be exercised whether serious enough to warrant abstinence from the sacrament.

However, abstinence on the part of the one offending, would so manifest an earnest desire for reconciliation and a courteous respect and solicitude for other's feelings which would materially assist in convincing him of the sincerity of the effort for reconciliation, as to overbalance the loss of one material enjoyment of the elements.

Of course having exhausted the provisions of the law for a reconciliation which might fail by lack of response of the other party, one should again feel entirely free to participate in the sacrament service.

For the offended party to tell his associates or "friends" about his grievance or how he had been wronged or offended, whether real or imaginary would be a real wrong on his part for the Word says, "Go and tell him his fault between him and thee alone."

Los Angeles, Cal., November 6, 1914.

MARRIAGE AND HABIT.

Our life is a tissue of habits to a far greater extent than we realize. The great decisions are made somewhat on their merits; but the thousand little acts and movements and thoughts of every day are made by an instinct rooted deep in the growth of past generations.

Every people, every community, every family has its habits, with which the individual grows up, hardly realizing that they differ from the habits of others. It is astonishing how early this garment of habit becomes fitted to us, how hard it is to change it. And although it hampers the old more than the young, yet the young, from lack of experience, are less tolerant of the different habits of others than are their elders.

So marriage becomes a clash of habits. When two people become engaged, both try, quite innocently, to appear not as they are, but as the other wishes them to be. With the unbroken proximity of marriage, the strain of attitude becomes too great. Sooner or later both sink back, with a sigh of relief, into the old clothes of habit, which seem so comfortable.

That is the crisis that breaks so many marriages, the problem of adjusting the daily habits of thought, of conduct, of money, of eating and drinking. For the trouble is felt far more in little things than in great.

The remedy for the conflict of habit in marriage is to be prepared for it. Parents should teach their children early that there are more good ways than one of living in the world. A man may be thoroughly honorable and charming to live with, and yet like his food quite differently cooked from the way you prefer it. Even though we yield to our habits, we should try to keep them flexible, adaptable, capable of being moulded into conformity with others quite different. It is only by such mutual discipline that a happy marriage is possible, and the sooner the discipline begins, the better.—Youth's Companion.

GREATER AMERICA.

A new industrial America is just dawning. An America that will be sufficient unto itself. It is coming into existence in the midst of the great European strife that is now at hand, this unholy war of the nations which has come quickly upon us, this cutting off of supplies, that for ages have been brought from Germany, France, England and Italy. Somehow America has left it to these European countries to furnish us with many things that have not been manufactured here, chiefly because we could buy them there, more reasonable than we could make them here, but the time is coming when this can not be done and America must take care of itself. Its people must be employed, its children must be fed. What better way could there be to care for its own, than to manufacture everything needful for the use of the people here in our own country.

The United States with its unmeasured natural resources, possesses a motive power only needing population to make it effective. We have fuel for the furnaces, grain for the mills, wool, cotton, and silk for the looms, wood for the lathes, and food for the workers here in this wonderfully rich country, yet we send to Germany, Italy, France, England and other countries for many things that we use daily. Some of our largest industries are dependant on the supplies brought from abroad. Among the things imported by the United States are vast quantities of chemicals, wines, toys, porcelain ware, dyes, sugar, laces and embroideries and some 1300 tons of picture post cards. The dyes, toys, chemicals, porcelain ware and sugar are brought from Germany. It is these things chiefly that we feel the need of, at the present time. Here in America, we have vast cotton fields of the south, the large sheep herds of the west, with which to clothe the multitude of people, but the dye stuff that is used in making these raw materials into beautiful colors is brought from Germany and has never been made here to any extent. The textile industry of this country is the second largest industry in the United States. It is second only to farming. One million Americans earn their living by this industry. Shall we close our factories because we can not get the necessary dyes from Germany and thus add 1,000,000 more men and women to the ranks of these now unemployed? Would it not be better to make use of materials here, open the laboratories of our schools and colleges as experimental stations and make our own dyes and by so doing add hundreds to the employed of our country rather than adding 1,000,000 men and women to the unemployed. Among the German Americans, here there must be some old men who are learned in the making of the German dye stuff who would be induced to give over their secrets for the good of the people and by so doing add to the strength of the entire nation.

Another industry that we might cultivate is the one of toy making. Toys used by the American children are nearly all made in Germany, not in large factories as we have here, but in little villages by families, where the people eat, sleep and live the year round. These families know and think of nothing else but making dolls, toy animals, etc., and are trained in the art from childhood. These people are very poor and work for almost nothing.

One family makes little woolly sheep that sell here for a nickel a piece, receiving only one cent for each one, and the entire family help in the making of each little animal. The father makes the sheep's body, the three year old boy dips this little wooden body into a pot of glue, then the mother rolls it over once in a strip of cloth, then the grandmother takes it and sticks on the small wooden legs, the daughter of the house glues on the head and the older son puts on the eyes. It is all finished now and the grandfather sits on a low stool, smoking his pipe and sorts out the sheep into baskets, ready for the warehouse keeper to send them to America.

The dolls nearly all come from Sonneberg and are made by families in the same way. In Nuremberg the mechanical and clockwork toys are made while Leipzig furnishes the world with fur covered animals and fur toys. These toy makers were very poor and endured great hardships as they made their toys, but now that Germany has gone to war, the toy industry has been stopped. The younger members of the household have laid aside the toys and shouldering

their guns, have gone to fight for their country. So the supplies of toys will be short this year and shorter next year, if the toy makers do not return from the war.

America might learn a lesson from the policy Germany adopted several years ago. Many years ago the German ruler, found that 240,000 German subject were leaving that country each year for the United States. He saw that if he would keep his people at home, there must be work to keep them occupied and fed. To do this he found it necessary to give them materials to work upon, such as they did not have at home, at least in the quantities desired, so he imported cotton, lumber, oil, agriculture products and the like and employed all he could. Now fewer than 40,000 Germans emigrate from there each year.

Much has been written and said of the unemployed in the United States. We have a rich country, wonderful food supplies, room for many more people than we already have but the problem of employing the people, grows greater and greater until the cry has come up from the land "Give us work that we may live."

America will never be at its greatest until it is able to produce and make everything needful for its own use and that of its people and true power will come with the solving of this its greatest problem, the employment of its unemployed.

DEPARTMENT OF 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 letters, or Children's Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence, Mo.

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SUGGESTIONS.

I could not help being touched by the appeal of our new editor in a recent Ensign, having experienced something of the feeling of panic that comes over one in undertaking new work. Especially work of this kind, when every day passes relentlessly on to another week in which good readable copy must be presented for publication. And when cold print has done its worst or its best, the poor editor looks fearfully over the page, knowing that hundreds of eyes, perhaps, are doing the same; some with critical intent, others with kinder, more liberal feeling; and wonders how it does sound anyway, and if it does appeal to a few. It is not always good, nor always readable, though this may be more the fault of the reader than of the editor. We must realize we are partly responsible, as no words can be a success without the co-operation of all concerned.

But in giving in my mite I have some of the misgivings of the widow when she dropped her one small coin into the basket and looked furtively round, perhaps, to meet the incredulous glances of those who had silver and gold in plenty, which told her she was treading upon forbidden ground.

So do I feel as though I were encroaching upon ground belonging to some one else, and that what little I may be able to help by way of suggestion, will not meet with entire approval.

I can tell you why in a nut shell. It is because the column is given up almost entirely to one class of women—the mothers. I am a childless woman, unfortunately, of course, but the grim fact remains: Consequently I cannot feel interested in reading articles upon child welfare. I am interested in children and all that pertains to them in a general way but not specifically; it makes no difference to me whether Willie believes in a Santa Claus or whether he don't. (Personally, I don't think it would directly interfere with his moral atmosphere if he did, though that is neither here nor there, it is not a question for me to discuss or think about as I have no little Willies under my wing.)

I have long ago discovered the fallacy of the shifting of interests to the wrong plane. Our individual problems lie close to us, and it is bad policy to crane our necks into our neighbor's garden for a better view of his weed patch.

The discussion of children's questions, then, does not concern me nearly, nor does the reading of articles upon child training interest or help me.

Anyway, sisters dear, is it necessary to be always writing and thinking about our problems? Are we not concentrated upon the wrong thing? To be always harping on one string will not produce a rounded harmony.

We deal too directly with our problems, when the indirect method is best. We read and write and think so eternally about the child we project him into the limelight so constantly, it is no wonder he takes liberties, misusing them so that our aim is frustrated.

Our ultimate aim is, of course, the benefit of the child, or others, but our immediate concern must be the woman who is the mother of that child, not as a mother but as a woman. We must, by some magical influence give a divine force to her personality as a woman, mind you, first and all the time, and we need not fear but the divinity of the woman will merge, without our poor interference, into the divinity of the mother. Then, and only then, will she solve her own problem. It is her personality we must concentrate upon—not the child. If it is true that the best part of our teaching or influence is that which we do not consciously communicate, then does it not appear to be a prime necessity to impart that mysterious quality to the character which cannot be defined or analyzed and which defies technical terms. The thing that is vague and undefined is often the most real and lasting, so that what we want is not merely practical ideas and practical lines of thought, but a practical idealism, if you will admit the paradox. I mean by that an idealism that is associated with practical life and activity in such a way as to lift the common and trivial to a higher plane, and absorb it into itself, making it eternal. It is this idealism which Christ expressed while here on earth. He conveyed the thought that he had the quality of mind that could give the poetic and spiritual significance to life in all its phases. Nothing was too common but he could adorn it with his exalted mind—and surround it with a halo of purity and beauty of some sort. It conveyed a message beyond that of its actual being. We, in all our strife, in all our activities must aim at nothing less. We must not grovel in materialism but associate it with all that is ideal. There is nothing greater than a fine personality. It is the Alpha and Omega of usefulness, of happiness, and of good influence. So I say that motherhood as a physical condition is secondary—not in importance, but in its natural position in the woman's life. Let us not prate so much about it, but have in our column more diverging lines of thought, something that appeals to the woman; not always some hoarding reminder of duty, some ought or must that looms so big and black on our horizon already, but that which appeals from the standpoint of interest and not from the standpoint of practical use altogether.

There have been objections to the "Ladies Home Journal" on the ground that it was not a practical magazine. Well, that's the reason I like it, not because I do not like practical ideas or believe in them, but because it is refreshing to read something occasionally that hasn't moral sign boards staring you in the face at every turn. And yet for the last year most of the stories have dealt in an attractive way with some phase of woman's life. And, I dare say, so great is the power of suggestion, the benefits have been far reaching and practical though there was no direct leading, no table of contents or diagrams, no set rules for conduct.

That is the point I want to make. The adult mind is like the child mind in this one particular. When the purpose aimed at is too obvious, there is something in the mind of the individual that raises up to combat it. Perhaps it is the power of his "Satanic Majesty" that leads the mind to such contrarities, but it is there just the same. But through the power of suggestion and from the standpoint of interest the mind is led, lamb-like, to its proper goal. The indirect method, you see. We all know the adage—"the longest way round is the shortest way home." This is true especially of our efforts to educate or reform.

Willie is not a good boy because you din it into his ears all day long that he must be good—at least it is the forced goodness of an imprisoned spirit, but he is good, spontaneously and joyously, when you have imparted to him through a subtle influence, some of your own nobility, which he unconsciously absorbs and makes his own. Then because of the attributes which have been mirrored upon his soul, like the moon on the bosom of the lake, something within him has been quickened into life, which, if left to ripen and mature, will become goodness in its highest form. It is so with the grown up. Why worry so much then about our "problems." Why not have a mental house cleaning—hunt the cobwebs out of every nook and cranny of our dusty brains. Let us wander, even vaguely into sweet new fields, with the scent of flowers and the twitter of nesting birds, where in intoxication of spirit we tune our harps anew and indulge, in utter abandon and forgetfulness of harassing cares, in one wild dance with the god Pan and his nymphs. Then see if we do not come back refreshed and better equipped with a wider range of thought for our work. Here it is in rhyme, merely a fanciful word picture, though distantly and vaguely expressing in figure, a fundamental need.

Tipping with wanton feet

As faires do,
Dancing forms, lithe and sweet
In paths anew,
Piping a tune of Sylvan
Harmony,
Speaking the soul's abandoned
Ecstasy.

Clear on the air is harped
The wild, new strain,
Echoed in dim retreat
And back again,
Bearing the spirit's load
Of simple joy,
Tasting the heart's best ease
Of Pain's alloy.

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EDITORIAL

THE HOLY SPIRIT.

O Holy Spirit, blessed Comforter,
Who hast revealed the Savior to my heart,
Lead me again to him whom I adore,
And the assurance of his love impart.

Once in blind ignorance I loved to stray,
And only lived the world's vain smile to share,
And thus while wandering in error's way,
My onward path was darkness and despair.

Eternal Spirit! thine almighty power
Illumed this dark scene with heavenly light,
And graciously revealed in that blest hour
Jesus, the anointed Savior, to my sight.
—Abraham Malan, D. D.

CHRISTIANITY AND HEATHENISM.

In an address delivered before the Minister's Association, of Philadelphia, and published in "The Presbyterian," we find many excellent thoughts touching incidentally upon the above subject. From it we quote the following:

The difference between Christianity and heathenism does not lie in civilization. Heathen civilization is man's attempt and struggle in his own strength to return to that condition and balance, liberty and righteousness in which he was created. But this effort, like that in philosophy, exhausts the power of man, and every mere human civilization, after having attained a certain position, turns again and crumbles it into decay. Christian civilization recognizes the human element, the human power and the human struggle, but into this it injects a life, a principle, a truth which has been received direct from God, is wholly supernatural, and is a developing and preserving power. The moment any civilization loses this supernatural element, it turns to corruption and decay.

Recent developments among the nations have forced upon the mind with greater emphasis than ever before the truth that civilization and Christianity are not synonymous terms. It is also coming to be recognized that the civilized nations which have been considered as Christian have fallen far beneath the true standard of Christianity. We believe that whatever there is of truth and light in the world is due to the influence of Christ and Christianity either directly or indirectly, and even the righteousness of the heathen is but a partial reflection of Christianity, being reflected either from his personal teachings or from the more ancient instruction which came through revelation.

Christianity is the light under which civilization has developed, but the opposing forces have also moved in civilization's path and with a human or artificial light has sought to claim the glory that belongs to Christ alone. "I am the light of the world," said Jesus, and another said of him that he "was the true Light, which lighteth every man that cometh into the world." The radiance of that light pervades men's minds through the influence of the Holy Spirit as well as by the word of truth, and many may recognize the character of the Christ though unfamiliar with his name, while others who know his name and have his word may be so out of harmony with them as to utterly fail in knowing his character.

Intellectual development with advanced sciences do not constitute Christianity in modern times any more than in ancient Greece and Rome, and it is quite possible that the things which are usually termed heathen may have considerable

prominence in nations which are highly civilized. Human effort alone when wisely directed may accomplish great things in the development of the race, but such development apart from Christ always has within it the elements which result in man's downfall. What Jesus said of his disciples is true as regards the whole world: "Without me ye can do nothing," that is nothing that shall be permanent and tending altogether for the good of humanity. Since the apostasy from the original teachings of Christianity men have in large measure followed their own wills, and today we see the downfall of generations of human endeavor.

The good in civilization is due to Christianity, the evil to the exercise of the human will apart from Christ. The supernatural element, which is but another name for Christ, was manifested through the gospel and became a wonderful stimulus to men, helping them in the attainments made, but like the wheat of the parable the tares have grown up with it and it has had the effect of preserving the whole. But it is not impossible that the anti-Christian elements may so far overbalance the Christian that in some of the nations all will go down together. When men come so near to losing sight altogether of Christ's influence and power among them that they deny him his divinity, and deny all the manifestations of his supernatural power, then there is but little of the preserving element among them, and the forces of social and spiritual decay soon accomplish their work.

What is the record of those nations which have reached the highest point of civilization in modern times? At the very time that the hand of God wrought for the exaltation of the nations and the enlightenment of the world, those who professed his name and in the time of the reformation stood out boldly against the forces of tyranny and restraint stretched out the restraining hand against God and Christ and in their creeds declared that the day of the supernatural working of divine power was past. They declared there were no more miracles, no more manifestations of the Spirit, no more revelations, no more were no more miracles, no more manifestations of the Spirit, no more revelations, no more ministrations of angels, in fact nothing in the present which would mark the immediate and direct interposition of God's hand. This teaching has been perpetuated until the present by all the Protestant churches, and is it any wonder that thoughtful minds, seeing no divinity in human affairs today and having been taught by professedly divine teachers that there is none, should begin to doubt whether there was any divinity in human affairs in the past? After reaching this point it is but a short step further in unbelief to deny the supernatural element in Christianity at any time, and so the miraculous conception and resurrection of Christ are rejected, and the miracles of the Bible are counted but fables.

Parallel with the advance of modern civilization the Christian nations have been letting go of that portion of Christianity which they have had as to belief and practice. Divinity has been minimized while humanity has been magnified. Christ has been shorn of his divinity and dethroned in their temples and war heroes have been exalted to the highest pinnacles of fame. The religion of Christ has been neglected and human forms have taken its place, each nation patterning its own form after its own ideal. Human creeds have been made the interpreters of the simple truths of the gospel. The tares have well nigh choked out the wheat.

Such revolutionary changes as are now going on in Europe are not the up-springings of a day, but their causes may be traced back through many generations. If the social fabric breaks down it is because the threads which hold society together have been one by one strained or broken; if Christianity breaks down it is because men have gradually removed the pillars of divinity by which alone it can be supported; if civilization collapses it is because God has been

crowded out of it and men have chosen to move in their own wisdom and might. The continued presence and working of the divine power are essential to the preservation and advancement of humanity. As our quotation above says: "The moment any civilization loses this supernatural element, it turns to corruption and decay," and how true! Again the statement of Jesus applies to nations as well as to individuals: "If a man abide not in me, he is cast forth as a branch, and is withered." Without Christ there can be no security, no permanency. A society which leaves Christ, the Light and Life of the world, out, is like the physical body from which the spirit has flown,—subject only to the forces of decay which will ultimately accomplish its destruction.

But the love of God is too great, his mercy too vast, to permit the world to go down without opportunity of recovery, for the generation of to day has inherited the mistakes of its ancestors and must meet the disastrous consequences unless it shall correct the mistakes and yield to the divine standard. Though man erected a creedal barrier against revelation, God has again spoken and the barriers are tumbling down; though they fenced in the Bible and declared that no further Scripture should be received, God has revealed more of his truth and the fences are weakening; though they have practically made the earth forbidden ground to the angels yet angels have come at God's command and the no-trespass sign: are being withdrawn. God is manifesting his power and truth in various ways at the present and men are invited to come and prove him. Hear what he says in latter day revelation: "I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons." All nations are given equal opportunity, and have equal rights under the restored gospel, and those who receive it will receive Christ, and those who receive Christ will receive God, and divinity will be manifested in their lives.

The Christianity of the world today has so far declined from its original character and power that it has lost its virtue. We hear everywhere the question, "What is the matter with the Churches?" They are not accomplishing even what they once did. Men must look directly to God; they must come to Christ and by obedience partake of the divine life when there will be no question as to the supernatural element in the gospel today. God is unchanged; the fault has been with men that he has not manifested himself continuously to them, and yet notwithstanding their departure from him, he has again called, and he has come near to speak to this generation. The Light of Life again shines in the world and in every nation it will yet lead the way for every honest soul to come to God.

MODERN PRIDE.

Prophecies descriptive of modern times bound in the Book of Mormon, many of which have been fulfilled while others remain to be fulfilled yet in the future, or are in process of fulfillment at the present time. One of these has been again called to our notice and is set forth in the following quotations:

"Because of pride, and because of false teachers, and false doctrines, their churches have become corrupted; and their churches are lifted up; because of pride, they are puffed up. They rob the poor, because of their fine sanctuaries; they rob the poor, because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride they are puffed up." 2 Nephi 12:14, 15.

"And your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted." Mormon 4:49, 50.

These statements are made noticeable by the report of the building of a costly church in New York known as the Cathedral of Saint John the

SERMONS AND ARTICLES

THE FEAST OF THE LORD.

Sermon by Charles Fry.

Delivered at Independence, Mo., December 14, 1913.

Reported by Mrs. A. Morgan.

We read for a lesson this evening two parables. The first is found in the twenty-second chapter of Matthew beginning at the second verse:

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their way, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests."

The other parable is found in the 14th chapter of Luke, beginning with the 16th verse:

"Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said unto his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."

These two parables give a prophetic view of the work of the kingdom of God in two different periods of the world, for notwithstanding they seem to be so nearly alike, they are distinct, and upon close examination show differences that clearly point out their application to different dispensations.

It is well that we should take occasionally a broad view of the work of the kingdom of God, otherwise our continual interest and labor in the things of detail might leave us to become discouraged and forget our place in the great work of God and our destination. The Lord often spoke of the future developments of his work and pointed out certain landmarks by which the children of God might know of the times in which they live and be better prepared to live and work in harmony with the great purposes of God. The parables we have read help us to take such a view.

The first parable is that of a marriage dinner which was prepared by a certain king, but the significant point of the parable is that this dinner was a representation of the kingdom of heaven. Since John the Baptist and Jesus both taught that the kingdom of heaven was at hand in their day, and the kingdom of heaven was preached to men, and invitation made for them to come in, the question arises—Did not this parable have reference to that day? Let us see.

A king, a son, a marriage, the sending of servants, a dinner, invited guests who refused to come, persecution and killing of the servants, the ultimate destruction of the murderers by an army, the extension of the invitation into the highways, and the gathering in of guests, all have their counterpart in the work of God in the days of the New Testament. God, the great King, sent his

Son to his chosen people in fulfillment of promises long since made, and this Son, Jesus said: I came unto my own, but my own received me not," showing that he came to be united with his people as their Messiah. He sent his servants to his chosen people Israel inviting them into the kingdom where they could partake of the spiritual feast prepared of God. Israel rejected the invitation and in anger slew many of the servants including the Son of God. The Roman armies ultimately came against them and accomplished their overthrow as a nation, and burned Jerusalem their capital city. The gospel invitation was transferred to the Gentiles of whom there was a great ingathering.

These events fit so thoroughly and completely with the parable that there can be no doubt of the application of the parable to them, especially since there is no other series of events known which will fit the case. The feast is also spoken of as a dinner, and it is usual in most countries for the dinner to come in the middle portion of the day, and this agrees with the coming of Christ to Israel in the New Testament times which was near the middle portion of the world's time. It has been said that Jesus came in the meridian of time, which would be the middle period or dinner hour.

As marking more fully the fulfillment of this parable by Jesus and his ministry it may be noted that when he first sent his disciples forth to preach the gospel he commanded them to "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5.) But when they had rejected the message and had crucified their Lord, Jesus commanded his disciples to go into all the world and preach the gospel to every creature. The Jews were rejected of God, and the invitation went to the Gentiles.

But we find Jesus telling of another feast that is yet to be, and he presents his teaching under the parable of a supper. Now supper always comes at the close of the day, so if there is any meaning to this term "supper" as used here it must point to the work of God in the closing period of the world's history, a time when God will again prepare a spiritual feast in the kingdom of God to which men will be invited. A careful reading of this parable in connection with the first will show that it is distinct from the dinner.

Before taking up further this parable we wish to note that there must be a period of time between the one and the other—between the dinner and the supper, and there is nothing in these parables describing what conditions would exist during this period and hence we are under the necessity of looking to other teachings of the Lord in order to get the connection. This we find very clearly stated in the thirteenth chapter of Matthew in the

Parable of the Wheat and the Tares.

The parable and its interpretation reads thus:

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept his enemy came and sowed tares among the wheat, and went his way. But when the blade sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and 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. * * *

He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; and the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire.

This parable covers the period from the time of Christ's ministry to the end of the world, and it indicates that there would be a time of night when men (the servants of Christ) would sleep, and when the enemy would have opportunity of sowing the evil seed, followed by the growth of both the wheat and the tares without interference, by the Lord of the field. The Lord's servants would not again labor in the field until the time of harvest came which would be at the end of

the world. The work of the harvest would have its beginning by the sending of angels and the reapers will labor in the field gathering out the good, leaving the bad to be burned.

The conditions described in this parable have been followed out in the history of the world from the days of Christ to the present time, as shown by the work of Christ and his ministry in the sowing of the seed, followed by the great apostasy when God no longer sent his servants and apostle and the world was left to itself (as pertaining to the work of the ministry) through a period of darkness which is termed the "dark ages." During this period error was sown with the truth and wicked men and good men grew together under the name of Christianity and, like the wheat and the tares, one could not be destroyed without destroying the other.

The sending of the angels would mark the beginning of a new period of activity in the work of God; it would mark the beginning of the gathering out of God's elect to a place appointed of him, and the establishment of his kingdom in righteousness without the marrying influence of the evil tares. This corresponds to the call to the supper, when a feast will be prepared for the people of the Lord. Let us turn again to the parable of the supper and note its leading points.

The One who made the supper "sent his servant at supper time." This servant can be none other than one sent of God, and one so sent would undoubtedly be told what he should say to those invited. Such an one would be undoubtedly a prophet with a divine message. The invitation was "to them that were bidden," showing that those now called had previously been invited. These made excuses of various kinds; one had bought a piece of ground, another a yoke of oxen, another had married a wife, and so on and the invitation received a general rejection. The Lord in his anger declared that those which had been bidden should not taste of his supper, and hence sent the invitation out to the poor, and the maimed, and the halt, and the blind, and when these had been brought in the message was sent out with greater urgency to the "highways and hedges," so that many were compelled to come in.

The developments of the times, especially in connection with the latter day work, are proving the correctness of these parables and the divine discernment of him who spoke them. The dark ages have been followed by the dawn of the Reformation, and last of all the Restoration when angels were sent from heaven to introduce the work of God in preparation for the great harvest of the world. The servant has been sent with the message of invitation by which men have been, and are being called into the kingdom of God to the feast which he has prepared. Those who have been invited have thus far rejected the invitation, and out of the millions who have been reared with a knowledge of Christianity, but a few thousands, or perhaps a few hundred thousands, have heeded the call and have come in to the feast of the Lord. Gentiles and Jews.

In the days of Christ the invitation was first to the Jews and afterwards to the Gentiles when the Jews were rejected. But Israel was not to be cast off forever. Jesus said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," showing that their rejection was only temporary, and would end when the times of the Gentiles were fulfilled. Paul sets forth in the eleventh chapter of Romans the casting off of the Jews and the coming in of the Gentiles, but warns the latter that if unfaithful they also will be rejected, while Israel would again come into favor with God. He says:

"Because of unbelief they were broken off, and thou standest by faith. Be not highminded but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fall, severity; but to toward thee, goodness, if thou continue in his goodness; otherwise thou shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again."—Verses 20 to 23.

Paul further declares "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." The Gentiles came into the riches of God through Israel's rejection, but as we have before noted they entered into a state of apostasy and for hundreds of years they have been without the higher blessings of the gospel. But God has not cast them off, but spared them until he should again send "his servant at supper time to say to them that were bidden, Come; for all things are now ready," and invite them to the

feast of the Lord. So the invitation at supper time was to go to the Gentiles first, but as they would reject it, the servant was to go out to the blind and poor, and maimed. And who are these? Paul said that Israel has become blind. Jesus said they would be cast out and trodden under foot of men; hence they would be poor and maimed, and in the last days it is to these that the gospel invitation will go after it has been rejected by the Gentiles.

The Latter Day Invitation.

In these last days the gospel has again been restored, and the call has been sent forth for men to come unto the great supper of the Lord. The work had its beginning in the ministration of angels as Christ said it would; the servant has been sent with the divine message, and that to the Gentile nations; the invitation has been mainly rejected by them and we are undoubtedly approaching the time when it will be withdrawn and offered to blind Israel.

The Gentile fulness now comes in,
And Israel's blessings are at hand:
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

Jehovah speaks! let earth give ear,
And Gentile nations turn and live—
His mighty arm is making bare,
His covenant people to receive.

The revelations of God under this restoration agree with the ancient Scriptures. They say that the ministers of the gospel shall "go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews." They declare that one of the purposes of this restoration was "that a feast of fat things might be prepared for the poor; yea a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly the rich and the learned, the wise and the noble; and after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come."

The Gentiles have been the ones who were in favor with God since Israel's rejection. They have been enlightened and prospered until they have become great and mighty. They are the rich, the learned, the wise and the noble. The gospel still goes to them, but their time is rapidly being fulfilled and the end is near. Soon the message must go to Israel, and the Lord says then "cometh the day of my power," "and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation." (Doctrine and Covenants 5:3; 87:3.) Thus far the history of latter days has shown a fulfillment of the parable of the supper, as also of the parallel of the wheat and tares, and God's hand is moving among the nations to bring about a full accomplishment of his purposes.

Who Are Israel?

Too often when we read the prophetic utterances regarding Israel in the last days our minds revert to the Jews as being the subjects of those prophecies. The Jews are but a remnant of Israel, and while they are often referred to, the Scriptures show that Israel involves vastly more than the Jews. Prophecy points to the scattering of Israel to every land, and to the islands of the sea. Because of their wickedness they would forget God, losing all knowledge of him, and even lose the knowledge of their identity. In their distant homes they would serve other gods of wood and stone. Moses warned his people, as we read in the fourth chapter of Deuteronomy that if they should turn away from the Lord to worship idols that they should soon utterly perish from off the land: "And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone."

This has been the history of Israel, unfaithfulness and scattering. They were led into Assyria, into Babylon, into Persia, into Africa and Europe, at different times beginning in the early part of their national existence down to the final rejection of the last remnant at Jerusalem in 70 A. D., and while history gives no account in detail of their migrations, it is generally conceded that they ad-

vanced into all parts of the world, mixing more or less with the ungodly nations with whom they came in contact. Thus we may expect to find many of Israel among the heathen nations today, multitudes of them perhaps who have lost their identity, and who have been lost to the knowledge of the world.

As before observed, the restored gospel has been preached only to the Gentile nations—the civilized world—referred to as the rich, the learned, the wise and noble, but when the times of the Gentiles shall be fulfilled, God will seek out his people according to the multitude of promises made to them in ancient times. He will call to them. His voice will be the voice of the gospel which will go to them in mighty power, and they will be led out of all lands whithersoever they have been driven. We are told that in that gathering the hand of power will be more wonderfully manifested than in the deliverance of Israel from Egypt, and the appeal will be so strong, so convincing, that they will not be able to resist its power but will be "compelled" to come in.

People sometimes say to us, "If the work you represent were truly the work of God, thousands would flock to it, but you are few in number and your Church is insignificant and despised." But they forget that this very condition is the same as with the work of God in all ages; it has been supported only by the few while the many have turned away. This condition is according to the parable which says "they all with one consent" would make excuse; it is according to the words of Jesus who, speaking of the strait gate and the narrow way, says "few there be that find it." The prophetic utterances given to the Church in these last days also tell us that but few of the Gentiles would come in, and not until the invitation goes to down trodden Israel will the magnitude of the work be made apparent.

The supper of the Lord is prepared and the invitation is being made. How many of those who hear will heed and come in to the feast. The "servant" has been sent of God,—the messenger who is to prepare the way for the coming of the Lord. Angels have been sent and the harvest of the Lord is beginning, and the time is evidently here when the blessings of God are resting upon his people preparatory to their gathering, and his judgements upon the wicked in preparation for their destruction. We are living in momentous times; it is the hour of God's judgement, and his hand is being displayed in all the earth. We must not think that the saints are the only ones whom God will use as instruments in the accomplishment of his purposes, for he inspires men outside of his Church, as well as within, in accordance with the nature and extent of the work they have to do, and as in the ancient past he may even use wicked men in bringing to pass his will. And so while the hand of God is guiding among the nations, he is leading his servants and his Church to reform their part that his purposes may be consummated. Let us move forward with faith and confidence in the final outcome of the work.

THE WORLD'S PROBLEMS.

By Elder J. F. Mintun.

No. 3. The work of the Holy Ghost.

The Holy Ghost, being a part of the God-head, must represent in its general characteristics the Father and Son, in their nature. The Father and Son being unchangeable, the same "from everlasting to everlasting,"—Ps. 90:2, or "forever,"—Heb. 13:8,—so likewise will the Holy Ghost be unchangeable in its nature. So also every virtue possessed by the Father must the Son and Holy Ghost be possessed of to be one, and these three working together will accomplish for man his ultimate redemption from the curse of sin and death brought upon him through the sin of our forefather, Adam, and will give ability to man to secure salvation from sin and its effects, and the privilege of enjoying the glory of God in accordance with his individual desires expressed in righteousness.

The first information we have of the work of the Spirit was at the time the earth was in a chaotic state, when the Spirit of God moved upon the waters (Gen. 1:2). By reason of the work of God through this medium, man was formed and given life, as the servant of the Lord said. "The Spirit of God hath made me, and the breath of the Almighty hath given me life," Job 33:4. Under the authority of the Father all things were created by him who is the image of

the invisible God, and through that life-giving principle the new creation act is accomplished, and mortality is raised to immortality, and the natural body becomes a spiritual body. See Rom. 8:11, and 1st Cor. 15:44. To speak more particularly, man, to see the kingdom of God must "be born again,"—John 3:3,—for a man cannot know the things of God but by the Spirit of God,—see 1st Cor. 2:11,—and by the same Holy Ghost must we be led as we walk in the new life as a child of God, (Rom. 8:14) and by that same Spirit will our mortal bodies be quickened as it dwelleth in the children of God, and through this means the effect of the curse of sin will be removed from the body, and the quickening, life-giving influence of God's Spirit, will be the life of man, thus changing the natural state of man caused by sin, to a spiritual state as the result of righteousness, the latter state of the mortal, which ends in death, will be immortal, and never end.

We further note that the work of Jesus Christ was to baptize mortal man, who had accepted baptism with water for the remission of sins, with the Holy Ghost, (Mark 1:8) and Paul so understood the work of Christ over thirty years after his ascension as the history gives us information in Acts 19:1-6; and this Holy Ghost was to teach all things, bring past things to mind,—John 14:26,—testify of Christ,—John 15:26,—guide into all truth, speak that which he shall hear, and show things to come,—John 16:13,—as well as reprove the world of sin, and of righteousness, and of judgment,"—John 16:8. This clearly shows that the Spirit of God has a work to do which is necessary to be done in every age of the world among both those who are disciples of Christ and those who are not, hence the promise of Christ "and lo, I am with you always, even unto the end of world," is not to be with the disciples personally, but by the presence of the Holy Spirit, for Jesus said previously to his disciples: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you," (John 16:8,) though he personally, will not come again till at the end of the world or the destruction of the wicked, when he will come "in the glory of the Father with his angels; and then he shall reward every man according to his works." This last promise of Jesus Christ to be with the faithful disciples to the end of the world is very comforting and soul-inspiring to the minister, who desires to represent the Father's work correctly, for by its leadings, as it thrills the soul of the minister, and speaks to that soul that which it shall hear, we will not be mistaken in regard to our ministrations; and its effects upon those who hear the word administered will be that they will be reprov'd of sin, of righteousness, of judgment, the thing necessary to be done that a soul may be converted to God.

The two great incentives to faithful devoted service to God is to be assured of what is truth, as asked by Pilate. These are equally important now as they have ever been, and the guide "into all truth," is the spirit of truth, the Holy Ghost. It will also reveal the things which God hath prepared for them that love him. John 16:13 and 1st Cor. 2:9, 10. The Spiritualists do not accept this Christian explanation but claim that the truth, and the things of God that are prepared for human beings is revealed by the return of the spirits of departed ones, who have been where the future conditions have been experienced. This is too unreliable, for even the Spiritualists admit that the spirits of those who have died have not changed since leaving the body but little, if any, and the proportion of false spirits to truthful spirits that return are as five or more false to one true; then they have no standard by which to determine when the truth is being told, for they deny what Jesus has said about it, and refuse to accept what men claim to have revealed to them by the Holy Ghost in regard to the resurrection and the future state.

Since it was the work of the Spirit by which the first man of the natural creation, was created, so by the same Spirit must the first born of the new creation, even Jesus, be brought into existence, that the latter existence of man in Christ Jesus may be of as high a nature as the existence of man through Adam and Eve. That is the reason it is so important to believe what the angel told Joseph, "fear not to take unto thee

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 In addition to the many Bibles we have on hand we have added another line of five choice ones, and none very expensive. The first three are beautifully printed in red and black—all of Christ's sayings in the New Testament and all reference to Him in the Old and New Testament are printed in red. This is a very useful feature. For instance, in turning the leaves whenever anything is observed in red it will be known that it is either the Master's sayings or something in reference to Him. They are beautifully printed and bound, and either one of the five here listed will make a fine Christmas present. The last two are fine large Teacher's Bibles, self-pronouncing and large type. Order by number and be careful to get the number right. Don't put off ordering, as you will be disappointed in not getting your book in time for Christmas.
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SPECIAL NOTICE
 The attention of the readers of the Ensign is called to the entering auctioneer and liverman, L. F. COMPTON, at 214 North Liberty St., both phones 44, who is putting on an AUCTION SALE every third Saturday in each month. If you have anything you don't need at home call and list it with him for sale. He has been in business for 3 years and lived here most of his life, and is known for square dealing.

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DATES COVERED

It begins with the remarkable visit of the angel to the young lad, Joseph Smith, in the year 1820, and tells the interesting story from that date till the sad breaking up of the church following the death of Joseph and Hyrum Smith. The last chapter closes with the year 1845, the beginning of the gathering of the scattered people for the Reorganization.

THE STYLE

Anyone can arrange dates and events in their order, but not everyone can make that arrangement readable. The principal events of church history took place in widely separated places, and it is no easy task to make the history seem consecutive, yet we believe this has been done in a pleasing manner. The dates of the events are given on each page, so one can easily locate them. There are numerous side notes in the reading page, showing at a glance the principal facts treated on in the page. The type is the pica, a large face, with the footnotes in brevier. No eyestrain. Bound in durable cloth. Size 5 1/2 by 8 inches, over 400 pages.

THE ILLUSTRATIONS.

There are over ninety illustrations, mostly from photographs of places of interest to every Latter Day Saint. Then there are pictures of pages of the old-time publications, and some interesting relics as naturally interesting when reading a book of this kind. There are a great number of pictures of men who helped to make the history of the church. The illustrations are a valuable feature of the book.

THE AUTHOR

The book was written by Mrs. Vida E. Smith, wife of Church Historian Herman C. Smith. She is well known to church members in general by her poems and other literary productions. Her long association with the people and things historical, coupled with her natural ability, enables her to present all these matters in a pleasing and attractive manner.

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VOL. 25

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 11, 1914

NO. 51

President Joseph Smith is Dead

President Joseph Smith died at 1 p. m. Thursday, December 10, 1914. He was conscious until the last and peacefully passed away with a smile on his face, thus finishing a long life of usefulness in the service of the master and for the uplift of humanity. On the morning of Thursday, November 26 he was taken suddenly ill, and at one time during that day those watching over him thought life had gone out, but he revived and his condition was intermittent from that time, better then worse, and on Sunday, December 6, he seemed to be so much better that hopes were entertained of recovery, but on Monday came a change for the worse, and he gradually grew weaker until the sad end came. Sad indeed for those left behind, but joyous to our noble and good prophet and president. He welcomed the released and was glad to be called home to mingle with the worthies of past ages.

Naturally we mourn, we feel heart broken, but he has left his record behind for our consolation, a well spent life, a noble career, and instruction. As God's mouth-piece he has left words for the guidance of the church over which he was the earthly head. Although his usefulness as regards active work in the church was at an end, yet we hoped that the Lord would spare him to us yet awhile. But the Lord knew best and took him home. He is gone to his reward for his labors. Gone! yet he will live on in memory for generations to come. He will live on with the prophets and patriarchs of old, never to be forgotten. Blessed be the dead that die in the Lord.

W. H. D.

ARRANGEMENTS FOR THE FUNERAL SERVICES.

The services will be held at the Stone Church, West Electric St., Sunday at 2 o'clock. Elder Joseph Luff will preach the sermon and will be associated with Bishop E. L. Kelley and G. E. Harrington who will have charge.

All regular services will be dispensed with, and the body of President Smith will lie in state at the Church from 8 a. m. till 1 p. m. for those who wish to view it.

Interment will be at Mound Grove cemetery, Independence, Mo.

President Smith left the following instructions regarding the funeral:

To my son, Frederick M. Smith, Counselor, and E. L. Kelley, Bishop of the Church:

I make the following suggestions, touching what I desire to be observed regarding the funeral services and funeral of my body when death occurs:

First. I do not desire an expensive funeral service. A plain casket dressed in black, without metal trimmings, similar to those in which the bodies of the Saints at the Saints' Home are laid at rest in, is all I desire.

Second. I want the funeral services to be without extra expense, as I desire no ostentatious display, either in draping the pulpit or the building.

Third. I wish no expense to be incurred further than absolutely necessary for carriages or any other show of service.

Fourth. I desire that my body be clothed in such ordinary clothing as I have at my disposition at the time of my death. I do not want my black suit used for that purpose, as it has been a favorite of mine.

Fifth. I desire that there shall be no lavish display of flowers. A single wreath of native

grown flowers, should my death occur in the flower season, will be all sufficient, either on the casket or at the grave. Should my death occur in seasonable weather, I should like that my body might be exposed in the casket in the open air on the Church lawn, where as many as choose to review the remains could do so. If in the cold weather, the ordinary routine of viewing the body will be satisfactory.

Sixth. I desire that there shall be no extra song service. The ordinary funeral hymns which our books contain will be preferred. I have no preference as to who shall preach the funeral sermon, but should like the services to be under the charge of the branch authorities, my body to be consigned to the care of the Mound Grove Cemetery authorities. I should like the choir or select-

Church. He was a man greatly beloved of his people because of his humility and uprightness of character, and his nearly fifty-five years of official association with them, and had won a deep and abiding place in their affections. The Church throughout the world mourns the loss of one dearly beloved. The influence of his life and work will not be fully appreciated by the world, nor the Church, until future years shall bring the rich harvest of his sowing.

THE TWELVE CALLED.

Announcement of the death of President Smith has been made by telegram to each member of the Quorum of Twelve except Bro. U. W. Greene, with the request that they come to Independence, where a council of the leading authorities of the Church will be held to make proper arrangements for the carrying on of the Church work until general conference convenes in April.

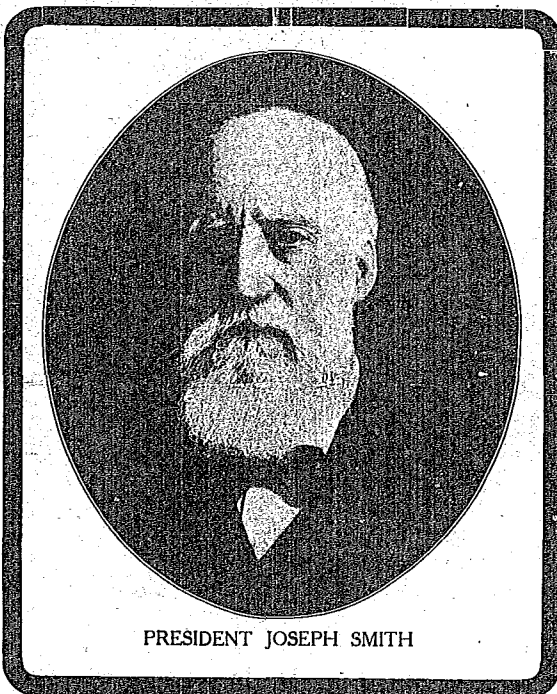
Since the entrance of Turkey into the European war no word has passed to or from Apostle U. W. Greene who was then in Palestine and whose whereabouts are at present unknown. It being impossible to reach him no word was sent.

BIOGRAPHY BY THE CHURCH HISTORIAN.

President Joseph Smith, Son of Joseph Smith, the Prophet, and Emma Hale Smith, daughter of Isaac Hale, was born November 6, 1832, at Kirtland, Ohio. The Smith family came to America in 1638, settling at Topsfield, Mass., where they lived for one hundred and fifty years or more and maintained an honorable name. No suspicion of evil attached to the family name until the religious movement began with which they were so prominently connected. Then their names were used in connection with disreputable stories as a religious persecution. Some members of this family were prominent in the founding of the Government of the United States, and Captain Asael Smith, Grandfather of the Prophet, was engaged at the head of his company in the battle of Lexington and Concord April 19, 1775. Samuel Smith, the father of Asael Smith was a member of the legislature of Massachusetts for several succeeding terms. The families into which the Smith family married in these early days, the Frenches, the Townes, the Goulds, the Curtises, the Dutys, the Macks, the Golds, and the Hales were all families of high respectability.

The story of the Prophet Joseph Smith in translating the Book of Mormon from the golden plates is well known. His chief counselor, advisor, and co-worker, Oliver Cowdery, was also a member of a family of great distinction among the nobility of England. They came to America in 1630 and settled at Lynn, Mass., but there is no evidence that the two families ever became acquainted while in Massachusetts nor in Vermont, where they again resided near to each other, but after members of both families went to New York, Joseph Smith and Oliver Cowdery became associated and were the prime movers in this religious movement that has gained such notoriety in the world.

President Smith passed through the trials and persecutions that his father was subject to while in his boyhood, and in 1838 was thrust from his father at the point of a sword by a mob militia, and when under the cruel edict of Governor Boggs of Missouri, his mother and her children left the State while his father was confined in a dungeon, he clung to his mother's clothes while crossing the Mississippi River on the ice.



PRESIDENT JOSEPH SMITH

ed singers to use the following hymns, in their order: No. 135 and No. 187 in the Saints' Hymnal; and if the weather is seasonable, let the hymn, "There is a Land Immortal," 207 in the Saints' Hymnal, be sung at the grave before the benediction.

As to other arrangements not named here I leave them for consideration between my son, Frederick M., Bishop Kelley, and the branch authorities.

Signed, Joseph Smith.

Independence, Mo., March 23, 1911.

DESIRED TO GO.

For some years our beloved Prophet has felt that his work was drawing to a close, and when his last sickness came upon him nearly three weeks ago, he expressed a desire to go, and requested that the saints do not hold him by praying for his recovery but to pray that he might be permitted to depart in peace. During his illness he was cheerful and often jovial, his mind being clear and active. He constantly inquired after current events in the Church and in the world.

In his illness he was waited upon by Doctors Joseph Luff and G. Leonard Harrington and Nurses Miss Mabel Clark and Mrs. J. W. Peterson.

THE CHURCH IN MOURNING.

Notwithstanding his advanced age, and the repeated warnings of his recent illness, the death of President Smith came as a great shock to the

He was familiar with the scenes at Nauvoo and had a very distinct memory of some of the leading acts of his father and some of the teachings. His father on several occasions in public and private declared that he should be his successor, and when Brigham Young lead a party to the valleys of the mountains, Emma Smith, the President's mother stayed in Nauvoo with her children and reared them up with a love for honesty, sobriety and virtue, and instilled into their minds a hatred for immorality and evil practices especially polygamy and its kindred evils. President Smith had three brothers who were reared to manhood, namely; Frederick, Alexander and David. All of these were as uncompromising opponents of the evils of the Utah system as was President Smith. They all passed away before President Smith, each leaving a posterity of honorable, virtuous citizens, not one of whom has ever been in any way allied with the people of Utah, nor has any person connected with this family by marriage ever given allegiance to those evils. President Smith associated with that part of the membership of the church under his father who protested against the work of Brigham Young and his colleagues, and in 1860 was accepted as President of the Reorganized Church of Jesus Christ of Latter Day Saints, to which position he was entitled by the organic law of the church, as well as his appointment by his father. He has held this position from that time until this by unanimous consent, there never having been a single vote to the contrary, thus sustained each succeeding annual Conference.

In 1855 President Smith was married to Miss Emaline Griswold at Nauvoo, Hancock County, Illinois. By this marriage three daughters were reared to womanhood, namely; Emma J., wife of Alexander McCullum of Independence, Missouri, Carrie L., wife of F. M. Weld of Lamoni, Iowa, and Zaide V., now deceased, who was the wife of R. S. Salyards, now Secretary of the Church, of Lamoni, Iowa. President Smith's wife died in 1869 and he subsequently married Miss Bertha Madison, who was the mother of Frederick M., Israel A. and Hale W. Smith, all of Independence, Missouri, Audentia M., wife of B. M. Anderson, of Independence, Missouri, and Lucy Y., wife of J. M. Lysinger of Lamoni, Iowa. His second wife died in 1896 and subsequently he married Miss Ada Clark, who survives him. She has three sons, all living, namely; R. C., Wallace and Reginald. All his living children were present during his last illness and death. His nephews, Elbert A., son of his brother David, and Frederick A., Joseph G., and Arthur M., and his niece Vida E., wife of Heman C. Smith, children of his brother Alexander, were also present. There were present also several grandchildren, to witness the closing scenes of his life.

President Smith removed from Nauvoo, Illinois, to Plano, Illinois shortly after taking his position as President of the church, where he became Editor of the Church Organ, the Saint's Herald, which position he held during his life. From Plano, Illinois, he removed to Lamoni, Iowa, in 1881, and was the most prominent citizen of that place until 1906, when he removed to Independence, Missouri, making his home there until his decease.

President Smith has always been an uncompromising opponent of the liquor traffic and always took a prominent part on the public platform and otherwise in the advocacy of temperance. Under his leadership, the membership of the Reorganized Church of Latter Day Saints at Plano, Illinois, Lamoni, Iowa, and Independence, Missouri, cast over 99 per cent of their vote against the sale of intoxicants.

By revelation through President Smith, his son, Frederick M. Smith, has been designated as his successor, and if sustained by the Church in General Conference will doubtless occupy that position. Frederick M. and Elbert A. occupied as the counselors of President Smith at the time of his decease.

Heman C. Smith.

PRESIDENT JOSEPH SMITH'S FIRST ADDRESS TO THE CHURCH.

Joseph Smith the son of Joseph Smith the Prophet, came to the church in its reorganized state on April 6, 1860, at a conference held at Amboy, Ill. After being introduced to the assembly he said:

I would say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of the leadership of the church, but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit.

I know opinions are various in relation to these matters. I have conversed with those who have told me they would not hesitate one moment in assuming the high and powerful position as a leader of this people. But I have been well aware of the motives which might be ascribed to me, motives of various kinds, at the foundation of all which is selfishness—should I come forth to stand in the place where my father stood.

I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my heavenly Father.

I have endeavored as far as possible to keep myself unbiassed. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence; that is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the bible.

I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to associate with, at least those of them with whom I have conversed. I am not very conversant with those books, [pointing to a volume before him,] not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people was so repulsive to me, that it seemed as if the thing could never be possible.

The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrong doing. It was my determination to do right and let Heaven take care of the result. Thus I come to you free from any taint of sectarianism, taints of thoughts from the varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man.

It has been said that a Mormon elder, though but a stripling, possessed a power unequalled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach, and it is this feeling that I do not wish to trifle with.

I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, accordingly as circumstances differ.

Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

Some who had ought to know the proprieties of the church, have told us that no certain form was necessary in order for me to assume the leadership, that the position came by right of lineage; yet I know that if I attempted to lead as a prophet

by these considerations, and not by a call from Heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

I believe that we owe duties to our country and to society, and are amenable to the laws of the land and have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

The people of Hancock County [Illinois] have been strongly anti-Mormon, and there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I held no enmity to any man living who has fought this doctrine, nor do I know any who hold enmity towards me. I hope there are none.

In conclusion, 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 prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

I have my shortcomings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation; for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted.

A gentleman from Utah informs me that a majority of Brigham Young's people are restive, not satisfied with their condition, but dared say nothing. That those who preached and those who practiced his teachings were, in reality, the old fogies of the institution, the younger taking a different view of the matter.

I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you.—Church History, Vol. 3, pp. 247-250.

BIOGRAPHICAL SKETCH.

Joseph Smith was born at Kirtland, Lake County, Ohio, on November 6th, 1832, being the son of Joseph Smith, Jr., and his wife Emma Hale Smith. He came with his mother to Missouri in 1836 and shared in the persecutions of the saints which resulted in their expulsion from the state. Leaving the father and husband in the custody of legalized conspirators he and his mother with two other children traversed the state with the fleeing saints and on foot crossed the frozen Mississippi River to Quincy, Illinois, and shortly afterward settled at the newly founded city of Nauvoo.

In June 1844 when twelve years of age, he stood by the murdered form of his father, and from that time forth was deprived of a father's care and support in the perilous times which followed. Prior to this terrible event he had been baptized by his father into the Church, and on a later occasion, which was shortly before the Prophet's death, he was blessed by him by the laying on of hands and designated as his successor in a public meeting. His mother rejected the claims of Brigham Young and remained at Nauvoo when the latter and his followers were forced to leave for the West. As he grew up to manhood the hand of persecution which had been so bitter, was gradually raised and through his uprightness he became a respected and honored citizen.

In the year 1852 he with his brothers managed a farm near Nauvoo, and the next year subcontracted to grade one half mile of the Warsaw and Rockford Railroad. In this last transaction he was unfortunate for after spending eight hundred dollars in addition to his own work during the season the original contractors failed and the returns upon his contract amounted only to \$12. Up to this time he had kept aloof from the many factions into which the Church had divided since the death of his father under the teachings and power of the men who had claimed to be leaders, and though efforts were made by some of these factions to gain his support he steadily rejected them all. The reproach cast upon the name of the Church and his father because of the corrupt teachings of some of the factions which about this time were becoming generally known to the

public, made any thought of succeeding his father an uninviting one, but nevertheless during the year 1853 he had his first serious impression relative to his connection with the work of his father. He had been brought to the verge of death by a fever and during the time of his convalescence had opportunity for reflection.

He had been reading law under the direction of a lawyer named McClellan and expected to continue his study when sufficiently recovered from his illness. One day while considering his future prospects in that profession the question of his possible connection with the work of the Church came up, and while considering the perplexing question, he relates that the walls of his room suddenly disappeared, and he saw stretched out before him "towns, cities, busy marts, court-houses, 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." He noted that whoever entered into this busy whirl of life were submerged by its din, bustle and confusion. The scene suddenly changed and he found himself looking upon prairie land where he saw "hill and dale, hamlet and village, farm and farm house, pleasant cot and home like place, everywhere betokening thrift, industry, and the pursuits of a happy peace were open to the view." He says:

"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 can not recall it, and must abide the result.'"

He was given no time for reply before the vision vanished, and he was left to ponder it at his leisure. He continued his study of law at Canton, Illinois, under the Hon. William Kellogg, and for a time worked in the post office as assistant postmaster in order to meet his expenses. Having exhausted his means he returned home in 1856 and again took up farm life with his brother Frederick, and in October of the same year was married to Miss Emaline Griswold, and made their home upon the farm.

Other spiritual manifestations beside the one related above were received during the years up to 1860 which made clear to his mind what his connection to the Church work should be and prepared him to answer the question which had previously been propounded to him as to his life course.

Since 1852 the scattered remnants of the Church had been working toward unity and re-organizing under the directions of the Spirit of God which they had received. Through these divine manifestations there had come the promise repeatedly given that upon conditions of their faithfulness God would send them a leader, and as the year 1860 drew near Joseph Smith, known by the familiar title of "Young Joseph," was ed out as the one chosen of God to lead his people. Though having no intercourse with this body of saints except one or two delegations which came to him and to whose pleadings he refused to yield, the manifestations of the Spirit which came to him pointed out the part of the Church which alone had found favor with God and which had received his acknowledgement. This fact came to him in a very direct way in 1859 when he was told: "The saints re-organizing at Zarahelma 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 left in his mind no doubt as to where he should cast his lot in taking up the work of his father and in the early part of 1860 entered into communication with the authorities of the Church and it was decided that he and his mother should attend the general conference which was to convene at Amboy, Illinois, on the sixth day of April of that year. If Joseph had been careful to place himself only where God approved, the Church was none the less careful to accept a leader which had the approval of God, as indicated by the statement made by William Marks: "If God has called you, we want to know it. If he has, the Church is ready to sustain you; if not, we want nothing to do with you." But the evidences on both sides had been satis-

factory, and when Joseph appeared at the conference the saints whose hearts had been moved with expectancy for years wept for joy at his coming.

On April 6th, 1860 he was received into membership in the Church, declaring that he had not come there of himself but by the influence of the Spirit. On motion of Elder 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," and after its adoption he was ordained to the office of President of the High Priesthood, becoming thereby the president of the Church. In his address to the conference he made plain where he stood as to the various doctrines which had been taught by the various leaders, and declared his opposition to polygamy. Soon after his brothers Alexander and David came into the Church and gave it their active support.

He remained at Nauvoo until 1865 when having been chosen editor of the official Church paper known as the "True Latter Day Saints' Herald," he was under the necessity of moving to Plano, Illinois. He continued as editor of this paper—the name being changed to "The Saints' Herald,"—until the time of his death, a period of over forty-nine years. He travelled much, preaching the gospel and building up the Church, going in 1875 to the Atlantic coast states, and in 1876 to the west where he labored in California, Nevada, and Utah, and in the last place found much opposition.

Subsequent visits were made to the West and to other parts of the country, and in 1903 he spent the summer in the British Isles in company with Elder R. C. Evans who was at that time one of his counsellors, visiting the various branches and strengthening the work in that land. In all of these places and in all these years he stood for the principles of truth, justice and honor, and which were grandly exemplified in his personal life. Without a stain upon his character his influence has been unceasingly uplifting to both member and non-member who may have come into association with him.

Though of late years he has been obliged to leave many duties which he formerly did, to others to do, because of the weakness and defects due to old age, yet he retained an active interest in the affairs of the Church to the last. He was equally interested in the affairs of the nation and of the world, and never missed an opportunity of voting his preferences at the poles. He ever stood on the side of temperance in opposition to the liquor traffic and this year at the special local option election at Independence he cast his vote with the rest.

In 1910 a Jubilee was held on April 6th celebrating the fiftieth anniversary of his coming to the Church and his ordination to the presidency, but his labors have continued nearly five years beyond the Jubilee. The Church has felt safe under his leadership, and has grown from a small body to a membership of about seventy-five thousand, distributed in many lands. History will record him as a wise and faithful leader.

A HISTORIC EPISTLE

The following is an extract from the first general epistle of President Joseph Smith, addressed "To all the scattered saints," and dated July 19, 1861:

"In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightsome allegiance to the principles of the gospel of peace, to the paths of wisdom to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely

leads to the tree of life; to remember that those who live to the Lord, keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of hosts, I call upon all of the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, 'Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion.'"—Church History Vol. 3, pp. 294, 295.

MEMORIES OF EARLY DAYS.

By Mrs. W. H. Garrett.

On the eightieth birthday of our venerable and beloved Prophet, my thoughts, wandered backward many years to the time when I saw him for the first time over forty years ago, when our good Brother Josiah Ellis, brought him to my mother's home in Allegheny City, Pennsylvania, to abide with us awhile, he having been to Washington on Church business and was then on his way home to the West.

Widow Hulmes, her sons and daughters felt it a pleasure indeed to have beneath their roof the man whom God had called to gather out, and lead his scattered people back to the good old path which had been marked out by our blessed Lord and Savior: to

The old, old path,

Made strangely sweet

By the touch divine

Of his blessed feet

How well I remember the appearance of Bro. Joseph at that time. A man in the prime of life, and withal of a noble type, tall, with dark hair and eyes, and a face beaming with truthfulness and kindness such as could not easily be forgotten.

While he was yet with us the district conference convened and we expected to entertain quite a number of the saints at my mother's home. Of course we had given Bro. Joseph our best room, and felt it a pleasure to do so, but as the conference time drew near he informed mother that he would give up his room to the visiting brethren and he would sleep on the couch in the sitting room. Of course we did not want him to change, but he was unselfishly firm, and slept on the couch down stairs. We were young in the faith, and had learned to love the gospel of Christ in its fulness as we had received it, and we were inclined to look for the servants of Christ to be almost perfect. Such incidents as we have related did not disappoint us.

Bro. W. W. Blair was with us for awhile, some time before this when passing through on his way home to the West, and he also was blameless in his daily walk and conversation. Such men always brought a holy influence with them, and when they went away they left with us the great peace of God's Holy Spirit resting upon our humble home as a benediction from heaven, for which blessing we were deeply thankful.

When the Sabbath day came, the saints went joyfully to worship God in their hall on Fourth Avenue, Pittsburg, and we were truly edified as we listened to the sweet gospel message which fell from the lips of our beloved Prophet. The room was filled with attentive listeners including some ministers of other churches, and at the close many waited to greet him and to shake his hand.

When I look back, after the passing of so many years, I can not help wondering at the humility of the man in his intercourse with his brethren, proving him to be a true follower and servant of our Lord and Master. The times of social intercourse when the saints gathered at mother's home were pleasant indeed. I remember one expression made by Brother Joseph when conversing with the brethren to the effect that when stopping in a city or place he made it a rule to be found at the same place at night, rather than to be changing his stopping place, and I have often thought since that it was a good, common-sense rule, which was safe to follow. The time

of his visit passed all too swiftly and at the parting we felt thankful for such a season of spiritual rejoicing.

Many of the saints there had passed through the dark and cloudy day of the latter day apostasy, but they had again heard the voice of the good Shepherd through his servant, and strangers they could not follow, as I have heard my mother say when bearing her testimony. Tried and true men and women were numbered with that little band of saints at Allegheny and most of them have gone to rest. Surely their rest will be soul-satisfying and glorious in the presence of our blessed Redeemer. O may we all be enabled so to live our days that we may be permitted to enter with the righteous into the blest abode of God.

NOTES.

President Smith had a high sense of honor and justice in business between man and man, and maintained that no one could lay claim to all considerations in the way of benefits in transactions, that when one party made claim that he should be favored because of relationship or because of church association over another the other party in the deal could lay claim to the same. Once when a brother, a painter, gave him figures on painting his house he thought the figures a little low and he asked the brother if that was his usual price. He was told that it was one-third or one-half lower. He asked him why he made him so low a price. The brother replied that it was because he was his brother in the church, whereupon President Smith remarked that on the same hypothesis he should pay him more because of such relationship. In such deals he maintained that a fair and reasonable price was just to both sides. He did not believe in "robbing Peter to pay Paul."

He had a remarkable memory and any one he may have met in Maine, no matter whether such a one was a person of note or anything connected with him to specially impress his name and likeness on the memory, should he have met such a one in California years after he would instantly recognize him and call him by name.

He always believed in helping the weak, struggling ones and in giving the boy a chance and never believed in discouraging enterprise and ambition. He was perfectly free from pride, dressed plain and did not believe in ostentation or show. He had a high regard for other people's opinions and treated all alike, favoring none above others.

The last meeting President Smith attended was the communion service November 1, when at the end of his testimony he gave these remarkable words of the Savior: "My peace I give unto you—as the world giveth, but my peace I give unto you." Following is his testimony complete:

"Beloved Brethren:—
 "It is now fifty-four years and seven months from next Friday since I took upon myself the responsibility of answering unto God and unto the people of this generation the responsibility that was placed upon me by Divine call, and this morning, reflecting that next Friday I will round out my eighty-second year, if permitted to live, that this was the last Sunday in that eighty-second year and the first day, the last Sunday of the month, the day of our sacramental service, I remembered the obligations that I took upon myself. I remembered the first time that I made public acknowledgment before the church of the Spirit of life and salvation that had been born within me in the baptism of water by my father, and I deemed it but right and just and that it would be a pleasure for me to meet you this day and partake of the sacrament once more with the people of God's choice.

"I am thankful to Him this day that during the service of the fifty-four years that I have been permitted to give it and to give to you, He has not forsaken me nor left me without sufficient strength to name His name among the people of God. Hence, my testimony today is that which it has been during all the years that are past in which I have been engaged in this labor, and this testimony has been sanctified in the different missions which I have taken, in the performance of the different duties which I have been called upon to perform, in the performance of the duties of my office. I feel grateful today that he has ever thus granted unto me a seal of my mission in the blessings that have followed my ministrations in the name of the Lord, Jesus Christ, and today if there is one thing I should more delight to say than any other, it is to repeat the words of the Savior: 'My peace I give unto you—not as the world giveth, but My peace I give unto you.'"

W. H. D.

APOSTLE U. W. GREENE LANDS.

While going to press word has come to Pres. F. M. Smith of the landing of Apostle U. W. Greene at Boston.

WAR ATLAS

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ZION'S ENSIGN

Entered at the Post Office at Independence, Mo., as Second Class Matter

OUR CREED: "ALL TRUTH."

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ZION'S ENSIGN

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

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EDITORIAL

THE PRESIDENT AT REST.

According to previous announcement the funeral service of President Joseph Smith was held at the Stone Church, Independence, Mo., Sunday December 13th, at 2 p. m. The expressed wishes of the deceased President were followed in almost every detail, the body, reposing in a plain black casket without metal trimmings, having occupied its place before the altar since 8 a. m., from which time till 1 p. m. nearly three thousand persons came to view the remains, notwithstanding the bitterly cold atmosphere, and snow. The room was modestly draped with black, with a single leaf of fern at the fastenings.

At the opening of the doors the room, including the balcony was quickly though quietly filled, save the reserve space. Upon the platform sat the Quorum of Twelve, Apostles G. T. Griffiths, C. A. Butterworth, R. C. Russell, J. A. Gillen, J. E. Kelley, P. M. Hanson, J. F. Curtis, W. M. Aylor and J. W. Rushton; of the Presidents of Seventies, James McKiernan, W. E. Peak, T. C. Kelley and J. A. Davis; of the Presiding Bishopric E. L. Kelley, and E. A. Blakeslee; of the Presidency of High Priests J. A. Tanner and Charles Fry. Other ministers also occupied with them. With Elder Harrington were Bishop Kelley who offered the prayer and Elder Doctor Luff, who made the remarks. The immediate relatives of the deceased President occupied the front seats upon the main floor.

Nearly two thousand persons gained access including such friends of the dead leader as ex-governor Hadley, Mayor Christian Ott and many others.

The only flowers in evidence was a single wreath of white chrysanthemums which lay upon the casket; this being in harmony with the President's wishes. The whole service was simple, there being no effort at display in decoration or in action, and lasted a little over one hour.

Though moved deeply by feelings of love and respect for the man who had so long been a cherished friend and leader to him, and by a keen sense of the weight of responsibility resting upon him on such an occasion, Elder Luff was able to deliver the message of the hour, following lines which he felt were in accordance with the wishes of the late President, and avoiding in the main, any extended eulogy.

The congregation stood in respectful silence while the pall-bearers, viz., G. T. Griffiths, J. W. Rushton, E. A. Blakeslee, T. W. Chatburn, J. A. Tanner, and E. L. Kelley led the way from the room, followed by the casket, and the mourners. The remains were deposited temporarily in the Hulmes-Criley vault in Mound Grove Cemetery, a simple service of a hymn—"There is a land immortal," by the choir and a benediction by Apostle J. W. Rushton.

Thus was the paring service by and for the sakes of thousands of devoted followers of a great and good man,—a man who had himself been a humble and devoted follower of his Lord and Saviour Jesus Christ, whom he ever pointed to as the only perfect example, and whom he honored in his own life. In his eighty-two years of pilgrimage, and fifty-four years of official service,

he has left a record clear of any stain or reproach, and it was stated by him shortly before his death that he was not conscious of ever having done any man a wrong.

Though his work was done, the Church was still reluctant in giving him up. In the gradual loss of his sight several years ago he was under the necessity of yielding much of the official work to his counselors. In this way his son and counselor, Frederick M. Smith, who has been designated as his successor, has gradually received the burden of responsibility and the work will proceed without any shock to the Church. He was a faithful instrument in the hand of God, in whose divine Hand the work still remains, and as it has been so abundantly provided for in the past, so will it be in the future.

JOINT COUNCIL.

On Monday, December 14th, a joint council was held at the Presidency's office at Independence, Missouri, to take into consideration the present situation in the Church and take such steps as would meet the emergency. An official report of the proceedings of this council will be published next week. Those present were the two counselors, F. M., and E. A. Smith; nine of the Twelve, viz. G. T. Griffiths, R. C. Russell, J. A. Gillen, J. E. Kelley, P. M. Hanson, C. A. Butterworth, J. F. Curtis, J. W. Rushton and W. M. Aylor. Four of the Presidents of Seventy, viz., James McKiernan, T. C. Kelley, W. E. Peak, and J. A. Davis; and the Presiding Patriarch F. A. Smith.

A GRAND TRIBUTE.

The "Kansas City Journal" gives editorially the following tribute to our late President. His many acquaintances both within and without the Church are well aware that this tribute is not in the least overdrawn, but fittingly describes his qualities of character in the lines mentioned.

"In the ecclesiastical dogmas which made up the denominational belief of the late Joseph Smith the general public has no particular interest. But in the death of the late venerable head of the Reorganized Church of Jesus Christ of Latter Day Saints the country loses an interesting and useful citizen. Joseph Smith was considerably more than a powerful churchman into whose keeping had been committed the destinies of one of the great denominations of the world. Those who ignorantly confounded the Reorganized Church with Mormonism, in the objectionable acceptance of that term, will not appreciate the theological distinctions between the two nor understand that nothing was more hateful to Joseph Smith than the doctrines of Brigham Young, with their polygamous teachings and all the other features which make Utah Mormonism obnoxious in the eyes of the average American.

"But all who ever came in contact with Joseph Smith could readily appreciate the broad charity of his tenets, the untarnished private life he lived, the unswerving devotion to duty which he always displayed and the simple modesty of his relations toward his church and the world at large. To his church he was the prophet whom all its communicants revered, but he was also the unostentatious leader who constantly practiced the virtues which he enjoined upon his followers. To the world he was the blameless citizen who walked before all men as an example and whose interest in the movements that made for the welfare of the community always had his heartiest support.

"Perhaps nothing could give a clearer insight into the character of Joseph Smith than the directions which he issued shortly before his death in respect to his funeral. Disliking nothing so much next to sham, as ostentation, he directed that his funeral should be conducted with the utmost simplicity, without any of the elaborateness which his followers would otherwise have provided in order to testify to the honor in which they held him. He was the prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived, as such he died, as

such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than this appraisal of the people among whom he lived and labored so many years. Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character."

WHAT INDEPENDENCE AND KANSAS CITY PAPERS SAY.

Immediately following the announcement of President Smith's death the local papers of Independence and Kansas City gave liberal and quite favorable accounts of his life and work. As these cover many points of interest which could not otherwise be brought out in the Ensign we reproduce parts from each, though in so doing it is scarcely possible to avoid duplicating some items. The saints will be interested in knowing the sentiments of the local secular papers.

From the Independence Examiner.

"Joseph Smith was a well known figure in Independence and has made his home here for many years. Many citizens knew his kindly face and heard pleasant words in his voice. For some years the curtains have been drawn over his eyes and the doors of his ears have been almost closed. His spirit never wavered. His was a life of love and service and in this way he ruled his people, holding each one of them in chains which galled not but were not to be broken. During the past few years the more arduous duties of the church have been taken from his shoulders by his son, Frederick M. Smith, and a few years ago was named as the successor to the presidency. During this time he has lived quietly with his family at his home here. He appeared at the last General Conference of the church and spoke from the platform. It was through him that the revelations were given to the church.

A few days ago the editor of this paper sent to President Smith an article in which it was ably held that God did not send pain and misery for sin and discussing this subject from a standpoint of love. The dying man sent back his thanks and a part of his comment was "That to hold that pain was an infliction of punishment for evil would be to make the Creator of Life a co-partner in punishing a moral wrong where moral wrong does not exist. That to a large degree suffering in the world is endured by those who unfortunately have been forced to live under conditions where they have not consciously done moral wrong."

Kansas City Journal.

"The Prophet left no special message to his church aside from that already prepared. For several weeks he was aware that death was near. As early as 1911 he made every arrangement for his funeral. This was in the shape of suggestions which he wrote and sealed, handing one to his son, Frederick, and the other to Bishop E. L. Kelley, with directions that it be opened after his death. He feared that owing to his prominence in his church organization he would be given great attention, while he wished to be buried in a simple manner, without display and in keeping with his teachings.

Know Followers by Voice.

Joseph Smith was a familiar figure in Independence during the latter part of his life. He had a kindly smile and a pleasant word for everyone. His eyesight failed him some years ago and he was generally led about town by some member of his flock, but he recognized his acquaintances by their voices. His discernment in this particular was very acute.

During the last days of President Smith's illness hundreds of members of his church called at the home and bulletins were issued hourly for their benefit when the end seemed near. All the digni-

tarries of his church organization have for some time been at his home and a stenographer sat by his bedside day and night to catch his last sayings, which will be published in his memoirs.

During his life the venerable leader was besieged by newspaper men, whose mission oftentimes was to get a spectacular 'story' as to his revelations to his church. He always met them half way and explained to them how the "spirit of God was made manifest to His people by the still small voice." His personality was such that when the interview was concluded a warm friendship existed.

President Smith stood close to his followers, from the highest to the lowest, and ever cautioned them to be humble and not given to display in personal adornment. In this he set them an example. The little home where he lived was unpretentious. It was modestly furnished, but comfortable. His life among his people was more like that of a member of a large family, for he called all of them by name, usually the baptismal name.

Leader Half a Century.

A history of Joseph Smith, who was a son of Joseph Smith, the founder of Mormonism, is a history of the Reorganized Church of the Latter Day Saints. It was he who brought together the little bands of Mormons in Illinois, Iowa and Missouri left behind when the main body emigrated to Utah. He became the first president of the reorganized church, and held that office more than half a century, until his death. He was a cousin of Joseph Fielding Smith, in recent years president of the Latter Day Saints in Utah. The greater part of his life was a struggle, as had been the life of his father, to place his faith upon a sound footing."

The Kansas City Post.

"Joseph Smith, president of the Reorganized Church of Jesus Christ of Latter Saints, was born in Kirtland, O., November 6, 1832, the son of Joseph and Emma (Hale) Smith. He went with his parents to Independence when 2 years old.

When he was 12 years old his father was assassinated near Nauvoo, Ill. He was the eldest of four sons. There were no daughters. All his brothers have been dead several years.

President Smith was baptized into the Mormon church when a small boy.

In 1860 he attended a conference of the Reorganized church at Amboy, Ill, and there connected himself with the ecclesiastical body of which he has ever since been the head.

President Smith married three times and to him seventeen children were born.

His first wife was Emma Griswold, his second Bertha Madison and the third was Ada Clarke. He has six living sons. They are Fred. M., Hale W., Israel I., Richard C., Wallace and Reginald A. Smith. His living daughters are Mrs. Emma McCallum, Mrs. Carrie Weld, Mrs. Audentia Anderson and Mrs. Lucy Lysinger.

President Smith's life work was to repudiate the fact that his father, the martyr and seer of the church, had anything to do with polygamy. He fought polygamy consistently as well as other beliefs of the Brighamite branch of the Mormon church which he considered heresies. During his presidency he announced to his followers he had received fifteen communications of divine nature. These have been endorsed by the church and given a place in its written laws and doctrines.

Father Founded Church.

Joseph Smith's father was the founder and prophet of the Church of Jesus Christ of Latter Day Saints, known as Mormons because their sacred book, supplementary to the Bible, purports to be the history of an aboriginal American race by that name to which they believe Christ appeared in keeping with his reply to the apostles, "Other sheep have I which are not of this fold."

When Joseph Smith, at the age of 28, assumed the high priesthood of the church it was bounded by Nine Eagles, Ia., on the west, and Shabbona, Ill., on the east. Now its missions are in all parts of the globe.

Then it was a weak flock, preyed upon by false shepherds, or by 'blind leading the blind,' Independence members say. Now its congregations number thousands. Twenty years before Brigham Young had led the exodus into Utah. But there were those who said to him, 'Go your way and we shall go ours and cling to Nauvoo and the ancient faith untouched by polygamous doctrines.'

Many Saints in Independence.

Several thousand members, often called 'saints,' live in Independence, the Zion of their prophecy, where 'Joseph, the Martyr,' stood on an eminence in the early part of the last century and set the metes and bounds for the temple of the true faith 'eventually to arise, wherein the most holy ordinances of the church should be performed. No tabernacle elsewhere might be sanctified thus.

President Smith's late home in Independence is a neat frame building. Its eight rooms have been kept in the best order by his third wife, his first and second wives having died successively many years ago. He has ten living children, twenty-nine grandchildren and five great grandchildren. Every year the descendants of the founder of the church hold a reunion at which about 100 are present."

"He was liberal toward other denominations. He was very patient with his own people. Morally he came up to that standard developed from the days of Plato, 500 years before Christ, which requires that a moral man should have education, a true, fixed and unselfish conscience which finds satisfaction in the righteousness of the individual, the church and the state and should have a personality that reflects sympathy, naturalness, optimism, patriotism and refinement, avoiding spite, hypocrisy and self seeking.

He was almost blind and slightly deaf, the results of chronic neuralgia. But he had a fresh, boyish voice and, though he never lost his dignity, he overflowed with goodfellowship toward those whom he liked. He suffered almost constantly with facial pains. For thirty years he refused to consult a physician. When he did, they told him it was death of the nerves. He had a horror of narcotics. Latter Day Saints' teachings taboo tobacco and eschew the use of coffee and tea. These might have brought some relief, he was told, but he suffered stoically. Talking aggravated the ailment but as soon as he could compose his features and get his breath after an attack he would take up the thread of conversation where he left off. He was neither arrogant in his attitude nor dogmatic in his views but with breadth of vision that was like looking from a mountain summit.

Wrote Several Church Songs.

President Smith was fond of music but could not understand the classics.

He wrote several songs which are sung in his church. This is the first stanza of a favorite one: "Tenderly, tenderly, lead Thou me on,

On o'er the way that my Savior hath gone;
Bright on His pathway the sunlight hath shown,
Tenderly, tenderly, lead Thou me on."

Close to His hand I so tremblingly clung,
Faint were the songs I so doubtfully sung,
Brokenly falling from faltering tongue,
Tenderly, tenderly, lead Thou me on."

Read Modern Novels.

Last summer he heard 'Laila Rookh' read for the eighth time. He retained his fondness for 'Scottish Chiefs' the first novel he ever read. On his library table lay 'Shepherd of the Hills' and other modern novels. He read and enjoyed 'A Certain Rich Man.' In his library were works of such writers as Aristotle, Kant, and Spinoza, with such present day writings as Culver's 'Psychological Phenomena of Christianity,' Ladd's 'Confusion of Pragmatism,' 'Islam, the Religion of Common Sense,' by Ishak and 'The Message of Modern Mathematics to Theology,' by Keyser. He was no bookworm. He confided:

'I like 'Sohrab and Rustum' and 'The Light of Asia,' but the latter like 'Parsifal,' was written to exploit a Hindoo cult and the opera house at Bayreuth has become a Buddhist temple.

'I don't think a man should withdraw himself from society and become a hermit to keep himself unspotted. Let him take the knocks, temptations and contumely and live among men.

Old Compar'd With New.

We find that illustrated in the life of Loyola who withdrew from the world for a season but came forth to set up the great, beneficial Jesuitical order. But those that come out of the caves are usually strange and darkened. I recently compared a sermon delivered several hundred years before Christ with one of Annie Besant's and one of Mrs. Eddy's and the only satisfaction I got out of the later ones was the increase in learning.

I believe the dead can return to us under proper conditions. I once had an interview with a little daughter I had lost. She was playing with other

children and happy among the flowers and is comforted me.

Swedenborg's 'Heaven and Hell, is too finessed for me. All baseless metaphysics. The Emmanuel movement is all right but the Methodist and Congregational ministers do not go far enough. They do not claim all the works of the Spirit as found in Mark's gospel."

Against Socialism.

There is a universal movement of mankind toward God today. Scientific men have found the narrowness of that which can be scientifically defined. The savant is no longer affronted if the Deity is proclaimed in his presence, as half a century ago when agnosticism and Darwinism went hand in hand.

A man will not have to belong to any church to be saved. He will have to be obedient to Christ's commands.

I believe with Lincoln in a 'government of the people, by the people, and for the people.' I do not believe in Socialism. We teach a church socialism, holding goods in common, not identical with political socialism. No church, king or trade union can take the place of Christ's love in the brotherhood of man. What is called the commercial spirit is the saving grace of the material world. Look at the spread of the English language throughout the world, thus making possible the extension of Christianity. I cannot conceive the time when the whole world will belong to the Latter Day Saints' church, but I can believe the time will come when all nations will return to the Christian economy taught by Christ.

Imposing in Appearance.

In appearance, Joseph Smith was of imposing height. His benevolent face was crowned with white hair and beard. He had an intellectual forehead with strikingly handsome, luminous, large brown eyes that dominated his whole countenance and held the farthest groups in his congregations. Blindness did not dim their lustre and intensity. He was more logical than persuasive in debate and was a thorough parliamentarian as might have been expected of a man who had twice served as justice of the peace in a community that mobbed and killed his father.

Trials and sadness entered his life. He buried two wives. With one of these was buried a son.

He found it hardest to bear the erroneous stigma of polygamy. He always asked pathetically if his fifty and more years of labor to exonerate his church from that false reputation will not at last be recognized. He always asserted his father neither taught nor practiced polygamy; that Brigham Young introduced that heresy a thousand miles from the scenes of his father's ministry and ten years after his father's death.

Talking about the days of his youth in Nauvoo, President Smith said: 'I was 12 years old when my father was murdered. He was in Carthage, twenty miles away, but we heard of it before midnight. We stayed there and I grew up among those people. Many of them had been in the mobs that persecuted us.

I did not permit myself to become embittered, though my earliest recollection was of being carried across the frozen Mississippi by my mother when 12,000 of our people were driven like mad dogs from Missouri.

I left those early times with the Lord. For years the church wanted me but I would not go until I had the call at the age of 28. Then I was confronted with the fact that I could not say the Lord's prayer unless I forgave my enemies. I forgave them.

President Smith was fond of yellow, probably because it was to him the only true color. He was color blind as to red and green, not knowing a red apple from the green leaves. When asked which color he recognized he would smile and reply, 'How do I know?'"

From the Kansas City Star.

The history of Joseph Smith, Jr., son of Joseph Smith, prophet and founder of Mormonism, is the history of the Reorganized Church of Jesus Christ of Latter Day Saints. For it was Joseph Smith, Jr., who assembled the scattered bands of followers in Illinois, Missouri and Iowa which had been left behind when the main body emigrated to Iowa under the leadership of Brigham Young. That occurred upon the killing in Iowa [Illinois] of the first Joseph Smith, known since in Mormon annals as "Joseph the Martyr."

Joseph Smith, Jr., became president of the Reorganized church, which discarded Brigham

SERMONS AND ARTICLES

THE IMMUTABILITY OF GOD'S LAW. WHO IS GUILTY?

A sermon by Elder J. S. Toth.

Beloved hearers. I am truly glad that I have this opportunity of presenting God's word to you for your consideration. I do not think there is a class or 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 by men 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 think I can show from the Scriptures, that those who claim that we have added to, or taken from God's word, are the very ones who have done so. Now if I prove that I am sure no one should object to it. But should I fail, then one contention goes by the board.

Now I want to read a text, and you will find it in Ecclesiastes 3:14, 15. It says: "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 meditate on that text for hours, or even days, and we would still find more food for thought in it. I want to impress the first thought deeply upon your minds. That 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; and the organization of his Church is not to be altered by man. But I have heard the statement made that God has one way of saving the Jews and then another plan for saving the Gentiles. I have a book that teaches that. If that is true, then my text is false; which will you take, the Bible or man's teachings? Can you believe that the writer of the text made a mistake when he said "whatsoever God doeth it shall be forever"? I cannot afford to believe that he is wrong. I cannot believe that when they wrote by inspiration, they made mistakes. If we could believe that they were all false prophets, then we might believe that they were wrong. There were some false prophets at that time for Peter says so in 2 Peter 2:1. But they were not inspired by the Holy Spirit. But our text was written by a true prophet. And 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 what he did.

But before I examine that any farther I want to give you another text found 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 repeated in chapter 12:32. I can conceive of no other reason for God to be so very particular about it, than because he is unchangeable and his law is immutable; and I fully believe that when God gives man a law, that man has no right to change it, either by adding thereto or subtracting therefrom. James says in 1:17, that God has 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 the most of all. It is in Rev. 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, or to take from God's word. One is just as great a crime as the other; for 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 individually to receive revelations from God when it positively forbids man to add to God's word? Yes, 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 his people. If he cannot and dare not speak to his children any more through his prophets after he gave that instruction to Moses; then Isaiah, Jeremiah, Daniel, Hosea, and all the prophets will have added to them the plagues, written in that book. Can you see the inconsistency of such a position. God did not curtail his own right to add, but he will not allow man to add to it, for Peter says in 2 Peter 1:21 that "prophecy 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 by the Holy Ghost then he will tell the truth and it is God and not man that adds. So now we have firmly fixed it, that no man has a right to add or diminish from God's word.

But we will proceed 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 (who oppose us) shall be the judges. That is surely fair to all, is it not?

Some people are ready to throw up their hands in holy horror when we talk of God giving us 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 revelation, but of God giving them. Cannot we trust God now, just as well as they did anciently? I admit that there have been false revelations given, but not by the Holy Ghost, but by a false spirit or by the spirit of man, that is why God forbade man to give revelations, because he is liable to err, and to express his own carnal desires, just as Brigham Young did when he gave that false revelation on polygamy. For that revelation makes God contradict himself; and God never contradicts himself. So we are sure that Brigham's revelation was from the wrong spirit.

But we are told that we need no more revelation, we have the Bible and that is all we need. I have a letter from a preacher in Pennsylvania in which he says, "We have all that we need, since the day that Christ ascended to heaven, we have all in the Bible, or all the revelation that we need for our salvation. For that reason," says he, "the L. D. S. 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.

Will you believe that the Holy Ghost always told the truth? If so let us see what promise he made on the day of Pentecost; Acts 2:17. "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." You see it does not say that they should prophesy till we had the Bible, then no more. But when they got the Holy Ghost, in the last days. Is that true? or did the Holy Ghost make a mistake? What think you about it?

Jesus says in John 16:12, 13, 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 says that the Holy Ghost will show them things to come. Has he done all that? If so how do they know? Have they received a revelation since the Bible was written? If they have, then why cannot some one else. If they have not, then they do not know a thing about it. Has God told man all that he, God, knows? Has he nothing more to say to us? Is that the way an earthly father acts towards his family? After they have served him, and loved him, and lived with him for years then he says to them, "Well I am done with you now. I will have no more to do with you. I will never speak to you again. I told you when you were little children all that I ever intended to say to you, so do not bother me any more, for I will not talk to you again." And he goes into his parlor and slams the door shut after him, and that is the last that those good children ever hear of their loving father. Did any of you ever hear of a father that was "compos mentis" talk that way to his children? No you never did, and never will. If God will not speak to us any more, why do we pray to him. No use of praying, if God is retired, and will not answer.

But if Jesus has not told all, or revealed all that he had to tell his disciples, then I claim 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 his church, 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. The Spirit showing them things yet to come; as also stated 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, and the interpretation of it. Jesus has promised to do that till the end of the world in his church. Man says that he will not. Now who has taken from the word of God? Are they not those who say Jesus will not do that? Therefore they shall have taken from them their part to the tree of life. I think the question is well answered in 2 Samuel 12:7: "Thou art the man."

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 says that all the devil that there is, is our evil wicked desires, the evil that is within us, that is 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. This translation says it was the devil, so you see some one else has taken from the word of God and has added something else, now who is guilty? Thou art the man. 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? Now who is guilty of adding to God's word? Thou art the man. Let me give you another quotation along that line. Matthew 25:41. "Depart from me, ye cursed, into everlasting fire, prepared for—wicked thoughts and desires and their angels? No, no that is the way the man that adds to God's word talks, but Jesus said,— "Prepared for the devil and his angels." If the wicked thoughts and desires is the devil, who are his angels? are they small wicked thoughts or desires? Is there a devil? Jesus says there is. In Luke 10:18, we read "I beheld Satan as lightning fall from heaven." Was that only wicked thoughts or desires that fell from heaven? But how about Paul in Galatians 1:7-9. If man or angels preach any thing else than Paul preached, he shall be accursed. So then there is a devil,

and he caused Adam and Eve to sin and fall down from the holy condition they were in. 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've forced the doors of the widest creed to let his majesty through,
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 the hundred thousand slain?
Who blights the bloom of earth today with the fiery breath of hell?
If the devil isn't and never was, won't somebody rise and tell?

Who digs the steps of the toiling saint? Who digs the pits for his feet?
Who sows the tares in the field 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 can 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 goat,
But simple people would like to know who carries his business on.

But if we are in Christ's church, we have a right to receive revelations from God, and to prophesy by the Holy Spirit. As we see in Acts 2:38, "Then Peter said, 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 to all who obey his word, then and now. And in the 17th verse is another one to all flesh. That is in the last days, your sons and daughters shall prophesy. Now who has taken away from this book? Thou art the man.

In 1 Corinthians 12:28, we learn that God set in the Church first, apostles; second, prophets; and in the 12th verse he 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 whosoever did that will come under condemnation. For the first text says that "whatsoever God doeth shall be forever." No man has a right to add to it, not even in churches or organizations. Now who is guilty of adding to what God has done? Thou art the man.

God set into that one body apostles, and what he doeth it shall be forever. No man has the 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 of the holy city. Who is guilty now of taking out of God's word, or Church? They who have dispensed with those officers,—they are the men. I told you in the start that I would prove that those who blamed us for that crime were the guilty ones, and I will continue to prove it to the end of this sermon. The 18th verse says that God set them in the body (not bodies,) as it pleased him. Now if 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 he made a mistake, and would change his plan, and for man to take them out for their work was all done? O, that will not do, for they say God does not speak to man any more. Then where, O where, did man get the right to organize churches so diverse from the one Christ organized? Yes, who, O, who, dare to preach, and do so contrary to what Paul did? Thou art the man.

But those who take the right of adding to and subtracting, say that when the twelve apos-

ties died, then they had no more use for new ones; but they forget that as one of them was killed the vacancy was filled by another one chosen by revelation. - See Acts 13:2. The Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." You see without revelation, we have no God-called ministry. For they must be called by revelation. See Heb. 5:4. "No man taketh this honor on himself." He must be called as was Aaron by revelation. But as I said, when one of the officers was killed the vacancy was filled by another (because the office still remained) till we have the names of some 18 or 20 apostles, but only twelve at a time. So you see what God doeth it shall be forever, and that which hath been is now, and the same organization of the Church that has been in Christ's day is now, and ever shall be. For no man has a 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. Who is guilty? Thou art the man.

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 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 Corinthians 14:1: "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." Verse 5. "I would that ye all spake with tongues, but rather that ye prophesied." 37. "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 denies them is taking from the word of God, and he shall have taken from him his part of the tree of life. So again you see that those who accuse us of adding or subtracting from the word of God are the guilty ones. Thou art the man.

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; and another said it meant when we were born into this world. Jesus said it meant water. Now you can readily see that each of these men were adding or subtracting from the word of God. And yet they were all ready to cry, "deceivers, false prophets," when we claim that God had revealed more of his word to us. Now who is the guilty one? Let our enemies be the 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 9:6-8. "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, that is man's way]. Jesus said unto him, 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, 17 for the answer. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Also John 3:5. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. Is it possible that any can be so blind as not to see what Jesus meant when he told those, Saul and others, what they must do to be saved and then turn around and say that they can be saved and not do what he or they had to do? He that does that is guilty of both adding and subtracting from God's word.

A preacher 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." We got the Bible and turned to 1 Corinthians 1:1-4, and read, "I thank God that I bap-

tized none of you but Crispus and Gaius." That does not say that he was glad that he baptized none. And in the 16th verse he said that he baptized others. And I can show you that Paul baptized Lydia and her household. And in the 28th verse we read, Paul baptized the jailer and his household. Acts 18:8, he baptized still others. Acts 19:5, he kept right on baptizing. Was that man guilty of adding? Thou art the man.

I read an account of a preacher in Chicago who took roses and pulled them to pieces, and then took a handful and scattered them on some babies heads, and while so doing, he said, "I baptize you in the name of the Father and of the Son and of the Holy Ghost." I fail to find anywhere that Jesus said that ye shall sprinkle roses on the children, but he did say "Except a man [not babies], be born of"—roses? No that is for him who adds to God's word—"water and the Spirit he cannot enter into the kingdom of God." Did that Chicago preacher add and subtract? He certainly is the man.

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 on or baptism, without taking away and adding a lot and changing all.

I read some time ago that Elijah of Chicago, had baptized 225 in one day, and he baptized them all three times, face forwards. Some one asked him, "Do you claim that is the way that Christ baptized, three times face forwards? Elijah said, "No, but Jesus did not have the proper mode." What do you think about that? 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 pleased his Father. But perhaps the Father had not learned that sprinkling was just as good as a burial. Too bad that some one was not there to tell him which was the right way. They should have told him, Lord, in this enlightened age of the world when we bury a man, we put him half way into the ground, or still easier, we just sprinkle a little dirt on him, and that is what we call a true burial. Some one should have been there and said to Jesus; "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 few drops of water sprinkled on your head? Don't you know that we have changed that so that into doesn't mean into any more? now it means near to, just close by, that is the way we bury now, just get near to, close by." 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 that which does not please 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 in that for any one to add or subtract there. Others say that did not have the right mode of baptism, for Jesus did not say "If ye continue in so much of my words as suiteth you, then I will make you free." No but it is just the same as in Matthew 23:19, 20, teach them to observe all things whatsoever I have commanded you. No chance for one to add or subtract there. Others say that baptism is not essential, because John says 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 a loud voice to those upon top of the ground to help you out, and some one would set a ladder just long enough to reach you so you could get out by it, and then you would shout, "O, I am so happy now for I am out! yes 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 only way that his blood will cleanse us from our sins.

Paul says in Hebrews 6:1, 2, that the principles of the doctrine of Christ are faith, repentance, baptisms—and you will notice that it is in the plural, water and the spirit—and then the laying on of hands? See Acts 8:17. Here we have Philip on of hands for the gift of the Holy Ghost from the doctrine of Christ? Paul says in 1st Timothy, 6:3-7. "If any man teach otherwise and consent not to the wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." So that gives nobody license to deviate from the doctrine of Christ. Now what is Christ's doctrine about the laying on of hands? See Acts 8:17. Here we have Philip baptizing men, women and—babies? No, No, Philip knew better than that, for he knew that they had to repent first, and babies have nothing to repent of, therefore they cannot be baptized. Who added baby baptism to God's word? Thou art the man.

When Peter and John came down from Jerusalem they prayed for those who had been baptized that they might receive the Holy Ghost, and they got the Holy Ghost just because they prayed for it? No, no, that is man's doctrine. But then they, Peter and John, laid their hands upon them, and they received the Holy Ghost. That is God's way. That is Christ's way also, as we see in Acts 9:6: Jesus told Saul what he must do. See 17th verse. And Ananias went his way, and entered the house and putting his hands on him and said, "Brother 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 twist the laying on of hands out of that? Mark it. Jesus sent him to lay on hands. Jesus said he must do that. And Christ said, teach all things whatsoever I have commanded you. And Paul said that if men or angels teach otherwise, he shall be accursed.

Now in Acts 19:6 we find out whether Paul complied with Christ's word and commandments. Paul remembered what Jesus told him, and the very first talk he had with him Jesus told him what he must do, that he must be baptized and have hands laid on him for the gift of the Holy Ghost. Now Paul comes to Ephesus and found some of those Christians who did not believe in the laying on of hands. The man who baptized them did not teach it, so Paul rebaptized every one of them and then laid his hands on them so that they might receive the gift of the Holy Ghost. Paul remembered that Jesus told him that he must lay on hands. For that reason he rebaptized them all. The man who had baptized them was not called of God, see John 3:34,—he that is sent of God will speak the words of God. Just so today, he that does not preach the laying on of hands is not sent of God.

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 has taken that out of the churches today? That ordinance was in the church away back there, as you will see in Genesis 48:14, where Jacob blessed the two lads. Did they have more gospel in Jacob's day than now? Who is guilty of taking that ordinance out of the Bible? But thank God, that it is still practiced in the true church of Jesus Christ of Latter Day Saints, so we are not the ones who took away from the word of God, but thou art the man.

But just see what Paul has to say about those who teach wrong doctrine, Titus 1:10: "For there are many unlearned and vain talkers and deceivers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not,

for filthy lust's sake." So we see there was money in the play, that is the reason they taught things that they ought not; and omitted some things that Christ taught, the laying on of hands, for instance, and taught things which he did not teach, such as sprinkling, which they teach today instead of baptism. Perhaps the money that is in it has something to do with that kind of preaching today? But when we turn to Paul's words in 2nd Thessalonians 1:7, 8, we learn that there is not much consolation for those who add and subtract from the teaching of Christ. We read there, "And 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, and substitute something else instead of it. Now let me read the 9th verse, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." O what a terrible, terrible punishment it will be for those who add or subtract from the teachings of Christ.

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 the teachings of Christ, Thou, who hast accused me of adding and subtracting, art the man.

In James 5:14, we read that if anybody is sick they shall—call the best doctor and if he gets well, the doctor did a good job; 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? [of course that means in the church of Christ] 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 out of the teachings of Christ? If so, why?

We believe all these things are still a part of the gospel and will continue to be, without adding to or taking from the word of God. Those who have rejected these things, and substituted others in their place, are the ones who have taken from and added to the word of God.

I will close by quoting one more text found in Ecclesiastes 12:13: "Let us hear the conclusion of the whole matter; Fear God and keep his commandments: for this is his whole duty of man." And when we do that there is no chance or danger of anyone adding or subtracting from the teachings of Christ. May our God help us all to fear him with reverential fear so that we will keep all of his commandments, and not eliminate or add, but that we may be saved in his celestial kingdom. Amen.

(Correspondence Continued from page 3.)

Gentry, Ark., Dec. 2.

Editor Ensign:—The Riley-Hiner debate is a thing of record now. The usual Church propositions were under consideration between the Missionary Baptist and the Reorganized Church of Jesus Christ of Latter Day Saints. The debate was a six-day session, two sessions a day, two hours to the session, divided in half hour speeches each, commencing Nov. 2. This debate grew out of a series of meetings, held at Siloam Springs, Arkansas, by Bro. Dubose and Erwin. It was signed up to be held in the Baptist Church, by the Reverend Hiner, who came as a representative of the Missionary Baptist Church but they backed down and out and would not let us hold the debate in the church, thinking there could be no place secured to hold it. So we got together and rented a building that would seat about 500 or 600 people.

Well to say the least the debate was a complete victory for us. The Reverend Hiner, from the commencement of the debate, began to sling mud and was the weakest man to be put up as a debater that I ever saw, but as a mud dober he fills the bill. While we had our propositions on trial the Reverend Hiner would say, "I do not charge my opponent nor his moderator of being polygamists, but the church they represent are polygamists and are a polygamous outfit, and would yell "Old Joe," and all such things, and tried to bring up and show that the Book of Mormon was a fraud and a farce, and said it was written from the Spaulding romance. Then Bro. Riley took up the Book of Mormon proposition and showed where the original writings of the Spaulding romance was placed in the Oberlin College as a record and it was

never written from it and took the Book of Mormon also the Spaulding romance and laid them down on the Reverend Hiner's table, and laid a silver dollar on top and said, "Brother Hiner, if you will find just one single passage or sentence in those two books that read alike the books are yours, and also the dollar;" but Hiner never made the attempt, but dropped it like a cat would a hot potato. Then the last for him to fall back on was the old copper sorghum pan story, so thin it would not even make a shadow, and Bro. Riley showed how silly it was.

When their propositions came on the dissecting table the Reverend Hiner could not affirm them, and did the best he could and tried to trace their Church back to Christ and even back to John the Baptist. Bro. Riley then told him not to do it, for he would put him into one of the worst polygamous outfits ever was, but the Rev. Hiner wanted to go there, for he kept trying to get back to John the Baptist, so Bro. Riley was forced to enow them up, and read from Mosheim's history where one Hockhold a Missionary Baptist preacher and a body of members were assembled and prayed and then stripped themselves naked, men and women, and run through the street and said they were the naked truth. Now Bro. Riley said, "I told you not to try to get back, you did it yourself."

Bro. Riley is a competent debater and showed all through the debate a spirit that cometh from the Master, while with his opponent it was dirt and mud from the commencement to the close.

This has been a very bitter place, one of the bitterest I was ever in, but the debate has done much good and removed lots of prejudice that never could have been removed save by a debate.

The Baptists certainly went down in defeat. Three days while the Baptist Church was on trial they began to decorate the dead, but at the close Bro. Riley was covered with blue ribbons. So we feel satisfied with the outcome of the debate. At the close Bro. Riley led three precious souls down into baptism, and buried them in a watery grave for the remission of their sins. We feel there can be much good accomplished here at this place if the work is kept up. Your humble writer acted as Bro. Riley's moderator.

We ask an interest in the prayers of all of God's people that we may have a portion of the Master's Spirit so we may be able to live lives worthy of being called Saints, and be redeemed when the Master comes to claim his own. Ever praying for the welfare of His people and the upbuilding of His kingdom on earth, I am your brother in gospel bonds,

A. L. Miller.

Wesselsgade, Copenhagen, Denmark, Nov. 24.

Editor Ensign:—I send you a few lines from this northern country, having seen nothing from this field in your columns lately. I need not go into details about the war, and the troubled conditions that are causing so much anxiety in the minds of the people in Europe and which no doubt is felt more or less in all parts of the world, as you have all the news in regard to this terrible condition as complete as we do here. Besides, anything I might now write would be stale and out of date by the time it would reach your readers, and probably be overshadowed by later events and developments.

I spent about two weeks in Germany recently and saw some of the dreadful effects of the war, that to me seemed extremely sad. I saw the young and strong, happy and gay, many of them boys yet in their "teens," being drilled and prepared for war. I saw large trainloads of men rolling on towards the battlefield, shouting and singing, but could not fail to observe the contrast between them and the sick and wounded who were constantly returning. With the latter war had evidently lost its charms, if ever it had any. I saw wives and children, also parents of some who were in the war, and observed to some extent, the sadness and anxiety that prevails in so many homes.

Fourteen of our brethren have been compelled to respond to the call to arms; how many of them were yet among the living was not known, as all had not been heard from, but out of six that were gone from Hannover and Braunschweig, (Brunswick) one was dead, three wounded and only two were well and unharmed when last heard from. It is hoped that the others have been more fortunate and that their lot has been less serious. Our German brethren consider it a sad thing that some of our members are found as volunteers, in the opposite army, while they are compelled to serve by the law of their country.

While the many are embued with the spirit of war and the general interest centers around carnal victories, even when that has cost thousands and thousands of lives, and untold sorrow and suffering, I am happy to report that a few have enlisted under the banner of "the Prince of Peace," whose kingdom is not of this world, and whose servants are not engaged in the shedding of blood. True, this army is comparatively small and has no prospects of immediate triumph, yet they are confident of final victory, and a few are now and then enlisting with them to further swell their ranks.

In the city of Hannover we have a branch of 24 members, with prospects of further additions in the near future. Bro. Gustav Hvovendick is the presiding officer and seems to be the right man for the position. He was ordained an elder while I was there, having since last February occupied as a priest, and has been blessed, and been successful in his labors. He has been assisted by Brethren Hundertmark and Reitmeyer as teachers, but the latter has lately been called into the military service, thus taking him away from his work in the branch, for which he seems better adapted than to go to war, as he is known as a peacemaker rather than a man to fight. I was pleased to find a lively Sunday school, which the day I spent with them had an attendance of 45, a large percentage being children whose parents are not in the church, and the day was by no means pleasant, as it rained all morning until the Sunday school hour. Both Sunday school and the regular branch meetings are held

In a commodious hall in a good location, and much credit is due the little band of Saints for their sacrifice and devotion during the disturbed conditions and hard times that prevails in the land.

We have also a branch at Braunschweig of about the same size as in Hannover, and here also has been made excellent progress since I was with them nine months ago. They have, however, on account of the hard times, been compelled to give up their hall, and were holding their meetings in private homes. This condition led to the discontinuance of the Sunday school for the present, but it is hoped that they, in the near future, may find themselves in position to obtain a permanent place for worship, where also the Sunday school may have its part. Bro. Gustav Gerweke, having the office of priest, is in charge of the branch and has occupied tactfully and well and has been permitted to see several unite with the church that busied to become useful members. Bro. Ernst Engelsko was ordained a teacher, and it is hoped that he, under the blessings of the Lord, may be able to watch over the little flock and help preserve them from the evil influences, that seemingly had come very near bringing in division among them, causing discouragement to some. I felt them feeling well, however, and I trust the late sad experience may be the means to make all concerned wiser.

We have also a branch at Klein Rashen which I did not visit, but I have had encouraging reports from there. I would have been pleased to have met Bro. Johan Smolny who is in charge, but as he and other branch officers are called away into the cruel war, I could not have seen them, even if I had found it practicable to visit the place.

There are also a small membership at Hamburg and at a number of other places in that land, and Germany promises to become a very important field that must be looked after. I found the Germans kind and hospitable, seemingly esteeming it a privilege to minister to the needs and comforts of the missionary. My preaching to them was by the aid of Bro. A. Kippe as interpreter. I met him in Hamburg and we traveled together to Hannover and Brunschweig. I am indebted to him for his assistance, as without it I could have done but little or nothing. Both Saints and non members paid earnest attention, and many expressed regrets that we could not converse together, only with difficulty, which otherwise would have made my sojourn among them, not only more pleasant, but also more profitable. It was learned that a family at Einbeck was awaiting baptism which Bro. Kippe would attend to the following Sunday.

Notwithstanding the dreadful disturbed conditions that prevail I encountered no difficulty in Germany. All citizens of Great Britain were arrested and made prisoners of war, while I was there, causing no little stir, but I suffered no inconvenience, but on the other hand was treated with kindness and great courtesy from all. I had obtained a passport from the U. S. legation in Copenhagen, and had the same endorsed by the German Consul, also in that city, before venturing to the land of war. I would not otherwise felt safe under present conditions; in fact, I would not have been permitted to enter upon the soil of that land at all.

I returned from Germany to Denmark on Nov. 13, and spent Sunday, the 15th, at Copenhagen, preaching to a few. Bro. P. T. Anderson is at present looking after the interest there, which is not as encouraging as we could wish, but we are hoping for better, and more favorable conditions. On the 17th I took train for Goteborg, Sweden, passing through Helsingborg, quite early in the morning. Here I was pleased to meet Bro. C. A. Swenson who is laboring in that part of the field and also Sr. Nellie Powelson, both of whom had come to the landing to greet the traveler. The latter had remembered that the physical man also have to be fed and had brought a lunch for me to devour on the journey, which was highly appreciated.

Bro. J. H. Hansen met me at the railway station in Goteborg, so I was still in good hands and Bro. and Sr. Johnson and Bro. and Sr. Bodin ministered to my needs and comforts during my two days stay in that city. On the evening of the 17th I preached to a nice audience of intelligent looking people, largely non members, but I only occupied part of the time, giving Bro. Hansen also a chance to speak, as I feared my Danish brogue did not sound altogether comprehensible in Swedish ears. I learned, however, afterwards, that some understood me fairly well, while others only partially so.

I came to Christiania, Norway, on the 19th, where I visited among the few saints and tried to secure a hall for preaching, but failing in this, I came on to this place on the 21st. Here I met Bro. P. Mueeus engaged in the work and we have had good meetings while we have been together, preaching twice last Sunday and will preach several times this week.

We expect to remain here over Sunday after which we return by way Christiania expecting to visit Forstrand, Kragero, Arrendal and possibly other points as the way may open up.

In gospel bonds,
H. N. Hanson.

THE YEARLY OFFER ON THE ENSIGN.

November and December are bargain months as usual, during which time the Ensign will be sent to non-members at half price. This offer, as usual is good only in the United States possessions, as the extra postage to foreign countries prohibits this offer extending there. It is good only during the months of November and December. It is unfair and hardly honorable for member to stop their paper and then subscribe in the name of a member of their family who does not belong to the church, and at the same of getting it at half price. That is not the object of this offer. It is for the sake of spreading the gospel among outsiders.

No subscription on this offer is acceptable for less than 25 cents.
Address, Ensign Publishing House, Independence, Mo.

DEPARTMENT OF
Woman's Auxiliary for Social Service

Mrs. MAUDE MILLER, Editor,
Independence, Mo.

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All persons sending coin to the Woman's Auxiliary for any purpose, including subscriptions to Home and Child Welfare Letters, or Child Welfare Home donations, please forward same to the treasurer of the Auxiliary, Mrs. J. A. Gardner, 711 S. Fuller Ave., Independence, Mo.

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**THE EDUCATIONAL DEPARTMENT OF THE
WOMAN'S AUXILIARY.**

Note: Many states have associations or societies which publish Hand Books of the State, for instance, The Hand Book of Iowa is published by the Iowa Columbian Commission. These Hand Books with reports made by the State Park and Forestry commissions by Horticultural Societies, and other associations will furnish sufficient material for Lessons 4 and 5.

In addition to this, much information may be gained from those geography texts which are published with special editions for each state, such as the Tarr and McMurry text. The state geography is universally given in the back of these texts and will furnish very satisfactory information on most of the topics.

Outline for Lesson Four.
State History, eg., Iowa.

- A. Location.
 - 1. In the United States.
 - 2. With reference to other states (give boundaries).
- B. Size.
 - 1. Area, length, breadth.
 - 2. Compared with other states and countries.
- C. Topography.
 - 1. General slope, altitude.
 - 2. Specific features of surface.
 - a. Elevations.
 - (1) Watersheds and divides.
 - (2) Valleys.
 - b. Streams and Lakes.
 - (1) Beauty.
 - (2) Commercial value—used for power or transportation.
- D. Natural Resources.
 - 1. Soil.
 - 2. Climate.
 - 3. Minerals.
 - 4. Water (medicinal wells, etc.)

References: All this material is in the Iowa Hand Book. Much of it is treated in Iowa geography texts. The material in the Hand Book for 1893 will be found between pages 8 and 51.

Brief: When one is really alive to his surroundings, the state in which he lives may be found to contain much of the blessing of God, the beauties of nature and the abundance of provision. The Hand Book gives such excellent pictures of land of Iowa that we quote this work as written by Charles Ashton, James O. Crosby, and J. W. Jarnagin:

"Geographical Location."

"An artist once represented Columbus as standing and surveying the North American continent. When his eyes rested upon the brightest spot, central in the vast expanse, that spot was named Iowa. Geographically it is centrally located in this union of states. On the forty-second parallel its eastern boundary is upwards of one thousand miles from the Atlantic's tide by Plymouth Rock, while on the same parallel from its western border to the Pacific's surf-beaten shore, fifteen hundred miles intervene. From the northern line of the state to the British possessions by the Lake of the Woods, the distance is four hundred miles, while between the southern border of the state and the Gulf coast lie the states of Missouri, Arkansas and Louisiana, covering an expanse of 760 miles. A position so central in the richest, freest and most powerful nation of modern times, and central in the vast system of river navigation connected with the great streams that form its eastern and western boundaries, and so situated that the principal lines of railway binding ocean to ocean must cross its territory, must ever possess incalculable advantages in the security its location affords, the markets it assures, and the commercial advantages that must ever accrue to its citizens."

"Topography."

"Iowa is not only princely in its era and highly fortunate in its geographical location, but it is winsome in its topography. In the days of a geographical ignorance, which an intelligent world remembers now with smiles, Iowa may have been placed in school book maps in "The Great American Desert." But if this beautiful and fertile state was ever a desert, then surely it was that way of which the Lord's prophet spoke when he declared, "The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose." The glory of Lebanon shall be given unto it and the excellency of Sharon." No grander cedars ever grew on Lebanon than

now adorn Iowa homes, and no more beautiful or fragrant roses ever bloomed along the sunny slopes of Sharon than now grow in this realm of Edenic loveliness.

One of the more noticeable features of the topography of Iowa is the entire freedom of the state from barren, rocky elevations, or other waste lands. It has no Saharas, dismal swamps, nor fever-breeding everglades. From railroad surveys and other sources of information we have definite knowledge of the elevation of the chief portions of the state. Low water in the Mississippi at the southeastern corner of the state, its lowest point, being 444 feet above sea level.

The crest of the state or the summit forming the water shed between the waters of the Mississippi and the Missouri lies diagonally across the state; its general trend being from the northwest to the southeast. Entering Iowa from Minnesota where it separates the waters of the Des Moines and Little Sioux rivers, it leaves the state entering Missouri near the southeast corner of Appanoose county, there separating the waters of the Chariton from the Fabins creek.

Any map of Iowa will show that the rivers in that part of the state which lies east of the great watershed, trend toward the southeast and flow into Mississippi, and that in the portion lying west of that summit all the rivers flow into the Missouri with the southwesternly trend. The traveler crossing Iowa soon discovers that, although a prairie state, and lying under moderate elevations given, it is not a breadth of swampy levels, but a realm of beautiful undulations,—in some places rising from the streams somewhat abruptly, but seldom precipitously. The divides separating the numerous streams, generally rising to an altitude of 175 to 250 feet afford a constant succession of changing scenery. No country affords more graceful landscapes when clothed in summer's green or when its groves are dyed in their autumn robes of silver, scarlet, gold and purple. Iowa landscapes are grandly beautiful, and the traveler sees a breadth of farm homes beautiful in situation and surrounding. The great fields of growing grain, in their season, add beauty to the delighting panoramas by every shade of green, covering the broad and billowy acres over which the eye extends. In the summer season great herds and flocks enchanting variety to the inviting picture. In best season the enriching, life-giving sunshine paints the floral gemmed meadows with a brilliancy of hue that makes the broad landscapes over which the vision reaches, constantly discovering new charms, superbly winsome. Paraphrasing the language of inspiration we may truly say, "beautiful for situation, and the joy of her people," is beautiful, fertile Iowa.

MISCELLANEOUS

CONFERENCE NOTICE.

The semi-annual conference of the Northeastern Illinois district will meet with the Central Chicago Branch, corner of 66th Street and Honor Street, Jan. 23 and 24, 1915, at 10 a. m. Branch officers please fax notice and have statistical reports on hand in due season. All branch officers please report your labors from June 1st to Dec. 1st, using the blanks in Herald Publishing House catalogue No. 166. We also desire reports from all holding the priesthood not acting as branch officers, reporting on the same blanks. Make it out when you read this. Do it now! Address the undersigned at 4339 Jackson Blvd., Chicago, Ill. Let us come with the good Spirit that a profitable season may be enjoyed.

J. O. Dutton, Dist. Pres.
F. E. Bone, Dist. Sec.

November 30, 1914.

To the Sunday School Superintendents:

I desire to supplement the letter sent you by Bishop Kelley under date of October 30th, in which he called your attention to the coming opportunity that your school would have to make a Christmas offering for the benefit of the work.

Since reading his letter I have been prompted to write you that if possible I might aid in impressing upon you this great opportunity that the members of your school will have in bringing a Christmas offering and giving it to him who said "Come unto me all ye that labor and are heavy laden and I will give you rest."

The work has so grown and expanded that there is special need for a more generous gift this year than before. We fully realize that the schools in the aggregate have done splendidly in helping along the work by their Christmas offerings each year; but I have been so favorably impressed with the thought since reading the letter of Bishop Kelley, that with just a little extra effort the amount received last year might be doubled, and instead of the gifts amounting to about \$10,000.00 they might easily amount to \$20,000.00, and the opportunity is now present to use this amount for great good in the advancement and care of the work.

Will you kindly join us in urging your school to be one of the many to double their Christmas offering so that when the accounting is made we may find that while our hearts have been filled with the Christmas spirit each one has not forgotten to render unto Him who gave us his life for us a Christmas token in remembrance of his great goodness and love.

Very sincerely yours,
E. A. Blakeslee.

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2 St. Louis Mail & Express	1 09 am
3 Sedalia and Nevada Local	1 27 pm
4 St. Louis Express & Mail	1 30 pm

WEST BOUND.

201 Joplin to Kansas City	11 26 pm
3 St. Louis to K. C. & California	7 01 pm
1 Sedalia and Nevada Local	6 25 am
7 Past Mail	9 02 am
202 Joplin to Kansas City	2 10 pm
1 St. Louis and Calif. Express	4 50 pm
21 St. Louis Local	6 30 pm

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621 K. C. to Sedalia	7 30 pm
622 K. C. to Sedalia	7 00 am

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623 Kansas City to Sedalia	10 10 am
624 Kansas City to Sedalia	7 48 pm

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EDITORIAL

THE PRINCE OF PEACE.

At this Christmastide the attention of the Christian world is again called in a special way to the great central Figure of the Christian religion, Jesus Christ, at whose birth more than nineteen hundred years ago the angels sang "Glory to God in the highest, and on earth peace, good will toward men," and at the thought of this angelic message the mind involuntarily turns to view the world now torn with dissension and war, and wonders how and when the heavenly song will have its fulfillment. That Jesus did not expect the world to come immediately to universal peace may be seen from his teachings, and especially from his statement to his disciples that "I came not to send peace, but a sword." The mission of Christ included the establishment of universal peace, but the years from eternity to eternity are his, and a purpose so vast and so mighty in its accomplishment is not worked out in a day. The years are gradually unfolding the divine plan, and today in the midst of world disaster the star of peace begins to appear in its rising, and through the mists of trouble and disconsolation hope begins to shine.

As life came to the world through the death of Jesus Christ, so may it be that peace will come through the sufferings of war. The working out of the divine purpose for peace extends like a mighty river down through all the ages of which men in any one generation sees but the smallest part. It is like one standing upon the bank of a great stream; he sees the water passing by, or perhaps he notes the return eddy nearest his feet and is confused as to the course of the current, but he does not see the great course of the stream outside of the narrow limits of his vision; he does not see the rapids where the waters rush madly in their onward course, nor the placid lake where the movement of the water is no longer perceptible; but through all the variations the stream flows steadily onward until its motion is lost in the sea. Could we but see fully and clearly the stream of God's purpose as revealed in the events of the ages there would be no doubts as to the ultimate results of his working.

Eternal life did not come to the world but by the great sacrifice and mighty struggle with the powers of opposition of the Son of God, nor can the world attain to that life except by sacrifice and struggle upon its own part against the conditions and forces that bind men to the old conditions. Man is a participant in the work of redemption, and as long as he is willing to abide in the conditions from which strife and war spring he will have no peace. Jesus came to enlist men in the service of God, giving promise of peace and joy to all who followed the path of truth and honor, and warning them against the disastrous results of following error and sin, but as some men align themselves with the right and some with the wrong there must be conflict, not only with the unseen forces of evil but between man and man. It was probably for this reason that Jesus said to his disciples, "In the world ye shall have tribulation," though in him he promised them peace.

Christ is not dead nor sleeping. His interest in the world is as deep and sincere as at any

time in the past, and his hand is still working for the consummation of his purposes, including the establishment of "peace on earth, good will toward men." In the extensive preparations for war made in the last generation we might be led to believe the stream was flowing backwards, but nothing in all the centuries have created so much of a demand for universal peace as the present world wars, and thus by sacrifice and struggle there is being wrought out a result other than those determined by human will, and which will bring us a little nearer the realization of the song of the angel choir sung so long ago. Today the listening ear may catch above the noise of battle the refrain as it continues to resound through the ages "Glory to God in the highest, and on earth peace, good will toward men." Today while the stream of God's purpose is seemingly turned backwards there comes the voice of revelation saying "Zion shall be redeemed." The Lord promised Israel through Isaiah that "I will extend peace to her like a river," and today his hand is moving among the nations for the reclamation of his chosen nation in which his peace will be planted.

We celebrate the coming of the Prince of Peace as a babe, but we look forward to his coming as a King, when the hopes and aspirations of all the righteous for universal peace shall be fully realized. Then men will see the greatness of his purpose and work, and will be able to join in the new song of "Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

ACTION OF QUORUM OF TWELVE, PRESIDING PATRIARCH, AND PRESIDENTS OF SEVENTY.

Inasmuch as it has pleased our Heavenly Father to take from us the presence of our beloved brother Joseph Smith, who departed this life December 10, 1914, we sorrowfully express our resignation to the Divine will; and in profound reverence offer our gratitude to Him whose inscrutable wisdom and inexhaustible love characterize all of His providences, for the long life, gracious and noble example and unswerving fidelity to the cause of our "common salvation" which ever were leading virtues of our beloved brother's work, and for the long life so full of honor, justice and good works, and his final departure to a well-earned and honorable release.

And inasmuch as in this sad bereavement the family of our late beloved president has been called upon to mourn the loss of an exemplary father, an affectionate husband and its most honorable pillar and support.

And further, in the event of death, the church is bowed down in inexpressible sorrow realizing that indeed a "prince in Israel has fallen," and lost a father, brother and companion in a most intimate and affectionate sense. Also this intrusion of death has left us without a president and official head for the time being, and consequently the chief presiding quorum of the church has been partially disorganized, we therefore as members of the Twelve, Presiding Patriarch, and Presidents of Seventy, whose names are hereafter subscribed, do hereby present the following resolutions:—

1st. Be it resolved that we offer to the family of the late President Joseph Smith our profound condolence in this hour of loss and grief, and assure each and all of our sympathy and prayers, beseeching God, to supply the promised grace to all who thus are called to mourn the death of so good and true and loving a head.

2nd. Be it further resolved we hereby pledge our confidence in support of the fidelity of our beloved brethren F. M. Smith and E. A. Smith as the members of the Presiding Quorum of the Church; and acting in the Presidency of the Church, until the convening of the Conference of 1915.

Resolved that we willingly acquiesce in the suggestion made by the presiding quorum that they in conjunction with the Quorum of the Twelve now in Council prepare a joint epistle of advice, counsel and direction to the church at large in the present sad emergency.

Signed,

Twelve:
Gomer T. Griffiths,
J. W. Rushton,
C. A. Butterworth,
J. F. Curtis,
R. C. Russell,
J. E. Kelley,
J. A. Gillen,
P. M. Hanson,
W. M. Aylor,
Presiding Patriarch,
F. A. Smith,
Seventy:
James McKiernan,
J. Arthur Davis,
W. E. Peak.

Independence, Missouri, December 14, 1914.

JOINT EPISTLE FIRST PRESIDENCY, QUORUM OF TWELVE, PRESIDING PATRIARCH AND PRESIDENTS OF SEVENTY.

To the Saints and Friends of the Reorganized Church of Jesus Christ of Latter Day Saints in all the World.
Greeting:

It is with deep sorrow that we are called upon to officially announce to you the death of our beloved leader and president, Joseph Smith, which occurred at one o'clock in the afternoon of December the tenth, 1914. After a brief illness throughout which he was permitted to enjoy his mental powers unimpaired and the association of the members of his family in his closing hours, the silent messenger called him from the scenes of his earthly labors and faithful service to the rest and peace which is the promised reward.

We share this common loss with all; and while our hearts are sad and we feel the loss of his courageous and cheering presence, yet we are grateful to our Heavenly Father for the long life, unswerving record, and peaceful departure into the heritage of "the saints in light."

As we bid adieu to the grand and noble leader of our cause whose passing we mourn today, we also hail with love and esteem our brother who now will bear the responsibility which has been laid down by our departed brother.

The Presidency called a council of the Presidency, Twelve, Presiding Patriarch, and Presidents of Seventies for 9:00 a. m., Monday, December 14th; the following brethren responding to the summons: Of the Presidency, F. M. Smith and E. A. Smith; of the Twelve, G. T. Griffiths, C. A. Butterworth, J. W. Rushton, J. F. Curtis, R. C. Russell, J. E. Kelley, J. A. Gillen, P. M. Hanson and W. M. Aylor; F. A. Smith, the Presiding Patriarch; J. McKiernan, T. C. Kelley, J. A. Davis, and W. E. Peak of the Presidents of Seventy.

This was in accordance with the "Letter of Instruction" which had been presented by President Joseph Smith March 4, 1912, and had been endorsed by the Quorum of Twelve. In harmony with this instruction, the Council unanimously decided that Brethren Frederick M. Smith and Elbert A. Smith, who are the remaining members of the Presiding Quorum should continue as the presiding officers of the church for the present.

We cannot but express our appreciation of the foresight and even superhuman wisdom which are exhibited in this document, which our late President himself characterized as "one of the most important ever given to the church"; the splendid spirit and the absolute and almost unprecedented unanimity of the Council is the fruit and testimony of the inspiration which developed the movement and policy contained therein. It is earnestly hoped that this unity and co-operation which binds the brethren of the leading councils may spread and deepen among all the Saints throughout the world.

Because of these happy conditions in the provision already noted and the harmony resulting therefrom, it is the unanimous opinion that there exists no need of a special conference; and owing to the fact that our work has been so organized and developed and that everything is progressing smoothly, it is considered advisable and expedient to leave matters as they are. Should there arise any necessity for change or re-arrangement in the interim between now and the general conference the Presidency will take care of the matter in the usual manner.

We pray that God will mercifully comfort and sustain the household of faith in this crisis and give to us all grace to carry forward to final triumph the cause which is dear to us and our fathers who lived and died in noble endeavor and unflinching faith.

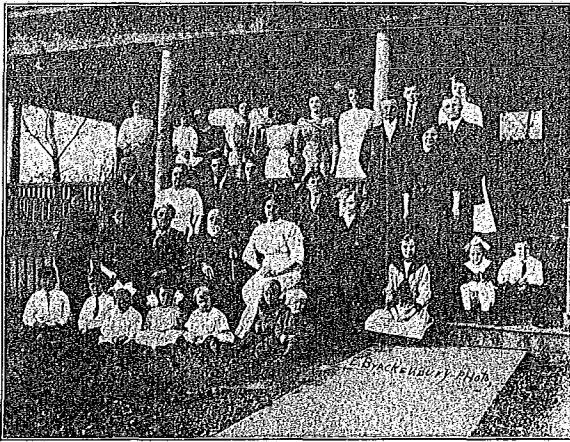
As we pray for the household of faith we solicit the faith, prayers and support of the Church in our work, and especially that the brethren upon whom now rests such heavy responsibility may have grace and power as they need.

With thanks to God for the guiding and support of the past, and with profound thankfulness for the lack of apprehension of the present and the splendid promise of the future, we subscribe ourselves,

Your servants for Christ,
Frederick M. Smith, Pres. Joint Council.
John W. Rushton, Secretary.

Human society reposes on religion. Civilization without it would be like the lights that play in the northern sky—a momentary flash on the face of darkness ere it again settles into eternal light. Wit and wisdom, sublime poetry and lofty philosophy, cannot save a nation, else ancient Greece had never perished. Valor, law, ambition, cannot preserve a people, else Rome had still been mistress of the world. The nation that loses faith in God and man loses not only its most precious jewel, but its most purifying and conserving force.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert those pillars of human happiness, those firmest props of the duties of men and citizens.—George Washington.



President Joseph Smith and family, including children, grandchildren, great grandchildren, and sons- and daughters-in-law.

INDEPENDENCE, SECOND BRANCH.

All meetings were canceled for Sunday, the 18th; in due respect to our departed President Joseph Smith.

Our young missionary, A. T. Martin, left on Dec. 16, for his field in southern Kansas, where he has labored heretofore. On the same date Bro. Charles Joice arrived home after an absence of nearly six months among saints and friends in Montana and other states.

At the last Religio session the following were elected for the ensuing term. For president, R. A. Sherman; vice president, J. A. Curtis; secretary, Sr. Nettie Eastwood; treasurer, J. C. Douglas; librarian, Geo. Toumey; organist, Sr. Clara Curtis; chorister, Sr. Goldie Wisemore; supt. home department, Sr. Lettie Hughes.

On Sunday last two good sermons were enjoyed by those present. Elder Hale W. Smith occupied the morning hour, using Eph. 2:8, as a basis for his remarks. He defined the statement of Apostle Paul in regard to the saving grace as meaning unmerited favor, strength given to overcome. Bro. C. A. Butterworth of the Twelve was the speaker for the evening, 1 Cor. 15:3, being selected as a text. He showed that men's sins are not forgiven without something being required of the individual to bring them into a saved condition.

A Sunday school treat has been planned for the primaries and juniors; also a program has been prepared for Thursday, Christmas eve.

Christmas comes but once a year,

To both the cheerful and forlorn,
Bringing back to memory dear,
The day when Jesus Christ was born.

G. W. T.

WALNUT PARK.

The heavy deep snow kept many at home from the Sunday services, however a fair crowd attended Sunday school. At the 11 o'clock hour we had the privilege of hearing Bro. Bushnell, in his usual interesting way, encouraging and instructing along lines in the Religio work. Sr. Arthur Allen and Bro. Lee assisted, which was much appreciated.

The usual meetings followed during the day and in the evening Bro. Hale Smith, in his practical way, gave a splendid talk on the subject, "By Grace ye are saved through Faith," portraying so beautifully that we received grace not necessarily because we have merited it but because it is needed and given to us by God, the kind and loving Father.

Our little branch is getting along nicely. We have many earnest workers trying to live by word and example and help carry on this great work to the best of their ability; trying to make it a part of their lives, and the spirit of brotherly kindness, oneness and the desire for growth and development speaks for their encouragement.

"And I thought as I held my darlings,
Of that good Father above
Who has for each of his children
Far more than a mother's love."

But how hard it is to fully realize this. Our hearts have been made sad, at this busy, joyful time of the year, at the severe sickness (diphtheria) and death of one of our bright buds of hope and promise, little Etta Louise Wood, daughter of Bro. and Sr. Welton Wood. She was so bright, so loving and tender—to know her was to love her.

It is human to grieve for departed ones and not only our little Sunday school is saddened at its loss but the entire branch grieves with the parents; however we know she is better off, for she has been taken, escaping many sorrows and woes, to a land of joy, peace and bliss, and

"Although she was laid away in deep sadness,
Yet not without hope in our breast,
For again she will join us with gladness,
And enter the Heavenly Rest."

F. K. S.

BENNINGTON HEIGHTS, KANSAS CITY.

We are pleased to report that our branch is progressing nicely. During the month of October, Bro. F. C. Smith, and Bro. A. V. Clouson held a two week's meeting. No one was baptized at that time, but the word was as seed sown on good ground, as our presiding elder

has had to go into the water several times since, and we believe others who are interested will unite with us later. For this we feel grateful indeed.

Bro. and Sr. F. C. Warnly have moved to Independence from our branch. We miss them but are sure they will be a great help to those where they now live.

We feel to mourn the loss of our young Sr. Eva Beaman Survall, who so suddenly passed over to a brighter, happier shore. We feel to extend our heart felt sympathies to the bereaved family.

As the old year is drawing to a close, we wish to begin the New Year by being more active, and more consecrated to the service of God, than we have been in the past, thanking our Father for the blessings of the old year and trusting him for those of the New, we are yours in the faith.

Branch Reporter.

ST. JOSEPH, MO., SECOND BRANCH.

Bro. and Sr. George Mauzee from Edgerton Junction, were visiting at our Sunday school and the following preaching service, Bro. Mauzee addressing the school after the lesson period. Bro. P. I. Rogers was the speaker of the morning service. We are in the midst of preparations for a Christmas entertainment to be held Friday evening by the Sunday school and if the success depends on the zeal of the committee it will surely prove worthy the co-operation of all that take part in it.

Our branch has plodded along through difficulty and trials, even as other branches are doing. Where God has people, Satan comes in to try them, but we thank God for his promise to support those who will lean on him, although they are being tried as by fire. Bro. John L. Bear has been doing most of the preaching, assisted by the local priesthood.

Occasionally missionaries have come also to strengthen us from the pulpit, among them were Bro. J. S. Roth, William Lewis, F. A. Smith, Charles Fry and others. The growth of our branch has been slow in the last half year.

The Woman's Auxiliary gave their Thanksgiving dinner and supper, from which they cleared \$80 for the benefit of the church debt.

Our branch was represented by at least two members at the funeral of our beloved President, Bro. Joseph Smith. Mrs. T. S. Lawton, Bro. A. A. Richardson in company with Bro. Charles P. Faul, Bishop's agent of Far West District, went to Independence Saturday and stayed over Sunday, bringing back to us the assurance of the peaceful countenance of our departed Brother Joseph's face. We are touched by the eulogy given to him by the secular newspapers, and may we all so live as to be worthy members of the church over which he was the head. It was announced from the stand at our morning service that a Memorial service will be held in behalf of our departed President of the Church at the first St. Joseph Branch Sunday Dec. 27th, 3 p. m.

Sr. A. A. Richardson.

SEATTLE.

Bro. F. W. Holman was the speaker Sunday morning to a good audience. In the evening the pastor preached. The general temper of all the services during the day was very good and encouraging. It is a pleasing sight to see our children so earnestly engaged in the best work on earth—to hear the beginner's class repeat their golden text with such vigor, causes a feeling of praise to our Lord for such work.

Sunday was our regular day in Everett where we held two services and taught their home class. The services were good—the afternoon being well attended. The few Saints there have their faces in the right direction and their heart in the proper place. A number there are deeply interested.

Our missions are still continuing and doing good and we are looking for some new openings.

The bazaar given by our untiring workers—the sisters of the Ladies Aid—passed off very pleasantly and profitably.

A pall of sadness was cast over us by the receipt of the news of the departure of our beloved President, Bro. Joseph Smith, at one o'clock. Our city papers gave a very nice account of his life and church work. A memorial service will be held at our church on the 20th in his loving memory.

On Sunday evening a young man expressed a wish for baptism. He spoke very feelingly at our meeting last night. Baptism will occur on Sunday after the morning service. A number are near the door.

J. M. Terry.

102 North 39th St., Seattle, Wash., Dec. 17.

SAN FRANCISCO, CALIFORNIA.

Elder J. A. Saxe, our branch president baptized one here Nov. 18. He was formerly a member of the Utah Church. He was confirmed by the writer and Elder J. A. Anthony. Elder R. J. Parker was the speaker here Nov. 22, his subject being "Why the Re-organization." It was a very instructive discourse. In the evening we had a musical Thanksgiving entertainment, with a short talk on Thanksgiving. Bro. Jones and family enroute for Lamoni, from Nevada, attended our service. On Nov. 29th Bishop Parkin united in marriage Bro. Ray Hawley and Miss Norton Lemon. He evidently thinks that not all California Lemons are sour. Bro. Virgil Hawley is wearing a broad smile now. His first child, a daughter has arrived.

The ladies aid has just closed a very successful bazaar, held last Thursday and Friday. They also served lunch and other refreshments. They cleared about one hundred dollars. Bro. and Sr. Jones arrived here Wednesday, Dec. 9, from Honolulu. He was the speaker at the church this morning. Elder C. E. Crumley has been announced as our speaker this evening. We are all grieved on account of the death of our beloved President Joseph Smith, but realize that God rules for the best. Elder J. A. Saxe is at Irvington today.

Geo. S. Lincoln.

Extra copies of this Ensign will be mailed in quantities for 2 cents apiece.

CORRESPONDENCE

Williamsdale, Nova Scotia, Nov. 20.

Dear Ensign—On the fifteenth day of April we (my husband and I) left Nova Scotia for Montreal, then to Ottawa, the beautiful Capital of our Dominion, where we spent eight days with my sister; next to Toronto where we stayed another eight days, and where it was our privilege to meet many of the Saints of the Toronto Branch and hear Bro. R. C. Evans preach four splendid sermons. We have not forgotten any of the Saints there, or the pleasant associations with them.

After stopping at Niagara Falls, the grandeur of which is beyond my power to describe, we started for Kirtland, the mecca of our journey, and on a rainy, gloomy morning at 6:30 arrived at Willoughby, expecting to be met by Bro. Ebeling, we started walking to meet him and kept on walking until the Temple loomed in sight, and then a welcome from the brother we knew and esteemed in Nova Scotia, and his good, kind wife. He was preparing to meet a later train.

We spent two happy months in Kirtland where we met all the Saints and attended all the services—Sunday school 9:30, preaching 11, prayer and testimony meeting 2:30, and preaching at 7. The sermons preached by Elders Ebeling, Stone, Thomas and others will not soon be forgotten. Then we had the pleasure of greeting Bro. F. G. Pitt and his estimable wife (the first Patriarch we had ever seen), and receiving our blessings in the early morning hours in the beautiful historic temple.

Our next visit was to the reunion at New Philadelphia, where we spent fifteen days and were instructed, edified, and built up in our most holy faith. So many faces came up before me, and I greet you all, and wish you every blessing that your hearts desire. Prior to leaving for New Philadelphia I received word of the death of my mother in the Kometland, whom I expected to greet me on my return and to be with me the remainder of her life, and Bro. Johnson heard that our property was not receiving proper care, so with burdened minds we could not fully enjoy the reunion. After reunion we went another one hundred and five miles to Mt. Vernon, Ohio, to visit friends who are Seventh Day Adventists, and their camp meetings had just begun, as also the "Hoiness" meetings. We attended two of the latter and several of the former. After returning home at the close of an evening sermon I became engaged in a discussion with a lady who assailed our faith. I began to tell her what we believe and the Spirit came to my assistance in power, and it seemed as though those to whom I was talking were not visible to me and I testified to the truthfulness of the latter day work and that the church of which I am a member is the true church and Joseph Smith a true prophet, and quoted the words used when he was ordained, and much more; then I seemed to realize where I was and for some time discussed our faith with them. My husband was sitting on the veranda, and though he could not see me he, too, felt the Spirit's influence and he said to me when we were alone: "You spoke in prophecy to those people, did you not?"

It certainly was a wonderful testimony to me, and when (the next evening) their ablest preacher said, we Latter Day Saints traced our authority to Joseph Smith and he did not deny an angel ordained him, but it was an angel of the Devil. My faith was not even a bit shaken.

We arrived in Boston on the 12th of September and on Sunday morning in Bro. H. Wood's auto we were soon at Sewall Street renewing acquaintances of sixteen years ago, and heard once more a sermon from that faithful Elder who taught us the gospel and baptized us, the present president of the Boston Branch. We also met with them on Wednesday evening. Bro. Johnson having to hasten home, I remained to visit relatives, none of whom ever heard a Latter Day Saint preach, but some promised to go.

On Saturday, October 3rd, with others from Boston, I went to Fall River to conference where I saw Pres. F. M. Smith. It was the first time I was privileged to see one of the presidency. I spent Saturday night with a kind sister whose street address I neglected to take down, so will thank her now. I left in the afternoon for Providence, R. I., arriving in time to hear Bro. Ralph W. Farrell in Bellevue Ave Chapel, also attended the Wednesday evening meetings, the theme of which was work—doing something to spread this gospel.

While some one was talking of some method of letting their light shine in Providence, there passed through my mind the streets of the city, and the young Saints handing tracts and announcements of the meetings at the doors. I did not speak of it, but when Bro. Farrell arose to speak he said, it was his determination to have tracts and announcements of the meetings left at every house in Providence, and that he had made arrangements about printing, etc. Of course I knew nothing about it. Others also were impressed in the same direction. "For by one spirit are we all baptized into one body," is as true today as it was eighteen hundred years ago.

One more day short of six months, I am at home again in dear old Nova Scotia, ready to do our duty in the great conflict that has come upon us, but praying for peace in our Empire, and protection for our missionaries abroad.

While associated with those of like precious faith is denied us at present, blessed memories are ours and hopes of the time yet to come when we can use the talents God has given us in this great work.

Mrs. Leander Johnson.

Jonesport, Me., Dec. 4.

Dear Ensign—As you have not heard from this part of the Lord's vineyard for some time. I thought I would write you. We cannot but help feel and know that the Master is interested as well as pleased with his children who are putting forth every effort for the uplifting and upbuilding of his church and kingdom here upon earth. We certainly appreciate our heavenly Father's kindness and goodness and also his mercy and unfailing love toward us as a people. We are confident that the little stone that was cut from the mountain without hands is still rolling and who can stay its progress. We realize we are but a small part of the church of the great Jehovah. Nevertheless we realize our duty and obligations in regard to our soul's salvation. This work calls for service. The Scriptures inform us the idle man shall not eat the bread of the laborer, and that proves to my mind beyond a doubt that God requires service, and willing service, from those who profess to be his followers.

Bro. H. O. Smith is with us again, zealous of his work of his office and calling as that of a patriarch. Those who have had the pleasure of receiving their patriarchal blessings feel that they have been greatly strengthened and benefitted thereby. He also preached us some excellent sermons, always admonishing the Saints to be steadfast and unmovable. He has given us some beautiful food for thought.

Bro. Ebelin has left us for a short time for his home in the west to pay his last tribute of respect to his mother who has passed from this life of toil and sorrow to the great beyond. He certainly has the sympathy of the Saints in his great sorrow and bereavement, and we certainly hope his loss will be her gain. We are anxiously awaiting his return, for we admire so valiant and loyal a warrior in the true cause of Christ. He has awakened a good interest here in Jonesport, outside the branch as well as in. The Saints are responding more readily to their duty than ever before. There are no candidates as yet for baptism, but we feel sure that the good seed is being sown and that good results will follow and many more be ushered into the church and kingdom. With King Jesus as our leader and commander and such fearless, loyal hearted men as Bro. Ebelin at the front, we feel like marching steadily onward in the great battle of Jehovah, until the millennium is ushered in and he shall come whose right it is to reign.

We care not for the enemy with Jesus by our side, For he'll protect his children whatever may betide, Though all the powers of earth arise and all the hosts of hell,

We'll conquer, yes we'll conquer, Hail King Immanuel.

Till he comes, your sister,
Mrs. Mertie L. Faulkingham.

Independence, Mo., Dec. 9.

Editor Ensign—I have been with my companion in the mission field and promised the saints to write a letter so they could hear from me. I enjoy'd the trip very much and met so many good saints, anxious to live the gospel. Was at Derby to the reunion. There were a fine lot of Saints there. I never heard one speak ill of another and they seemed to love one another so much. I hope God will bless them.

I have a great desire to help in this great work that God has given us. I love my home and companion, but am glad to give up all for the work's sake. The Spirit often comes on me and I feel like encouraging and helping all. I love them all and hope when the time comes for the Bridegroom to come that every one will be prepared. I have been made to feel how necessary it is to love one another and not to speak ill of each other.

I am taking care of a sister that is afflicted and does not expect to get well. How my heart aches for the poor sick and afflicted ones. I sometimes long for the Savior to come so there will be no more sickness and death. May God help us all to come to the standard in my earnest prayer.

Mrs. Fred Rowe.

Vera, Okla., Dec. 13.

Dear Ensign—It has been but a short time since Bro. J. N. Madison was ordained to the office of priest, after which he started with the angel message. He came to Collinsville; he had some trouble in securing a house to hold services in, but by the help of Bro. Cheaney he secured a house and he began preaching November 6, holding 4 weeks, and he led eight into the water and baptized them, after which they came to Vera, 6 miles north, and were confirmed by Bro. Lee Quick and W. Shoemaker. Many more were interested, some being able to testify that this work is of God.

Your brother in gospel bonds,

J. A. Faulks.

Wheatfield, Mo., Nov. 30.

Dear Ensign—My desire was to write and tell the Ensign readers that we still have a few faithful members at Oak Grove, in spite of the unbribed tongues which run throughout the country, trying to discourage the faithful; but bless God, we have His Spirit and their lying tongues have not hurt us. I ask the prayers of those who wish to pray for us, that we may continue so forever and never grow discouraged in this blessed work of God, for we know that we are in the light.

Bro. Higdon was the first person I ever heard preach, and I became convinced of the truth at first and later I was baptized by him. May God ever bless the minister of whom I have spoken, for bringing us the blessed gospel and showing us the light which shines for those who are earnestly seeking the love of Christ and salvation, for we were in utter darkness. Now we have Sunday school and prayer meeting, but some have quit coming to Sunday school, and they, I believe, know we are in the light, but because of prejudice that they can not or will not see, and do not want to see, and are trying to discourage and tear down those that are trying to live right.

Some preachers have come into our neighborhood hectoring us as Latter Day Saints, saying everything mean they could think of, and dwelling upon the "Mountain Meadow Massacre." With the help of God we still remain true. We are trying to help roll the work on to victory.

Your sister in Christ,

Mary McCarty.

'NEATH THE SOUTHERN CROSS.

The writer has received many letters expressing regret at the sudden termination of the mission of Apostle Gomer T. Griffiths in Australia. He did a splendid work while among us, and it is to be regretted that he was not able while here to cover the whole of the mission. There were very few of the districts where our work is established that he did not visit, but those who did not have the pleasure of having him labor among them feel it very much. However, all realize that our brother's departure was unavoidable and disappointments will soon be swallowed up in whole-hearted endeavor to spread the Master's cause.

While Apostle Griffiths was among us he organized no less than six branches and two new districts; he baptized quite a number, and a good many were ordained to office by his direction. One of the finest things he did, to the mind of the writer, was the systematizing of the work of the local ministry. He believes that the priesthood is not conferred on men for their adornment, but that they should "minister for men in things pertaining to God." He sought to give every man work and made arrangements whereby all shall be kept busy. There is no room for the idler in Zion, nor can the drone be tolerated in any of her outposts.

We are pleased to report that about forty baptisms have been registered during the past few weeks. Two were baptized at Wondai, Queensland, and thirteen at Inverlaw, in the same vicinity, where Elders Hermann Peisker and B. H. Longfield have been laboring for some time. A movement is on foot to erect a church building at the latter point. This is gratifying for the district was practically unworked before Apostle Griffiths and the writer visited it in the month of July.

Bro. A. V. Robinson and Will Patterson have also had some good experiences on the north coast of New South Wales, where they have recently baptized a dozen. Elder John Jones, our New South Wales District President, laboring on the same coast, records the baptism of about fifteen. He is now engaged in preparing a gospel wagon for the field, in which he and some other young brother will embark on a test of the value of the gospel wagon as an addition to our means of reaching the people.

Elder J. H. N. Jones of the Seventy, who is in charge of Western Australia, is now on the way to that field, accompanied by Bro. J. M. Argent, a young man from Nambucca, N. S. W. Bro. Jones is a tried and valuable campaigner, and we feel sure that the work in Western Australia will receive fresh impetus under his direction.

Elder C. Ed. Miller seemed to be a little lonely at the moment of the departure of Apostle Griffiths. He felt the separation keenly, as he came to this country with Bro. Griffiths and expected to return in his company. But Bro. Miller is what the Australians term "a Briton,"—if it is excusable to apply that term to an American. We don't mean that he has thrown the United States over and adopted this country as his. To call a man a "Briton" his pluck. We know that Brother Miller will not spend any time in idle repining. He is a live wire and will keep on just the same as if Bro. Griffiths were here. He loves this work and will keep busy in its promulgation. South Australia, Victoria and Tasmania of which field he is in charge are well served by such a superintendent. Elder W. H. Gammidge, laboring in South Australia reports ten baptisms for this year, which is an evidence that he has not been idle in "the city of churches." He and Sr. Gammidge are "live wire" workers in every department.

Elder George T. Rawson, one of our missionary recruits is laboring in Victoria, under the direction of Bro. Miller and is "making good." He is a willing worker and possesses good qualifications. He is also an active Sunday school and Religion worker.

Elder B. H. Longfield, who has been laboring on Queensland during the year is being transferred to New Zealand. He was successful in his former field of labor and possesses the power of initiative necessary in a new mission, so we look for good reports regarding his work in the new field. For a time he will labor with the brethren of the Dunedin Branch. Elder H. W. Savage is expected to join him in December and then the field of their operations will be broadened. In the meantime Bro. Longfield will reinforce Bro. M. Hall and Leberher, who have for years held the fort on the streets of Dunedin.

The European war is having its effect in this country. We know nothing from the standpoint of actual fighting in this land, of war's devastating power, but our country is part of the great British Empire and owes its past peace and security to Britain's might. In the hour of the mother country's need our baby nation rushed to help. Our ships and men are already playing their part in the titanic struggle. Tens of thousands of our promising young men have volunteered for service. Some are already at the front. More men will be trained and sent as long as necessary.

Our publishing house is feeling the strain. We have wages and heavy rent to pay. Unfortunately we were subjected to a heavy raise in our rent a week or two before the outbreak of hostilities. Like the American publishing houses we take in as much outside work as we can possibly secure in order to keep our workmen fully employed. The war has had the effect of reducing our trade so that instead of the office working full time, we have been reduced to the necessity of putting the staff on a half-time basis. This, of course, does not pay for we have the full rent and just the same amount of incidental expenses, with only one-half the profit-earning power.

Fortunately for us a movement was inaugurated by Apostle Griffiths to purchase a block of land next to the Belmain church and quite close to the present rented premises. The church has acquired this land and we propose to erect upon it, as soon as possible, our Mission Headquarters and printing office combined. For some years we have had a building fund in connection with the publishing house, but the funds in hand are quite inadequate for the purpose. We are therefore making fresh appeals for further help. We have a good, up-to-date printing plant, and it would be foolish to risk losing that through having to suffer the heavy burden of our present rent throughout a trade depressing war. So we trust that the Saints will rally to our aid and make it possible for us to escape this rent by building a place of our own.

Now we do not appeal to the American Saints to help us in this object by donations, though of course we are not so independent that we will refuse any help forwarded; but there is a way in which America can help us just the same. In 1911, the Herald Publishing House printed for us a book called "The Fall of Babylon." The profits from its sale go to the building fund which now requires help so urgently. The price of the book is \$1.25, and it may be obtained through the Herald Office. The sales of this book have been disappointing, possibly because the writer is unknown, personally, to the bulk of the American Saints, but it contains \$1.25 worth of good gospel goods just the same. Get the book and you will be satisfied with it. At the same time you will help our publishing interests in Australia at a most critical stage in their history. Readers will confer a great favor if they will act promptly on this suggestion. If a generous response is made to this appeal, our building will soon be assured and the church printing plant in Australia saved. Are you interested?

Owing to the great distance of Australia from the Church headquarters in America, it is an absolute necessity that we should have our own paper. News we send to the American papers is three months old before we ever see it. Our little paper has done much during the thirteen years of its existence, to knit together the various parts of this vast mission, and has been the means of whetting the interest of numbers for the gospel.

We regret to state that the sending of local newspapers out of this country is prohibited for the present, consequently we cannot send the Gospel Standard to our subscribers and exchanges. This will explain to our friends why that paper will be stopped temporarily after the October issue from reaching our American subscribers. Our New South Wales conference will convene on New Year's Day and extend over the two following days. We are looking forward to an unusually good spiritual time. Each year our conference seems to become a greater success. The State will be divided into two districts at this conference and we hope, in this way, to obtain better supervision of the efforts of the local workers from a district viewpoint.

There is a universal desire among the saints to actively push the work. Everyone wants to do something, which is a good sign. We are also looking forward to what General Conference will do for us. This mission requires a good leader. Apostle Griffiths got us out of many old ruts and we mean to keep out of them as far as lies in our power. But we need a progressive man, full of vigor and possessing good administrative ability to take the place so suddenly made vacant by Bro. Griffiths' recall. In the meantime we shall do our best to carry on the work and to bring success to the cause we love.

Your brother in Christ,

Walter J. Haworth.

323 Darling St., Bozelle, N. S. W., Australia.

ADDRESSES.

Bishop E. L. Kelley, Box 125, Independence, Mo.

Extra copies of this Ensign will be mailed in quantities for 2 cents apiece.

SERMONS AND ARTICLES

FUNERAL SERVICE OF PRESIDENT JOSEPH SMITH.

The service was in charge of Elder George E. Harrington, President of Independence Branch and began with the singing of the hymn, "Father, when in love to thee," by the choir, the hymn having been selected by the deceased. Edmund L. Kelley, Presiding Bishop of the Church, then offered the following prayer.

Father, who art in heaven, we are gathered here today in order that we might honor thee as we testify to our love and appreciation of thy thy servant who has gone before. We know he tried to honor thee in life, and to glorify thy name, and in the good works that he endeavored to carry out while in this life.

We come today, Father, as children of thine, and as brothers and sisters, and not only would we pay tribute to him, but we desire to honor thee, for thou didst give him long life. He was permitted to do much for thy children while here, and thou hast taken him away in accordance with thy great wisdom and pleasure; and we would ask thee, Father, that thou wouldst regard each one upon this occasion. We are weak children of thine, and need help and strength upon every occasion, and we especially need thy Holy and Divine Spirit upon this occasion. We desire to come before thee in this worship and service in order that we may bear the token of our love to the one who has departed, and more especially that we may continue to honor thy name, who has given us of every good thing that we have in this life, and hast provided that as we depart to the other side we may still receive of thy goodness and mercy, and behold what thou hast provided for thy children who have wrought in honor before thee; and we ask thee, in the great name of Jesus Christ, thy Son, that thou wilt be with us now. That thy Holy and Divine Spirit may rest and abide upon us, and that the services may be such as shall be acceptable unto thee, for as children we desire to bring forth such an offering as will please thee and that will conduce to our helpfulness in this life, in order that we may be more dutiful unto thee than we have in times passed.

We desire, heavenly Father, as we may approach thee at this time, and ask, that thou wilt regard especially those who are near and dear to the one who has departed, by the ties of kinship in this world. Bless them. Bless the one who has been his companion. Bless, we pray thee, heavenly Father, each one of these children who are called to mourn, and we especially, also, our Father, ask thee that thou wilt remember these brothers and sisters in the covenant of Christ, and the many others who have been gathered in order that they might honor him who has in his life always held that thy goodness and thy mercy was the highest and the grandest and the best thing that thy children in this life could reach out for, and walk in accordance with thy desires; and we pray thee, Father, in the name of Jesus, that thy Holy Spirit may bless each and every one of these; and as we shall depart from this house may it be with more hopefulness in life, in the integrity of thy truth, in the constant supervision of thy Holy and Divine Spirit as citizens of the kingdom of Christ, when bye and bye we expect to pass upon the other side and receive its manifold bounties because of thy goodness and love and mercy unto thy children in this world.

Then we pray thee that thou wilt bless the exercises of the hour, each and every one. May thy Holy Spirit be with each and every one, and those who may speak, especially, our Father, with thou bless them, and bless those who may hear, and unto thee, our Father, shall be the praise through Jesus our blessed Lord and Redeemer, Amen.

Elder Joseph Luff, Physician to the Church, and physician and life long friend to the deceased President then spoke, prefacing his remarks with the reading of the following items prepared by Elder Heman C. Smith, Church Historian.

ITEMS BY CHURCH HISTORIAN.

Joseph Smith was born November 6, 1822, at Kirtland, Ohio. He was the son of Joseph and Emma Hale Smith.

His father was born at Sharon, Vermont, December 25, 1805, he was the son of Joseph and Lucy Mack Smith. This Joseph Smith, the grandfather of President Smith was born at Topfield, Massachusetts, July 12, 1771, and was the son of Asael and Mary Duty Smith.

Asael was born March 1, 1744, at Topfield, Massachusetts, and was the son of Samuel and Priscilla Gould Smith.

Samuel was born in Topfield, Massachusetts, January 26, 1714, and was the son of Samuel and Rebecca Curtis Smith.

Samuel Smith the elder was born in Essex County, Massachusetts, January 26, 1666. He was the son of Robert and Mary French Smith who came from England in 1638. President Smith, therefore descended from a long line of honorable and respectable ancestry, as the Smiths, Frenches, Curtises, Goulds, Dutys, and Macks were all of the most respectable families of New England pioneers; while the Hales were among the leading families of Pennsylvania and were of Jewish extraction. These families were all highly respected in the places of their ancestral homes, and no suspicion attached to the reputation of any of them until the religious movement with which the Smiths were prominently connected began in Western New York; when unsavory stories were circulated by those opposed to their religious views. Through a long and active life President Smith has maintained the good name of his ancestors.

When in his sixth year his parents moved from Kirtland, Ohio, to Missouri, settling at Far West in Caldwell County. From this place as a result of religious persecution his mother and her children were, in 1839, driven from the State while his father, and his colleagues, were confined in a dungeon at Liberty, Missouri. He with his adopted sister Julia and his brother Frederick crossed the ice of the Mississippi River clinging to his mother's dress, while she carried in her arms his infant brother Alexander. The family settled during this same year at Commerce, (now Nauvoo) Illinois, where he grew to manhood. At the age of eight years he was baptized by his father, and on several occasions was designated by the Spirit, through his father, to be his successor.

When many of the church under the leadership of Brigham Young moved westward in 1846, his mother, with her children, refused to go and denounced polygamy and its kindred evils. Joseph Smith and his brothers continued to be uncompromising opponents of these evils during life. On the 6th of April, 1860, he was ordained to the office of President of the High Priesthood, at Amboy, Illinois, under the hands of Zenas H. Gurley, William W. Blair, and Samuel Powers, of the Quorum of Twelve, and William Marks of the High Priests. By virtue of this ordination he became president of the Church and at each General Conference since he has been sustained as such without a dissenting voice.

He was married in 1855 to Miss Emma Griswold by whom several children were born to him, three of whom were reared to womanhood, viz: Mrs. Emma J. McCallum of Independence, Mo., Mrs. Carrie L. Weld, of Lamoni, Iowa, and Mrs. Zaide V. Salyards, now deceased.

His first wife died in 1869, and he subsequently married Miss Ada Clarke, by whom he had three sons who children, five of whom survive him, viz: Frederick M., Israel A., Hale W., and Mrs. Audentia Anderson, all of Independence, Missouri, and Mrs. Lucy Lysinger of Lamoni, Iowa.

His second wife died in 1896, and he subsequently married Miss Ada Clarke, by whom he had three sons who are yet single and reside with their mother, viz: Richard Clarke, William Wallace, and Reginald Archibald.

His residence was in Nauvoo, Illinois, until 1865, when he removed to Plano, Illinois, where he became editor of the Church official organ, The Saints' Herald, which position he retained until his death. In 1881 he removed to Lamoni, Iowa, where he was the most prominent citizen of the place until 1906 when he removed to Independence, Missouri, where he resided until his death.

In addition to his duties as president and his editorial work he performed much missionary labor throughout the United States, Canada, Sandwich Islands, and the British Isles.

SERMON BY ELDER JOSEPH LUFF.

My duty on this occasion is such as rarely falls to the lot of man. This statement can, of course, be interpreted fully only by those of like faith with the departed. There is very much within my knowledge of our President which he deserves the expression of at my hands, but which I know he would rather would not be said. There is, therefore, very much expected of me in this line by some of those here assembled which will not be forthcoming in my effort. I know several men who could do better than I can, but I know of no man who could do full justice to the occasion.

I dare not trust my emotions nor my tongue in an extemporaneous effort, hence I have tried to commit my thoughts to writing, so that, should I fail of ability to read them, another may occupy and present them in my stead. The combined wishes of the General and Local Church officers as well as of the family that I make this attempt, and a complete willingness on my part to serve in any capacity where I may help to meet the solemn exigencies of the hour, and thus pay a feeble tribute to the man we all have so dearly loved, is my reason for attempting what I feel to be the task of my life, for in this event death has dealt as hard a blow as it can to me.

A reading of the instructions written by himself concerning the arrangements for and conduct of his funeral obsequies, in which he has plainly requested that everything that would present him more conspicuously in his deservings, before the public, than others of his faith-fellows, be avoided, will explain to you why my pen refrains from going into all the details of evidence that flood my memory and has marked his personal and official life and by reason of which a legacy has been left the church and his family more precious than accumulated gold or rubies and more imperishable than was ever acquired by the blare of trumpets, the clashing of steel and the roar of cannon.

By the appointment of God, Joseph Smith believed himself to be largely the property of the Church and the servant of men, and hence, gauging his character development and facing his life obligations in the light of his Master's Sermon on the Mount, he gave himself to the people, and from the first moment of that consecration till that one when his heart suddenly ceased to beat, he never once evinced a desire to remove from the altar what he had voluntarily placed thereon.

No bait could lure him—no threat could drive him—no argument could persuade him to recall what he had once dedicated at the shrine of his love for God and man, and that dedication embodied his all, without reservation for sake of personal ease or wealth or pleasure. He had but one ideal before him in this and that ideal was Jesus Christ.

In the course of some remarks made by him shortly before his death, he said "I have never handled a dishonest dollar, nor am I conscious of having done any man a wrong." Later he said to me (a few hours before he left us), "You know, Joseph, that no man, unless it was my father, has ever passed through this life circumscribed as my life has been." The full meaning of that statement but few, if any, can fathom. View his life of 82 years, and especially his official life of 54 years, from whatever angle we may, our vision cannot escape the divine factors that equipped him and furnished the elements for development or restraint which enabled him to so well fill his place as a man of destiny.

Born under the aegis of that Spiritual afflatus that characterized the Church at Kirtland in 1832, and nurtured under the anxieties that persecution later gave rise to; then swept from pillar to post in the forced migrations of the Church, from Ohio to Missouri and from Missouri to Illinois; torn at the sword's point from his father's embrace when that father was in the hands of a military mob and under sentence to be shot. Denied even the privilege of a parting kiss from the lips of that father who was afterwards incarcerated in a dungeon. Daily as a listener throughout his boyhood years to the recitals that told of the brutal treatment, including the tarring and feathering to which that father and others had been subjected; the family home invaded time and again under or without pretended process of law, by men who sought his father's life, and, finally, when but 12 years of age, confronted with the mortal remains of that father as they were brought home from Carthage, riddled with assassin's bullets; a mother widowed and a home desolated, for no other reason, so far as he could learn, than that his father had persisted in maintaining his religious convictions under the direction of God. And all this, as to its final enactments while his father was under the pledged protection of the State in which he lived.

Think of this, my hearers, and think how many men of strong will and natural impulses, have, under less provocation, become poisoned against all governments and men, and, becoming bandits or anarchists have Ishmaelized themselves against creation, arrayed their hands against every man and made vengeance their watchword for ever afterwards. Add to this the infamy of that apostacy that occurred within the Church when men, corrupted by lust and regardless of both divine and human law, first secretly, but afterwards openly (when drunk with self-assumed place and power) in Utah, gave free rein to their adulterous amours, and turned the once pure church avenues into veritable cesspools of iniquity; then, in an effort to sanctify or make acceptable to the great body their abominations, they fabricated a document, calling it a revelation from God, authorizing their bestialism and published it to the Church and the world, attaching the name of Joseph Smith to it in a way to indicate that as a Prophet of God he had received it a year before his death. This occurred in August, 1852. Joseph Smith had been in his grave over 8 years, and it was left therefore, for his true followers and his family descendants or survivors alone to protest against this infamous and slanderous imputation. This they did. The Reorganized Church which had come into being the April preceding had also announced itself as unalterably and unequivocally antagonistic to polygamy and kindred doctrines, believing them to be the doctrines of devils.

Think of it, my friends: Little Joseph, or Young Joseph as he was called, was then 20 years of age, just the age when budding manhood needed the help or support that makes for its encouragement in breasting the tides or launching forth to take advantage of the elements that the world should offer to every man who sees a purpose in life. But what did this young man find to encourage him to begin the prosecution of an upright career, or carve for himself a name of honor and credit.

The ear that he turned toward the world was saluted with the vituperation and anathemas that ignorance and religious bigotry through press and rostrum and pulpit was directing against his father's name and work, and even in the immediate locality where he lived the atmosphere was aflame with threats and calumny.

The ear that he turned towards the largest gathering of erstwhile Saints (now in Utah) was saluted with the sounds of sensualism and violated law—both human and divine, and amidst this revelry of sounds he heard his father's name interblended disgustingly and, as he believed, without warrant. What was he to do? From whence was he to draw his help or hope or encouragement? The only passport to the world's avenues of success for him was a denunciation of his father's claims in toto. The only passport to Utah and the aggrandizement it offered, was an admission that his father had been a criminal and an acceptance of the philosophy that was an offense to his righteous sense. Again I ask: Where was his source of help? Truly, as he told me just before his death, his life had been circumscribed as no other man's life had been.

Too just to arraign God as many had done: Too honorable to sacrifice a conviction in order to gain access to the world's avenues of promotion: Too noble to accept a bribe or to consent for a moment to the imputations upon his father's name so apparently unwarranted in the light of his personal knowledge of that father and of the record made by him: Too inexperienced to know how or where to turn in certainty as related to the walks of men. He resolved upon one thing, which I heard him publicly state years afterward in the City of St. Thomas, in Canada, in 1878 I think, namely: that, whatever the facts might be, he would endeavor to live so that no man would ever be able to speak an ill word of his father because of the conduct of his son. Thus determined and pledging himself within himself to a life devoted to the redemption of his father's name from the ignominy to which an unjust world and traitorous associates had consigned it, he betook himself to God and thence began the converging of the forces and graces within him, which, under the divine economy were to become divergent in their outshining and make his life a blessing to many. So brilliant and extensive was the lustre of that outshining that the mercy of it compassed even the cruelest of his father's persecutors in later years, and carried both forgiveness and aid from his heart and hand to certain of those whose hands carried the blood stains of his father's murder, while his great heart breathed a prayer, mingled with the tears that channelled his cheeks, that God, too, would forgive the man who had helped to make him fatherless.

In response to his earnest appeal to God for direction, he was invested and environed on one occasion with what he called a glorious light, and told among other things that the light where he then stood was greater than that attending the people in Utah. That he was to have nothing to do with polygamy except to oppose it. To this counsel, as we all know, he proved faithful, and never allowed a fitting opportunity to pass without antagonizing the evil by all means within his power. I have stood or sat by his side on the public platform in Canada and in different States, including California, Idaho, Montana, Iowa, Illinois, Missouri, Massachusetts, and in many cities and towns in Utah (where we were associated as missionaries for over six months) and have heard him denounce the evil in unmeasured terms, employing the Bible, the Book of Mormon and Doctrine and Covenants, as well as the Statutes of the States under which the Church had lived, to emphasize his arraignment and condemnation.

On one occasion in Provo City, Utah, in the largest public building, before an immense assembly and with a number of the strongest men and most ardent polygamists arranged in phalanx before him—their attitude betraying a determination to overcome him or minimize his effort by the magnetism of their presence and influence. I saw and heard him excel himself in the force and intelligence of the splendid effort he made as he measured out the cold facts, employed the strong arguments, introduced the law and laid the axe thereby at the root of their philosophy and then coolly challenged them to take an advance step toward him, if they dare, to dislodge his position or offer even a faint apology for theirs. Needless

to say they did not attempt it; but with all their combined and concentrated efforts to psychologize the man, he paralyzed them and left the place triumphantly, though the effort made him reel, till I had to steady him in his walk all the way home. Again in the Walker Opera House in Salt Lake City in 1885, before thousands of people, I heard him deliver a powerful arraignment and then tell of the revelation authorizing him to oppose polygamy, after which he declared that he had never missed a proper opportunity for doing so, and, raising his right hand, he solemnly cried out "And so help me God, I never will."

In Ogden, Plain City, Springville, Payson, Spanish Fork, Pleasant Grove, Logan, Lehi, American Fork, Ephraim, Beaver, and a number of other cities of Utah, as well as towns in Idaho and Montana, I was his associate and listened to him as he repeated his efforts in the same line, often in the presence of leading dignitaries of the dominant church in these places.

In the year 1853, after a severe and protracted illness, his mind was greatly disturbed in regard to what his life-work was to be. He was then a student of law; but unsettled as to his future course. The Lord, however, was at work with him, and one day, in broad daylight, the walls of the building around him suddenly faded from his sight and there opened before him a vision of two conditions which we have not time to here detail. He was told by a personage who stood by him that he must make his choice between these, but to do it deliberately, for there could be no recall of his decision when once made. The vision then closed and he stood in the room as before. He acted upon the advice given, and settled himself as to his life purpose and about the beginning of 1860 he received what he believed to be the instruction from God to unite with the little band that had started the Reorganization, and in April, 1860, he accompanied his mother to the Conference at Amboy, Illinois, and there was welcomed, elected and ordained to the office which he continued to hold till the day of his death, by the assembled saints who had been notified by revelation of his coming.

Thus he began his public career and from thence he has been ours in an especial sense, to be studied as a man, to be regarded as a counselor and leader, to be measured in the light of the gospel philosophy he advocated, and to have his entire career pass under our inspection and be judged by comparison with the Christ whose representative he claimed to be.

What is our verdict today as to the man, and what the character of the tribute we are justified in paying him—the last one while his mortal remains lie in our presence. He has asked that we speak but little of his virtues publicly, but this was only an additional evidence of his worthiness of a tribute at our hands. We must not go far afield, but his life was ours—he gave himself to us, and for fifty-four years he has walked among us—our companion, our brother, our servant by the will of God, and what shall our tribute be? God help us to pay it—not only in words of eulogy, but in life responses that answer to the virtue of his counsels and exhibit the fruit of his holy impress upon us—the reflections of his course as a president—his love as a brother—his deportment as a man. From every sphere occupied by him lessons have been learned by the observant and the benefits of them will continue to appear.

One lesson he diligently sought to impart was that the success of our church work depended not upon his continuance with us, or the presence of any man, save the man Christ Jesus. His example was one of lowliness. The consciousness of his official rank never took him above the social level of the rank and file of the great body. He was the companion of all and no air of superiority was ever exhibited by him in his comings with the people. He never sought an easy place but was always found where the heaviest burdens were to be borne and with his hands at the lifting handles. It was never "Go and do" with him. It was always "Come and do" what was required. He was a man with whom you could safely entrust your confidences without fear of betrayal, even though you should later become estranged from him and act as his enemy. He never allowed the wrong-doings or abuses or bad qualities of his enemies to blind him to the good that was resident in them, nor to prevent him from acknowledging it. He never allowed a

man to drop in his estimation or forfeit his affection because of having violently antagonized his position in public discussions within the Church. He acquiesced gracefully in the decision of the body even though they were sometimes contrary to the ideas expressed by himself, and was always willing to lend his aid to put those decisions into execution and to rejoice over their success, if they proved successful. If they proved a failure he never greeted the promoters of the movement with a tantalizing "I told you so," but usually found some modicum of good acquired by the experiment with which to congratulate them. He frequently paid high tribute to the nobility, the trustworthiness and devotion to principle which characterized the men who openly antagonized him at times and only a few days before his death he mentioned the names of a few of them to me and said frankly, "They understood the situation better than I did at the time, but even while they opposed me I never loved them the less for it. They were noble men and I could trust them anywhere." By divine help and early experience he had learned the lessons of self-denial and self-control, and his entire official life furnished a magnificent exhibition of it, even under the severest provocation. His idea of the meaning of true religion made him a visitor in the sick chamber, a defender of the defenseless, helper of the helpless, and always a sympathizer with the "under-dog." He was a poor man, as to worldly possessions, when he accepted the church Presidency in 1860, and unlike many other religious leaders, he was just as poor a man when, at the bidding of death, he surrendered it in 1914. Office brought him no emoluments. Money, to him, was only worth what good he could do with it. He never kept a dollar that he knew someone else needed more than himself. He never had a penny for luxury for himself but he had always one for the needy and a tear for the sorrowing. Many a journey has been undertaken by him under cover of night, to carry food and clothing, unseen, to the homes of needy ones with whom he was acquainted, and I could name some from whose door the "wolf" was kept thus by his ministrations in early days, and more than one missionary, far from home, has received in a time of extreme need, the contributions of this man from his own meagre store. But he always tried to keep the knowledge of these things from the public. There was no ostentation with him.

His early life and experience was enough to have embittered his entire life and made him revengeful and malignant of disposition toward all men; but instead of this he was the friend of all—he loved all men, and his chief delight was in drawing upon himself to his limit in his efforts to bless. Instead of being morose he was cheerful and even humorous and this disposition asserted itself almost to his closing breath, and inspired a like feeling in all around him.

The first time I saw him was at Plano, Illinois, in April, 1877, as he was trudging along the centre of the street, propelling a large wheelbarrow, filled with coal, from the coal yard to his home, and wherever I have seen him since that time, whether in private circles or public capacity, as the guest of my home or I at his, the same humility, the same distinguished characteristics of the man have impressed me and made me feel anxious to get in closer touch with the sources of his excellence.

As Presiding officer in the counsels of the Church, before increasing infirmities of suffering and age began to incapacitate him, he always appeared to me like a man made for the place. His decisions were made with firmness, yet intinctured always with those expressions that captured the hearts of belligerents. He seemed capable of deciding to a hair's breadth and the predominating element of love that pervaded the atmosphere of his actions was the commanding grace that won us all. He never knowingly took advantage of his position as presiding officer to influence the action of the body. Whatever his private opinion on a subject under discussion might be, he was determined that both sides should always have equal opportunity for ventilation of their views, and seldom, unless his opinion was asked for, could it be told by his expression where he stood on the propositions being discussed.

His titles included Prophet, Seer and Revelator, but in service, to my thinking, he was more of a "revelator" than a Prophet to the Church, inasmuch as his communications had to do

chiefly with explaining prior communications and regulating and directing the Church procedure, rather than foretelling the future or forecasting events, though in a number of those given through him to private individuals especially, the prophetic feature was exhibited. Over thirty years ago he said to the Church, unofficially, that he did not know how long he would live, but he would remain till the name of Latter Day Saint was largely relieved of the odium unjustly attached to it and was made honorable in the places where it had been held in contempt. We have only to contrast the conditions when he began his work with those that environ us now, to note the fulfillment of this. Nauvoo and surrounding country was decaying, denouncing and threatening—traducing his father's name and forbidding Latter Day Saints from living, preaching or even praying in that locality. Today the Church is in receipt of numerous requests for its return and settlement there. Independence, Missouri, had recorded itself with Far West and other places with an emphasis of hate that warned the Saints that to come here was to take a terrible risk. Today it is in tears. This present funeral gathering is eloquent in testimony of esteem and sorrow. Our telephones have for days been busy transmitting expressions of sorrow over his sickness and death, from the lips of scores who are not of our faith but knew the man or knew of him. Our public prints are teeming with articles paying magnificent tribute to his memory. Allow me to read just one—an editorial from the Kansas City Journal of yesterday.

JOSEPH SMITH.

In the ecclesiastical dogmas which made up the denominational belief of the late Joseph Smith the general public has no particular interest. But in the death of the late venerable head of the Reorganized Church of Jesus Christ of Latter Day Saints the country loses an interesting and useful citizen. Joseph Smith was considerably more than a powerful churchman into whose keeping had been committed the destinies of one of the great denominations of the world. Those who ignorantly confounded the Reorganized Church with Mormonism, in the objectionable acceptance of that term, will not appreciate the theological distinctions between the two nor understand that nothing was more hateful to Joseph Smith than the doctrines of Brigham Young, with their polygamous teachings and all the other features which make Utah Mormonism obnoxious in the eyes of the average American.

But all who ever came in contact with Joseph Smith could readily appreciate the broad charity of his tenets, the untarnished private life he lived, the unswerving devotion to duty which he always displayed and the simple modesty of his relations toward his church and the world at large. To his church he was the prophet whom all its communicants revered, but he was also the unostentatious leader who constantly practiced the virtues which he enjoined upon his followers. To the world he was the blameless citizen who walked before all men as an example and whose interest in the movements that made for the welfare of the community always had his heartiest support.

Perhaps nothing could give a clearer insight into the character of Joseph Smith than the directions which he issued shortly before his death in respect to his funeral. Disliking nothing so much, next to shame, as ostentation, he directed that his funeral should be conducted with the utmost simplicity, without any of the elaborateness which his followers would otherwise have provided in order to testify to the honor in which they held him. He was the prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived, as such he died, as such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than this appraisal of the people among whom he lived and labored so many years. Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character.

What better tribute could truthfully be paid to any man that ever lived? And this but voices the sentiment that pervades the atmosphere of all places where he has lived or been known. And remember that in earning these tributes or to obtain them, Joseph Smith never trailed his Gospel flag—never sacrificed a church principle—never was disloyal in word or act to the Restoration Work of which he was made a leading representative and exponent. What language then, could be considered flattery upon our lips, that was employed in uttering encomiums upon a life, handicapped as it was, that, perforce of its magnificence, could soften the heart of a world and elicit therefrom such a tribute as this? What could be more voiceful of a divine supervision of this man's life than this? Thank God for the

arbitraments of time, and their assurance of final Gospel triumph!

Thirty-three years ago Joseph Smith said he would live till a man would be able to walk from Lamon, Iowa, to Independence, Missouri, and find homes of Latter Day Saints all along the route in which to take his regular meals and lodge every night. This too has been fulfilled.

He united his interests with the Reorganization when but a handful or "remnant" of faithful church adherents were available for aggressive or defensive warfare in the interests of the Angel's message. Fifty-four years later he leaves it with an enrollment of over seventy thousand.

He was an ardent worker in the temperance cause and delivered lectures in many places in its interests. When our local option fight was on several months ago, though he was feeble in body, he had them take him to the polls to record his vote in its favor. He always held himself subject to the call of those directing the work or promoting its interests. A few days before his death, when, told by his physician that his end seemed near, he called his three minor sons to his bedside, and, taking each in turn by the hand, asked for and received promptly a promise from them that they would never drink intoxicating liquor as a beverage, or use tobacco in any form. He then expressed his gratitude to them and breathed a brief prayer for God's blessing upon them.

As a husband and father he was all that his profession and position suggested he should be or those relations called for, and but few can truthfully say what we heard him say a few days before dying, when speaking to his sorrowing wife, who had so faithfully attended him throughout all his afflictions, viz., that no mean or unkind word had ever passed between them. I heard him some years ago say the same thing regarding his former wife, just before her death.

He was a "large" man, made to fill a large place, and he occupied well. He was a born leader and his winning charm was love, and he deserves well in tribute at the hands of all those to whom his life endeared him; hence, as one of many thousands I, in their behalf, have offered this humble tribute as the last that can be paid publicly while his mortal remains are yet with us. And I feel indeed keenly the meagreness of it as compared with what his splendid life among us and for us has entitled him to.

I hope no person hearing this will think me a worshipper of this man, or of the class to whom men become heroes or saints or angels simply because they have died. I do not wish to be understood as viewing Joseph Smith as a perfect man or as one whose official work has, even to my eyes, exhibited no flaws, or revealed no mistakes, for such is not the case. My attitude regarding these things has been well known, and even conspicuous in the Church, and has not changed because of his death, nor would he have me change except I could do so conscientiously, but, viewing him as a man among men, and speaking of him, personally, only as a man, I point to him as one whose aims were always high, who never conceived an ignoble design, and who, as a consequence, reached and maintained a loftier plane than those whose standards were not so exalted.

I point to him as a man who, within my range of acquaintance, and to my viewing, has had no superior and but few, if any, equals, when I consider his life here from its Alpha to its Omega, in the light of what I know circumscribed and envied it, and this I say after abundant opportunity, in almost all life's walks, for observing and judging. To say more is forbidden me. To say less would be unjust and unkind. If I know love's meaning, I loved the man for the nobility I discerned in him.

He was a sufferer for years from facial neuralgia, but was almost the personification of patient endurance, and the characteristic cheerfulness of his life never failed him during all his affliction. Almost four years ago the eyes that, as he said, had served him so well for over seventy years, but for some six years later had been gradually growing dim, lost their usual power and his hearing became seriously impaired, and thus he was all but shut out from the world and deprived of the ability to circulate at will. He became dependant in this direction, upon others, and this to a man of his disposition was an indescribable trial; still no complaint escaped him. He toiled on by the

aid of his private secretary and amanuensis till his life Memoirs were completed and turned over to the Church, and he found abundant cause for thanksgiving to God for what he still enjoyed even in his life condition.

When about a fortnight ago he was attacked with a form of heart neuralgia he was ill prepared physically to endure much further pain and along during the continuance of his distress and increasing weakness, he expressed repeatedly a wish to go. His life work was done, his race was run, as he viewed it, and seeing nothing further of usefulness for him in this life, or benefit to be conferred by a prolongation of his stay, like the real philosopher that he was he quietly folded his hands and announced his readiness to be transferred to the next condition, where he hoped to continue under the divine directorate and be obedient and contented under the requirements of the new estate.

At one time, when under the impression that he had only a few hours to stay, he called for his son, Israel, who was his scribe, and dictated a brief farewell to the Church and to his family, all of whom, except his son Frederick M., were assembled around his bed; also repeated, as his dying testimony, the declaration he had through life made of his belief in his father's virtue, also that Jesus was the Christ, the Redeemer of the world, closing with the words "The Spirit and the Bride say come, and I say Come, Lord Jesus, come quickly."

Shortly after this he revived and his condition continued to fluctuate for several days, during which time his son Frederick M., arrived from the East and thus completed the family group in attendance. On the morning of the 10th of December he seemed to revive considerably, inspiring a little renewal of hope in some who were near him, but suddenly he asked for his wife and that he might be raised up in bed. It was but the answering of the final summons, for scarcely had his request been complied with ere his tired heart had ceased to beat and the spirit had quitted its earthly tenement. At one o'clock p. m., after making the usual tests and examinations, his physicians pronounced him dead, and the grief-stricken attendants at his bedside retired to mourn through coming years a loss which to them seems inestimable, and irreparable.

Truly, as our brother said to me, his life, from the cradle to theasket was circumscribed by his birth as no other life had been; but, instead, as many would have done, of viewing this as the decree of cruel fate, and abandoning himself to its apparent forecastings, he accepted it as the behest of an infinitely wise Providence, and prepared himself to occupy within its limitations; nor once did he ever seem to chafe under its restrictions or look or long to step outside of them. He confined himself to an effort to fill becomingly the sphere thus narrowed for him, and as we stand by thisasket and look back to that cradle, we are instinctively led to exclaim: "Who, thus circumscribed, could, within that circle, have been larger, grander or nobler?" As if to still further restrict him and give, by a final test, his grand character opportunity to yet more resplendently shine out, put on its finishing touches, and illustrate in completeness the divine lesson intended and under which influence to close his career as a teacher and an exemplar, he was deprived of the use of his eyes and nearly so of his ears—shut out from those beauties of sight and sound he used to so keenly relish, nor even permitted to look upon the faces of his family; but, when words of commiseration were communicated to him regarding this, he cheerfully made answer, "O, well, these eyes have served me splendidly a long time and till my work was practically done and I have no complaint to make. I thank God that they lasted me so long."

Thus has this hero in the struggles that life has brought to few if any others in this world, lived and walked and talked among us. We welcome the blessed legacy thus entrusted to us and, committing the interests of the family and Church, as he did, to the care of the All Wise and loving God, we hail and apply the comforting words of the Seer of Patmos, which may be considered as my text, "Blessed are the dead which die in the Lord, from henceforth. Yea, Saith the Spirit, that they may rest from their labors and their works do follow them."

Those eyes no longer dependant upon the clearness of fleshly windows for their vision, are now

gazing upon the splendors of new realms of beauty and occupancy and beholding the faces of those who preceded him thereto, and those ears are now being saluted by the welcomes and the plaudits, and the music of that chorus which his voice will help to swell in singing to a present God and Savior "Blessing and honor and wisdom and Glory be thine for ever and ever! Hosanna for evermore!" Rest—Rest—REST, to his noble weary spirit. Peace—Peace—PEACE to his sacred ashes.

The choir again sang using the following hymn selected by President Smith.

I know that my Redeemer lives,
And ever prays for me;
A token of his love he gives,
A pledge of liberty.

I find him lifting up my head;
He brings salvation near:
His presence makes me free indeed,
And he will soon appear.

He wills that I should holy be:
What can withstand his will?
The counsel of his grace in me
He surely shall fulfill.

Jesus, I hang upon thy word:
I steadfastly believe
Thou wilt return, and claim me, Lord,
And to thyself receive.

DEPARTMENT OF
Woman's Auxiliary for Social Service

MRS. MAUDE MILLS, Editor,
1914 W. Short St., 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, 711 S. Fuller Ave., Independence, Mo.

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THE VALUE OF PRACTICAL RELIGIOUS TRAINING FOR CHILDREN.

It seems such a self-evident fact that children should receive practical religious training in early childhood that the treatment of the subject seems almost superfluous. But lest some may carelessly omit this duty of so training their children we will endeavor to bring out a few thoughts.

We can easily agree that what we expect the man to be must be furnished in his childhood training; that is as regards the building of his character. Desirable habits are headed in importance by the well rounded devotional ideas we must make a part of our children's lives. 'Tis true that children generally first learn a religious form in prayer, saying grace at meals, etc. They grow out of this however, as they develop; or at least if the parent is wise enough to see when they have developed sufficiently to make a little more progress and suggests the same to the child.

While we may teach a child the words to use when praying, when he makes a start, I believe it is well to suggest, when quite young, different things to pray about each night as the needs of the day may be. While the mother's mind may lead in suggestion, try to get the child to form the words. Though they may be crude for a time there is development in it. This method if suggesting to a child subjects for his prayer may take a little of your time, more thought on your part, but is worth a great deal to your child and his development.

Children should hear their parents pray also. This is another help in their progress. Do not weary them with long, ill-adapted prayers for they will cease to listen if you do. Children should hear father and mother each pray, and let it be carefully done for the child's special benefit, sometimes. It seems to me when fathers do sense the importance of being exemplary to their children the effort usually counts for more than the mother's constant effort. May be not in the grand sum total of influence but it has a very noticeable effect usually for the real training of the child. Perhaps its being less frequent solves the enigma—perhaps not, but at any rate thoughtful fathers have a great influence over their children.

I had the privilege recently of reading a communication given to a body of Saints through the Spirit. It is of an unusually high order and just in this connection I wish to quote a paragraph therefrom: "There are families here represented before which my name is not heard in prayer. Thinkest thou that this is pleasing unto me? My Saints have been admonished and instructed that they should teach their children to pray, and in so teaching, I have required that, as the shades

of night have settled down over thy habitations that thou shouldst call thy children together and upon thy bended knees, with them about thee, that thou shouldst, by thine own petitions, teach them how to pray. For my counsel in these things is disregarded, come not thou, before me with railings against me and my work in the days when thy children have departed from the faith. Unto those who are pleased to heed my counsel in this regard, I desire to say, that if in thy devotions thou wilt remember mine order, in after years thy children shall bring honor to thee, and to thy name, in the service which they shall render to the church. Be thou admonished, therefore, to remember me as it were in secret. Call thy families about thee and in fervent prayer seek me for those things that are needful, and in mine own time and way, even as I have seen, as it were thy prayers in secret, thy prayers offered up in the confines of thine own habitations, so shall I reward thee openly."

As to saying grace at meals the very idea of doing it himself causes the child to sense more nearly what is being done and why. A little boy's question one day, after grace had been said by the father and the table talk had been engaged in for a few minutes, and the food was ready on his plate for his disposal, when he hesitated and said, "Mama, did papa ask the blessing?" caused me to decide quite promptly that the little boy must have a little responsibility along this line or he might have a wandering mind quite frequently, simply bowing his head and being quiet from habit, whereas if he had to sometimes ask the blessing himself the responsibility would make him more attentive. Also it would cause him to be more personally thankful.

Timidity is overcome also by practice in these things and that is of great benefit. Many an adult struggles hard and long to be able to properly perform religious duties before others just from timidity, which might have been overcome had it been no unusual thing in the years of childhood.

To sum it up I do not hesitate to say that for many reasons a child should early learn the religious duties which he must perform later in life; and by their practice in the early years will become a part of life and not easily dropped when he becomes a more independent being. Let us all teach our children what God is pleased to have us do, and not forget the needed examples we ourselves must furnish in order to make it at all effectual.

Read at Woman's Auxiliary Local at Independence, Nov. 15, 1914. Published by request of said meeting.

Knobnoster, Mo.

Dear Editor Auxiliary—While reading the article "Relation of Habit to Discipline," my mind goes back to early childhood, and for the benefit of some of my friends, some of which are young mothers and fathers, I pen this article. About the first that was required of me after I became old enough to understand was, obedience, with firmness, manifested on my father's part. The circumstance was this: "I awoke in the silent hours of the night, and from my maneuvers mother decided I was hungry so I was placed in my father's care until mother went to prepare some bread and milk for me, but I was very cross and continued crying and became very angry, so much so that when mother returned with my bread and milk and father tried to feed me I would not eat. I was so rebellious that I would strike the spoon to thrust it away. Then mother interfered as so many mothers do, but father was the stronger in our house, so he said, no I am going to feed her. So he did and the result was I was soon asleep again. Me thinks I hear some one say maybe you were not hungry, that some other cause might have been the reason for refusing food. Now don't think for a moment that a mother, who had had six big, burly robust boys could not tell when her little eighteen-month old girl (the first one) was hungry. Now don't you know that mother with her six boys was proud of the girl, but they never forgot that that little girl must learn her lesson, as she did and I never disobeyed my father but what I got my punishment for it.

So then we must be firm, teach your little ones that papa's and mama's wisdom is far superior to theirs. First of all, papa and mama, don't you disagree in the presence of your child, if you disagree in the mode of punishment postpone discipline and go by yourselves and reconsider, then unitedly you will not make a mistake. Teach the little one that mama and papa must be respected. Let the little ones have all the playthings they want, but teach them that it is very wrong for them to leave them for poor tired mama to put away. I know a very successful teacher that has very few rules. I have heard the pupils say just one look from Bro.—is enough for me, his eye pierces me through. Is it not better to rule by looking them out of countenance than to whip them into rage? While you are looking at them let your soul's inspiring love for them show in your eyes, let them see that you love them better than all else on earth. Meet them with your tears just two or three times. No child likes to see mama cry.

Some will ask: When must we begin to train the baby? You all have your ideas; I have mine. My idea is as soon as baby is old enough to form a habit it is old enough to train. For instance, the first thing baby does after he comes to this world is to cry, then the first thing that we as parents must do is to control his crying. If he swallows a "bone" as we sometimes express it, which is nothing more than a bubble of air, it hurts him, then he cries. So you must teach him to take his meals more carefully. Then as time advances they begin to notice things and want them. Teach them what they can have and what they can not, then you will find that they will soon begin to show determination to have what they want, and will cry for it. See—the first thing is to cry. Now don't slap it for crying for as a result of pain it cries, but rather stop it cries. How, you say? By gently

taking it upon your lap and placing your left arm around its body, and hold both the little hands in your left hand, then put your right hand gently over the little mouth, being careful not to hold the nose and hold her firmly. She will resist, but it will be just a little while when she will learn that your hand upon her mouth means that she must not cry. Is it not better that five or ten minutes two or three times a day would be better than fussing all day and night with a cross baby. If we have succeeded we have gained a point. Now as baby grows older appeal to his reasoning powers by talking to him and administering a little water and if need be a greater amount. But never forget that your child has the same senses that you have. If you can form its habits by moulding its senses then the habits will last, then you can say, I have done what I could, and your children will rise up and call you blessed.

J. A. S.

MISCELLANEOUS

CONFERENCE NOTICES.

The northern Wisconsin district conference will be held February 6th and 7th, at the Porcupine Branch. Saints coming by train should come to Durand where they will be met by teams on Thursday and Friday. Trains leave Eau Claire for Durand on the Milwaukee railroad, at 8:15 and 11:50 in the forenoon. Send reports to Bro. Leroy Colbert, district secretary, Chetek, Wis.
L. Boughton, Dist. Pres.

Conference of the Northeast Kansas district will meet with the Atchison Branch, at 10:30 a. m., February 6th, 1915. The following business will come before the conference. Amendment to district rules, electing delegates to General Conference, electing district officers.
Frank G. Hedrick, Dist. Pres.
Fanning, Kansas.

NOTICES.

To the saints of Independence and the two Kansas Cities: The First Kansas City branch will dedicate Central Church, January 10th, 1915. Services 11 a. m., 2:30 p. m., and 7:45 p. m. Brother Elbert A. Smith of Lamoni, Iowa, will deliver the dedicatory sermon at 11 a. m. and Bishop E. L. Kelley will offer the dedicatory prayer. We expect to have one big and spiritual day and extend a hearty welcome to all to attend. Bring your lunch and remain throughout the day and take in all the services.
J. A. Tanner, Pastor,
J. W. Rushton, Minister in Charge.

1522 West Short St., Independence, Mo., Dec. 15, 1914.
To all whom it may concern:—

This is to announce that the members of the Quorum of Twelve will meet at 2 p. m., Wednesday, March 18th, 1915, in Independence, Mo., for the usual sessions.

All matters requiring the attention of the Quorum must be forwarded to the secretary whose address is above.

We call attention to all the missionary force as well as those who may send in applications for appointment to be considered by the quorum, to the new blank; and request that all will please read the questions which have been catalogued therein and then answer as fully as possible, as appointments are made according to the information which is thus furnished.

The headquarters of the Quorum will be transferred to the meeting place in Lamoni, on or about the 1st of April. The places of meeting will be advertised when arrangements have been completed.

We solicit an interest in the prayers of the saints at this time as the condition under which we shall meet this year are grave and important, that under Divine guidance all that shall be done may express His will and assist in the fulfillment of our heavenly Father's purpose.

Respectfully,
Gomer T. Griffiths, President,
John W. Rushton, Secretary.

Independence, Mo., Dec. 17.

To whom it may concern:—
By arrangement between the ministers in charge, Roy S. Budd, late of the Northwest mission has been transferred to the Clinton District, Missouri. We commend our brother to the good will of all the saints and friends in this district.

John W. Rushton,
In charge of Mission No. 2.

MARRIED.

Benham-Wolfe, of Millet, at the home of T. G. Macalister, Edgewood acres, Ellerslie, Alberta, Elder Ira Irving Benham and Miss Maybell Vivian Wolfe, were united in holy bonds of matrimony, Wednesday, December 2, 1914, Elder Wm. Osler, president of district officiating.

THE YEARLY OFFER ON THE ENSIGN.

November and December are bargain months as usual, during which time the Ensign will be sent to non-members at half price. This offer, as usual is good only in the United States possessions, as the extra postage to foreign countries prohibits this offer extending there. It is good only during the months of November and December. It is unfair and hardly honorable for member to stop their paper and then subscribe in the name of a member of their family who does not belong to the church for the sake of getting it at half price. That is not the object of this offer. It is for the sake of spreading the gospel among outsiders.

No subscription on this offer is acceptable for less than 25 cents.
Address, Ensign Publishing House, Independence, Mo.

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04523 - French Morocco, self-pronouncing, long primer type, linen lined, divinity circuit, round corners, red under gold edges\$2.50

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FAST LOSING POPULARITY.

The question is also asked: "How is the saloon to be destroyed?" It is being destroyed from the economic side. Great trunk railroad lines will not hire men without a proviso that if they frequent saloons their contract is broken. Almost no great business institution cares for a young man who frequents the saloon. The working people more and more see that the rum shop is their great enemy, that it bores their work, lessens their hours of service and reduces their pay on Saturday nights. Lord Kitchener, the other day, issued an order forbidding the shipment of intoxicating drinks to officers of the English army in the war zone, stating that they were injurious to the men and the service. It is reported that the Czar in this war has forbidden his soldiers to have the vodka which so disablers them in the Russo-Japanese war. And it is also claimed in the dispatches that the Czar has closed the saloons throughout his domain in Europe, in the interest of efficiency and patriotism. Secretary Daniels removed the wine mess from the officers of the United States navy on the ground that it was not good for the public service.—The Christian Herald.

RAILROAD TIME TABLES.

MISSOURI PACIFIC R. R.

MAIN LINE—EAST BOUND.

203	St. Louis	12 08 a.m.
204	Kansas City & St. Louis Local	12 08 a.m.
205	Kansas City & St. Louis Local	12 08 a.m.
206	St. Louis Special (Stops for St. Louis)	12 08 a.m.
207	Passenger	10 09 a.m.
208	St. Louis Mail & Express	12 47 p.m.
209	St. Louis & Nevada Local	5 30 p.m.
210	St. Louis Express & Mail	9 30 p.m.

WEST BOUND.

201	Union to Kansas City	11 26 p.m.
202	St. Louis & California	11 26 p.m.
203	Sedalia, and Nevada Local	9 35 a.m.
204	Fast Mail	9 02 a.m.
205	Union to Kansas City	2 10 p.m.
206	St. Louis and Calif. Express	4 50 p.m.
207	St. Louis Local	10 50 p.m.

LEXINGTON BRANCH—EAST BOUND.

623	K. C. to Sedalia	7 20 a.m.
624	K. C. to Sedalia	5 00 p.m.

WEST BOUND.

625	Kansas City to Sedalia	10 10 a.m.
626	Kansas City to Sedalia	7 40 p.m.

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